7112 | BIBLE NEW TESTAMENT | THE GOSPELS

226
BIB

Hertfordshire

Please renew/return items by last date shown

So that your telephone call is charged at local rate, please call the numbers as set out below:

	From Area codes 01923 or 020:	From the rest of Hertfordshire:
Renewals:	01923 471373	01438 737373
Enquiries:	01923 471333	01438 737333
Textphone:	01923 471599	01438 737599

L32

www.hertsdirect.org/librarycatalogue

THE GOSPELS

GOTHIC, ANGLO-SAXON, WYCLIFFE
AND TYNDALE VERSIONS

RECENT PUBLICATIONS.

DÖLLINGER (JOHN J. I., D.D., D.C.L.)

THE GENTILE AND THE JEW IN THE COURTS OF THE TEMPLE OF CHRIST. An Introduction to the History of Christianity. Translated by N. DARNELL, M.A. Second Edition. Two Vols. Demy 8vo, 12s. net.

"The immense research and scholarship that are embedded in Dr. Döllinger's work render it invaluable for all who are interested in the history of religion, especially in the history of those pagan religions which, so far as Europe and the nearer East are concerned, have now completely vanished. The nature, origin, and significance of religious rites practised among the Greeks, the Persians, the Egyptians, and the Romans are explained in a manner as authoritative as it is lucid, the work being thus rendered one of the most attractive and instructive ever placed before the public."

——— **THE FIRST AGE OF CHRISTIANITY AND THE CHURCH.** Translated by HENRY NUTCOMBE OXENHAM. Fourth Edition. One Vol. Demy 8vo, 6s. net.

This forms a sequel to the above, and is a history of the first 70 years of the Christian era. Both have long been scarce and much wanted.

DURANDUS (WILLIAM), sometime Bishop of Mende.

THE SYMBOLISM OF CHURCHES AND CHURCH ORNAMENTS. A Translation of the First Book of the "Rationale Divinorum Officiorum," with an Introductory Essay and Notes by Rev. J. M. NEALE and Rev. B. WEBB. Demy 8vo, cloth, 6s. net.

"The reprint of this translation, which was made in 1842 for the Cambridge Camden Society, will be welcomed by all who are attracted by symbolism in art and architecture, as it concerns our churches and our church services."—*Church Quarterly Review.*

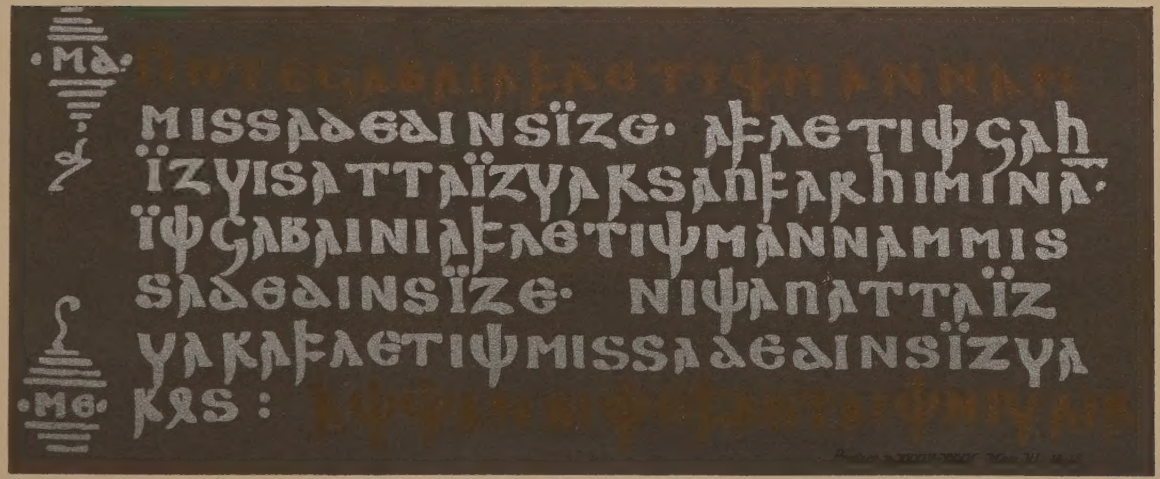
MOEHLER (JOHN ADAM, D.D.).

SYMBOLISM; or, Exposition of the Doctrinal Differences between Catholics and Protestants, as evidenced by their Symbolical Writings. Translated from the German by J. B. ROBERTSON. Demy 8vo, 6s. net.

"An inexhaustible treasure-house; the depth and comprehensiveness of its views, the acuteness and solidity of its reasoning and the clearness and simplicity of its arrangement, establish beyond the possibility of question the claim to the character bestowed upon it soon after its publication by one whose very name (Cardinal Wiseman) is an authority. 'The most profound work on the philosophy of Divinity which our time has produced."—*Dublin Review.*

GIBBINGS & CO., 18 BURY STREET, LONDON, W.C.

GOTHIC CODEX ARGENTEUS **A.**



THE GOSPELS

GOTHIC, ANGLO-SAXON, WYCLIFFE AND TYNDALE VERSIONS

ARRANGED IN PARALLEL COLUMNS WITH PREFACE AND NOTES BY

JOSEPH BOSWORTH, D.D., F.R.S., F.S.A.

LATE PROFESSOR OF ANGLO-SAXON, OXFORD; CORRESPONDING MEMBER OF THE ROYAL INSTITUTE OF THE NETHERLANDS; HON. F.R.S. OF SCIENCE, NORWAY; F.S.A., COPENHAGEN; F. OF LIT.S., LEYDEN, UTRECHT, ROTTERDAM, ETC.

ASSISTED BY

GEORGE WARING, M.A.

TRINITY COLLEGE, CAMBRIDGE, AND MAGDALEN HALL, OXFORD

FOURTH EDITION

LONDON

GIBBINGS AND COMPANY

18 BURY STREET, W.C.

1907

COUNTY LIBRARY BOOKSTORE
TAMWORTH ROAD
HERTFORD
TEL. 6863 TELEX 81512

HERTFORDSHIRE
COUNTY LIBRARY
226
1868674

C6148739-2

Printed by Ballantyne & Co. Limited
Tavistock Street, London

PREFACE.

HE Scriptures contain the revelation of God's will to man,—God's ord addressed to all mankind. As the Scriptures are Truth, the closer e adhere to them, the nearer we are to Truth. But the nearest ap- oach we can make to the inspired originals, is in faithful translations, they express the sense with the greatest brevity and precision. Hence od translations afford the best helps for obtaining a true knowledge of e Scriptures, and different versions, by learned and religious men, ust be the best and shortest commentaries. The same truths are there pressed in different words. Where some are too brief and obscure, hers may be more full and clear, while together, being the same in nse, they mutually illustrate and confirm each other.

The present volume contains four translations of the Gospels. These anslations were made by the leading men,—the intellectual aristocracy their day. The first version is the Gothic by Ulphilas, in the 4th ntury. What vigour and decision of mind,—what a clear view of e future extension and influence of the Germanic race, must Ulphilas ve had to induce him to translate the Scriptures into the vulgar ngue of his people, in an age when Greek and Latin were the only nguages employed for literary purposes! Ulphilas deeply felt, from s own experience, that the power of the word of God to convince e understanding and to influence the conduct would be limited, unless was not only preached, but read in the mother tongue, through which e best affections of the heart are most easily touched.—These remarks e equally applicable to the translation of the Gospels in the 8th or 10th ntury from the Vetus Italica into Anglo-Saxon, and to the Wycliffe rsion of the whole Bible from the Vulgate into English in the 14th ntury, which was the dawn of that scriptural light that preceded e Reformation. In the 16th century, Tyndale presented the Gospel a still clearer light by his translation of the New Testament from

the original Greek into English, so faithfully, that it is, in substanc
our present authorized Version, which constantly uses the same phras
ology and often employs the very same words.

These versions, extending from A.D. 360 to 1526, are not only
great value to Divines, but deeply interesting to the philologist, wh
is here supplied with ample specimens of the earliest German, and
the Anglo-Saxon, as well as early English. The first German com
down to us in the translation of Ulphilas, made about A.D. 360. Thoug
the Anglo-Saxon Gospels were translated in 735 or before, and th
version printed in this volume is from a MS. written about A.D. 99
yet we have an earlier record of Anglo-Saxon writing, in the Law
of Ethelbert, king of Kent. From the Title of these Laws, we lea
that "they were established in the days of Augustine*," that i
between A.D. 597, when Ethelbert was baptised, and the death
Augustine in 604. The most probable date is 599. From this tim
to the present, we have our written Laws; and we are told th
Bede, just before his death in 735, had finished the translation
St. John's Gospel into his native tongue, called English [Englisc]
the early Laws. The Germans have the first written specimen of
Germanic language in Ulphilas, and we the next specimen in o
Anglo-Saxon Laws, and at a later date in the Gospels. The Engli
philologist will now be able to trace many words and phrases fro
the present time, 1865, to the translation of Tyndale in 1526,
Wycliffe in 1389, of the Saxon about 995, and of the Gothic abo
360, a space of more than 1500 years. The Gothic is a language
Low German origin†, as well as the Anglo-Saxon and English, w
are, therefore, not surprised to find many phrases apparently identic
in Gothic, in Anglo-Saxon, and in modern English.

Gothic.		Anglo-Saxon.
In bokom Psalmo.	In *the* book of Psalms.	On tham Sealme. Lk. xx. 42.
Ik im thata daur.	I am the door.	Ic eom geat. Jn. x. 9.
Langai wheilai.	For a long while.	Langre tide. Lk. xviii. 4.
Nauh leitila wheila.	Now a little while.	Gyt sume hwile‡. Jn. vii. 33.
Whis brothar.	Whose brother.	Hwæs bróthor. Lk. xx. 28.
Kaurno whaiteis.	A corn of wheat.	Hwætene corn. Jn. xii. 24.

* Da dómas, ðe Æþelbirht cyning ásette, on Augustinus dæge.—*Thorpe's Ancient La and Institutes*, 8vo. 1840, vol. i. p. 2.

† Professor Max Müller's Survey of Languages, 2nd Edn. 8vo. 1855, p. 63; and L Science of Language, Lecture V. p. 175.

‡ Yet some while or time.

Gothic.		Anglo-Saxon.
ardu-hairtei.	Hardness of heart.	Heortan heardness. Mk. x. 5.
ardu ist thata waurd.	Hard is that word.	Heard is theos spræc*. Jn. vi. 60.
ɔun brothryus.	Seven brothers.	Seofon *ge*bróthru. Lk. xx. 29.
heitos swe snaiws.	White as snow.	Swá hwíte swá snáw. Mk. ix. 3.
ıka auhsne.	Yokes of oxen.	Án *get*ýme oxena†. Lk. xiv. 19.
ha ist namo thein?	What is thy name?	Hwæt is thín nama? Lk. viii. 30.
leiks ist mann.	*He* is like a man.	He ys *ge*líc men. Lk. vi. 48.

THE GOTHIC translation of Ulphilas is the first, in date and importance, which claims attention in a brief notice of these four versions, and of their celebrated translators.

The heathen Goths settled in Dacia, on the north-west of the Black Sea, at an early period. While resident there they became Christians, and before the Council of Nice in A.D. 325, the Christian Goths were so numerous as to elect their own Bishop, Theophilus, whose signature appears in the records of that Council. The most celebrated of their Bishops was Ulphilas‡, born in A.D. 318 amongst the Goths in Dacia. His eminent talents, learning, and benevolence gave him unbounded influence over his countrymen. It, therefore, became a proverb among the Goths, "Whatever is done by Ulphilas, is well done." This favourable impression prepares us to hear of his consecration, at the age of 30, as Bishop§ of the Goths in A.D. 348 by Eusebius Bishop of Nicomedia. He continued to discharge his episcopal duties with great fidelity for forty years, and in A.D. 388 went to Constantinople to promote the interest of his Church, where he died at the age of 70. Ulphilas wrote in Latin, Greek, and Gothic, and was full of energy in the practical application of his learning. No difficulty or literary labour deterred him when he had in view the cherished desire of his heart, the translation of the New Testament from the original Greek, and part of the Old from the Septuagint into Gothic, that every one of his countrymen might read the word of God in his own tongue. It is most likely that this great literary work was completed before A.D. 360; because, as a faithful and zealous preacher of the Gospel, anxious for the instruction and edification of the people, he had been accustomed to translate into their own language

* Hard is this speech. † *Literally* A team of oxen.

‡ Some eminent Germans write the name Ulfilas, Ulfila, Wulfila, &c. As I have not seen the name so written in any original document, the old orthography is retained. See other reasons in Origin of Eng. and Germanic Lang. vii. § 7, p. 115, note *.

§ Waitz, Ueber das Leben und die Lehre des Ulfila. 8vo. Hanover, 1840.

the passages of the Scriptures which he quoted. Ulphilas drew th water of life from the pure fountain, and delivered it to his people un contaminated. He imbibed the doctrines of the Gospel at the fountai head, the original Greek, and preached those doctrines to the Goth in their own nervous and expressive Germanic tongue.

Ulphilas had always taken the greatest interest in the welfare o the Goths. When, in the year 376, he saw they were grievously oppressed by the Huns, he hesitated not to implore the protection o the Emperor Valens, and pleaded their cause with such success, tha the province of Mœsia was assigned to them. Their innumerable tribe then passed over the Danube into Mœsia, now Servia and Bulgaria it was from the residence of these Visigoths, or West Goths in Mœsi that they have been called Mœso-Goths, and their language Mœso Gothic.

Zealous Arians have always been anxious to claim Ulphilas, a belonging to them. Valens and his Arian bishops would naturall use all their influence with Ulphilas, and he would be disposed t concede as much as possible for the sake of peace and the welfare o his people. Further, as a man of principle, he could not go. In th strife, contention, and bitter persecution of the times, it is difficult t arrive at the exact truth. We know that Ulphilas was not only man of great learning, but of honest principles, and practical wisdom he was, therefore, with his cautious and judicious antecedents—hi early and extensive knowledge of the Scriptures—not very likely t fall into fatal errors. We are certain of this, that so far as the trans lation of Ulphilas has been recovered, there is not a trace of Arianism t be found. On the contrary, in passages clearly unfavourable to the doc trine of Arius, Ulphilas has honestly and plainly given the literal meanin of the Greek. The chief point in which we are now concerned, is thi that those who read the Gothic version of Ulphilas are not likely to b led into error, as it is a faithful representation of the Greek. Thi was the opinion of the learned Junius and Dr. Marshall, the firs editors of the Gothic Gospels, and of Cardinal Mai, and the grea body of learned men in the past age, as well as the present.

Codex Argenteus. — We gladly leave this subject to speak of th principal MS. and the chief editions of the Gothic Gospels. The most cele brated MS. is *The Codex Argenteus*, or Silver Book, so called from bein transmitted to us in letters of a silvery hue, though the letters of a fe words in the beginning of each paragraph are in gold. I once thought wit

hre, Meerman*, and others, that the words of this splendid Codex were not ritten on the vellum, which is of a reddish purple colour, but that each word as formed letter after letter by metallic characters heated, and then impressed n silver or gold leaf which was made to adhere to the vellum by some lutinous substance, in the manner that bookbinders now letter and ornament he backs of books. On showing the facsimile to Henry Latham, Esq., M.A., f Brasenose College, and of the Oxford University Press, he observed the etters were not so uniform as they would be if made by the impression of netallic characters, and suggested that the form of each letter was more robably drawn with some glutinous preparation, and the silver or gold leaf ressed upon it. On looking minutely at our accurate facsimile, I saw ariations which could not have occurred if metallic letters had been used. The word at the end of the third line of our facsimile is abbreviated, to nake it accord with the preceding line. In the 10th line of Dr. Uppström's arger facsimile, to prevent a confused junction of the long stem of ψ with he long stem of ƕ in the preceding line, the top of ψ is bent to the left n such a manner as could only be done by a pen or pencil.

Being anxious to obtain the most accurate information, even as to he colour of this invaluable MS., I wrote to Professor Uppström. Not eceiving an answer with that promptitude, which his liberality and indness of heart always induced him to give, I presumed he had not eceived my letter, and wrote again. The answer came, not from the earned editor of the Codex Argenteus, but from a mutual friend, A. Diedrich Wackerbarth, whom I had known long ago, as graduating in nonours at Corpus Christi College, Cambridge. I may add that he has proved himself to be one of our best Teutonic scholars by his accurate nd spirited translation of Beowulf, from the Anglo-Saxon into English erse, published in 1849. His letter gives the last sad tidings of one of Sweden's most learned men, and contains so minute a description of the MS. that I feel assured my readers will thank me for introducing the substance of it.

"Uppsala, May 6th, 1865.

"Your two letters were unfortunately too late to reach Professor Uppström Our good friend died on the 21st of January last. His death was very unexpected, and was caused by inflammation of the lungs. Your letter of the 6th ult. was accordingly placed in the hands of the Professor of Ancient Northern Literature, Prof. Säve, who went, in company with me, to the library two or three days ago, where I endeavoured by mixing water-colours to get a few approximations to the colour of the vellum of the Codex Argenteus. Since

* Origin of Eng. and Germanic Lang. vii. § 10, p. 116.

then your second letter has arrived, that of the 28th ult. Professor Säve is at the present moment exceedingly busy; but, being desirous not to keep you waiting for an answer, he this morning requested me to go up to the library, re-examine the Codex with reference to your questions, and make my report accordingly. This I have done and herewith communicate the result."—After an unsuccessful attempt to give the colour with greater precision, he sent me five specimens of the purple shades of the vellum taken from five different parts of the Codex. Our facsimile is the medium colour. My friend then proceeds,—"The vellum is still somewhat glossy. The colour varies very greatly in different parts of the Codex, in some parts indeed it may be said to have disappeared altogether or very nearly so, whereas in others it is even slightly darker than the darkest of my imitations, and has much the appearance of ripe mulberries. The leaves seem to have been coloured on one side only, the colour of the back of the sheet being that of the front showing through. Calling the highly coloured side of a sheet the front, and the other side the back, the leaves seem to have been so arranged that fronts are turned to fronts and backs to backs, so as to present uniformity of colour on both pages of the same opening of the book.

"I now turn to your other question, namely the probability of Ihre's conjecture that the letters are stamped; or, in other words, that the book is in fact printed, only letter by letter instead of sheet by sheet. To this conjecture I cannot assent, and I may add that Professor Uppström held the same opinion as myself, so does also Prof. Säve. The Codex is certainly very beautifully written and the letters are remarkably uniform, but strictly uniform they are not. . . .The breadth of the letter Ν is usually about $4\frac{1}{2}$ millimetres: similarly the letter Π: when the writer has been a little pressed for room the Π and Ν are reduced in breadth each to about $3\frac{1}{2}$ millimetres. Now had the writer formed his letters by means of a stamp, he could only have contracted the spaces between the letters, not the letters themselves, unless indeed we suppose he had several stamps of different breadths for each letter, which I do not think probable. It appears then, that the Codex has not been formed by stamping the letters but is throughout manuscript: a most beautiful and uniform manuscript it must have been, worthy of the pen of Brother Sintram of St. Gall himself, but written, not stamped.

"Another circumstance, which I think may be worth mentioning, is the following: On comparing Uppström's facsimile page with the original, I observe that in the Codex the tail of the silver Ϙ, which forms the first letter of the 12th line, goes quite over the arc of the golden Π, which begins the next following line. From this I presume we may infer, that the gilding was done before the silvering.

"I may mention that the upper part of the Ψ is not unfrequently slightly bent to the left, as in the example cited by you, even when there is no letter

ANGLO-SAXON B.

munge ac alÿr ur orÿrele roplice; Þrodlice ÿr
ge rorgÿrað mannū hÿra rynna þon ror ÿrh
eoper reheoprenlica rædep eop eorpe ÿltap;
Ÿrge rodlice neprorgÿrað mannū. ne eoper ræ
dep ne rorgÿrð eop eorpe rynna; Matt. VI 13-15

ANGLO-SAXON C.

oncosmunge. acalÿr ur orÿrele sodlice. Þrodlice
ÿr ge ror ÿrað mannū heora synna. þonne ror
ÿrð eoper se heoprenlica rædep eop eorpe gul —
tap. ÿr ge sodlice neror ÿrað mannū. ne eoper
ræder ne ror ÿrð eop eorpe synna. Ðÿr ge bÿrað
Matt. VI. 13. 15

WYCLIFFE D

ȝuel Amen. ȝat is so be it / forsope
ȝif ȝee shulen forȝeue to men her
synnys: & ȝoure heuenly Fadir. shal
forȝeue to ȝou ȝoure trespassis / so
pelȳ ȝif ȝee shulen forȝeue not to
men: neiþer ȝoure Fadir shal forȝeue
to ȝou ȝoure synnes ¶ But whenne ȝee
Matt. VI. 13-16

TYNDALE E

cion. but delyvre vs ffrom yvell / Amen. For ād
yff ye shall forgeve other men there treaspases /
youre father i heve shal also forgeve you. but ād
ye wyll not forgeve men there trespases / nomo /
re shall youre father forgeve youre treaspases.
Moreouer when ye faste / be not sad as the y /
pocrytes are. For they disfigure there faces / that
hit myght apere vnto men that they faste. Ver /
ely y say vnto you / they have there rewarde. But
thou / whē thou fastest / añoynte thyne heed / ād
Matt. VI 13-17

ith which it would otherwise interfere. Indeed all the letters, though quite ufficiently uniform to present to the eye that regularity which constitutes so nportant a portion of what we call beauty in writing, present, when examined ith a magnifying glass and a fine scale, differences of form and dimensions reater than I think would exist had they been formed with a stamp.

"Prof. Uppström, during his last journey in Italy, carefully collated the ISS. in the Ambrosian and Vatican Libraries as well as that of Wolfenbüttel. hese he prepared for the press and had even just commenced printing when eath put an end to his labours. The work will however not be lost to the orld, as it has been placed in able hands. In fact, it will be edited by Prof. äve.

"I may add that the Codex has evidently been ruled throughout with ouble lines for writing: single lines would have been sufficient for stamping."

The Codex Argenteus, containing fragments of the four Gospels, is supposed o be the work of Italians in their own country at the close of the fifth entury, or the beginning of the sixth. The only MS. in exactly the same tyle of writing, is the celebrated Gallican Psalter* now in the Abbey of t. Germain des Près. It is of the sixth century and is said to have belonged o St. Germain, Bishop of Paris, who died May 28, 576. The vellum is stained f a purple-violet colour, and the writing is in silver letters, and a few particular ords in gold. This description would serve for the Codex Argenteus, the ellum of which, however, is purple, exactly as in our facsimile, of a reddish ather than a violet tint.

The Codex Argenteus was preserved for many centuries in the monastery f Werden on the river Rhur, in Westphalia. In the 17th century it was ransmitted for safety to Prague; but, Count Königsmark taking that city n 1648, the Codex Argenteus came into the possession of the Swedes, who eposited it in the Library at Stockholm. Vossius in 1655, when visiting weden, became possessed of it, and brought it to Holland. Puffendorf, as e travelled through Holland in 1662, found it in the custody of Vossius, and urchased it for Count de la Gardie; who, after having it bound in silver, resented it to the Royal Library at Uppsala, where it is still preserved.

I. This imperfect copy of the Four Gospels, beginning Matt. v. 15, was irst printed from a beautiful facsimile made by Derrer; and, with the Gothic lossary of Junius, published by Junius and Marshall, in 2 vols. 4to., at

* A most beautiful facsimile of this MS. was published by Count Bastard, 1843, in his plendid and expensive work on this subject. Another is given, with a minute description f Plate CX. vol. i. p. 296 in Universal Paleography, by M. J. B. Silvestre, translated from he French and edited by Sir Frederic Madden: Folio Plates, and descriptions in 2 vols. 8vo. I. G. Bohn, London, 1850. I am indebted for the sight of these facsimiles to Professor . O. Westwood, M.A., F.L.S., author of the very beautiful work, Palæographia Sacra ictoria, &c.

Dordrecht, 1665. There are two columns in each page, the Gothic on the left column, and the Anglo-Saxon on the right; both in their original characters, the types for which were cast in Holland, at the expense of Junius. The same book, apparently published with new titles, and a reprint of the first sheet in Vol. II, the Glossary by Junius, appeared again at Amsterdam in 1684.

II. Stiernhielm, a Swede, republished Ulphilas, with additions, entitled,—Evangelia ab Ulphila Gothice translata, cum versionibus Sueo-Gothicâ Norrænâ seu Islandicâ, et Vulgatâ Latinâ, *Stockholmiæ*, 4to. 1671. *Sometimes there is bound up with it*—Glossarium Ulphila-Gothicum per F. Junium, nunc Sueo-Gothica auctum, *etc.* per Georg. Stiernhielm, *ib.* 1670.

III. The Gothic Gospels were again prepared for the Press by Dr. Eric Benzelius, and published by Lye, 4to. Oxford, 1750, with a Latin translation, and notes below the Gothic: a short Gothic Grammar, written by Lye, is prefixed. This handsome 4to. of the Clarendon Press was printed with the type which Junius had presented to the University of Oxford after it had been used at Dordrecht in the Edition of 1665.

IV. A learned Swede, Ihre, a native of Uppsala, and afterwards professor, favoured the literati in 1753 with his remarks upon the editions of Junius, Stiernhielm, and Lye. He had constant access to the Codex, and his criticisms and remarks upon the editors' deviations from it are very valuable. All Professor Ihre's treatises on the Gothic version, and other tracts connected with the subject, were published under the following title: J. ab Ihre scripta versionem Ulphilanam et linguam Mœso-Gothicam illustrantia, edita ab Anton. Frid. Büsching, Berolini, 4to. 1773.

V. The Codex was again prepared and printed in Roman characters without accents, after the corrected text of Ihre, with a literal interlinear Latin translation, and a more free Latin version in the margin, with a Grammar and Glossary by F. K. Fulda. The Glossary revised and the text corrected by W. F. H. Reinwald, published by J. C. Zahn, Weissenfels and Leipsic, 4to. 1805.

VI. A commentary on parts of the Gospel of St. John, with the following title:—Skeireins Aiwaggelyons thairh Iohannen.—Auslegung des Evangelii Johannis in gothischer Sprache von H. F. Massmann, Doctor der Philosophie, Professor der älteren deutschen Sprache etc. 4to. München, 1834.—It contains an account of the manuscript, p. ix–xvii:—the Commentary in Gothic, printed in facsimile types, p. 3–34:—the same Gothic text, in Roman and Italic type accented, in one column, and a literal Latin version in the other, with notes at the foot, p. 37–52:—an account of the MS. and a short notice of Ulphilas and the Goths, p. 53–118:—a complete Glossary of the Gothic words with explanations in Latin, and the Greek equivalents, p. 121–182:—a facsimile of Skeireins, and other MSS. p. 183.

VII. Ulfilas:—Veteris et Novi Testamenti versionis Gothicæ fragmenta, quæ supersunt, ad fidem codd. castigata, Latinitate donata, adnotatione critica

structa, cum Glossario et Grammatica linguæ Gothicæ, conjunctis curis iderunt H. C. de Gabelentz et Dr. J. Lœbe. Lipsiæ, apud F. A. Brockhaus, 36 et 1846.—This is a very valuable work in 2 vols. 4to. Vol. I. contains olegomena, p. ix–xxxvii: the Gothic text of the Gospels and Epistles, as r as they have been discovered, with fragments of the Old Testament, printed Roman type, without accents; below is a Latin translation, and under this e very useful notes in Latin, in 2 cols. small type, p. 1–359.—Vol. II. con- ins Vorwort, p. vi–xi: Skeir. p. xii–xvi: Calend. Goth. p. xvii, xviii: Gloss. 1–214: Griechisch-gothisches Wörterbuch, p. 215–241: Gram. der Goth. 1–298.

VIII. Ulphilas von Gaugengigl: Vol. I. Sprachlehre und Wörterbuch: ol. II. Gothic New Testament, 2 vols. in 1, royal 8vo., with a plate of Gothic lphabets. *Passau*, 1849.

IX. Uppström's Codex Argenteus, 4to. 1854–1857: v. Notes, p. 570, Matt. 21; xi. 10.

X. Massmann's Ulfilas*, Stuttgart, 1857, 1 vol. 8vo. The Gothic text is inted entirely in Roman letters, of a good legible size, and fills the left hand ges. Parts of the Septuagint and of the original Greek text and the Vulgate atin Version, both in smaller type than the Gothic, fill the right hand pages. ney are in two columns, and the verses, both of the Greek and Latin, are rallel with the Gothic. The Gothic text is accented according to the system troduced by the celebrated Professor, Dr. James Grimm. Many very valuable otes, a Glossary, and a brief Gothic Grammar are appended to the Text. is a most useful and comprehensive book, containing, in one moderate o. volume, the whole of the Gothic translation of the Old and New Testa- ents hitherto discovered, and all that is known on the subject.

XI. Ulfila oder die uns erhaltenen Denkmäler der Gothischen Sprache. ext, Grammatik und Wörterbuch. Bearbeitet und herausgegeben von Friedrich udwig Stamm, Pastor zu St. Ludgeri, in Helmstedt. *Paderborn*, 1858.—A ain, good sized, readable text, in Roman type, without accents. The þ is used.

ANGLO-SAXON.—Before Gregory the Great planted Christianity n England by his missionaries, the energetic and warlike Anglo-Saxons ad scarcely any facilities for intellectual improvement. A gradual reparation for the public reception of the Christian faith had been ade by the marriage of Ethelbert, king of Kent, with Bertha, a rankish princess. Bertha and her attendants continued their Christian orship in England, under the direction of the Bishop who accompanied er from France. The exemplary conduct of the Queen impressed the ind of Ethelbert and his court with a favourable opinion of Chris-

* The exact title of this scholarlike and most handy book is given in the Gothic notes n Matt. i. 21, p. 570.

tianity. The way being opened by Bertha, Ethelbert in A.D. 597 gave a friendly reception to Augustine, the leader of the Christian messengers of peace, and assigned them a residence in Canterbury. As Christian doctrines and discipline expand the mind, and produce a love of learning and intellectual pursuits, these results were seen by the establishment of the first school in Kent by Ethelbert, and by his written Laws, as well as by the thirst for knowledge raised among his subjects. Those, who applied themselves to literature, manifested the strength of their intellectual powers, by a success which could not have been expected, and can scarcely be surpassed. That within a hundred years after the dawn of Christianity and literature upon the Anglo-Saxons, two such men as Bede and Bonifacius should have arisen, the one from the most northerly and the other from the southerly part of England,—from Durham and Devonshire,—is an adequate proof that the previous absence of literary knowledge did not arise from the want of intellect, but of opportunity for its cultivation. Bede had a European reputation as a Scholar, and Bonifacius as a Christian Missionary. Bonifacius, a native Saxon, and like all the Angles and Saxons of Germanic origin, speaking a Germanic dialect, was a most successful herald of peace to his kindred race on the Continent. His talents, and his heart glowing with benevolence and Christian zeal, made him the missionary Bishop over the numerous tribes to whom he had preached with such success, that he is said to have been the means of converting to the Christian faith more than a hundred thousand Germans.——Bede was born in 672, and died in 735. His works were spread over Europe, and so highly esteemed, that his Ecclesiastical History, written in Latin, was printed about the year 1474, among the early works that issued from the German press. It was translated into Anglo-Saxon by King Alfred, and is still a well-known and popular book, though tinged with the credulity of the age in which it was written. Bede was a diligent student and translator of the Scriptures, as will soon appear; but, we must first observe, that among the many books sent by Gregory the Great to Augustine, two copies of the Gospels in Latin, of the same size, and written in the same Roman uncials, are now extant. After being safely kept in the Bibliotheca Gregoriana in St. Augustine's Abbey, Canterbury, Archbishop Parker, at the dissolution of religious houses, took charge of these precious MSS.; one of these he presented, with his other MSS. and books, to the Library of Corpus Christi College, Cambridge, where it still remains in perfect safety. The other copy

e know from the following entry in the margin fol. 2a, "Robertus otton Cuningtonensis 1602," was among the manuscript treasures of r Robert Cotton. It is now in the safe custody of the Bodleian, xford. This Oxford Codex appears, from its history, as well as from s internal evidence, to have been the original from which numerous pies were made and spread over England as far north as the residence Bede in the Monastery of Wearmouth, Durham. The internal evi-nce is this, that all the Anglo-Saxon MSS. have the large interpola-on given in the note upon Matt. xx. 28, with others which will ortly be mentioned. This MS. of the Gospels, sent by Gregory the reat, is not the Vulgate, but the old Latin Version, the Vetus Italica, constant use till the time of Jerome, who guided by it, finished his ulgate translation of the Gospels in A.D. 384. As the Anglo-Saxon ersion was made from the Vetus Italica, it may be useful in ascertain-g the readings of this oldest Latin Version. We may cite one or two xamples more in proof that the Anglo-Saxon was from the Vetus talica, and not from the Vulgate of Jerome.

In St. Matt. xxvii. 32, the Vulgate has Invenerunt hominem Cyrenæum, nd omits venientem obviam illis. The Anglo-Saxon is word for word from he Vetus Italica, as will be seen below. In this instance the Anglo-Saxon as evidently translated from the Vetus Italica.

Invenerunt hominem Cyrenæum, venientem obviam illis. *Vet. Ital.*
Đá gemêtton hig ænne Cyreniscne man, cumende heom togénes. *Ang.-Sax.*

A clause is also omitted in the Vulgate of St. Matt. xxiv. 41, when it is oth in the Vetus Italica and Anglo-Saxon.

Duo in lecto, unus assumetur, et unus relinquetur. *Vet. Ital.*
Twegen beoþ on bedde, án byþ genumen, and óðer byþ læfed. *Ang.-Sax.*

Sometimes a word is different in the Vulgate and in the Italic Version, and he Anglo-Saxon then follows the Italic, as in St. Luke xv. 8.

Et *evertit* domum. *Vet. Ital.*
And áwent hyre hús. *Ang.-Sax.*
Et *everrit* domum. *Vulg.*

The Vetus Italica sometimes omits a whole verse, and the same omission s observed in the Codex Augustinius and in the Anglo-Saxon, when it is con-ained in the Vulgate, as in St. Matt. xxiii. 14. This affords further evidence, hat the Anglo-Saxon was translated from the Vetus Italica, and also that the Bodleian Codex Augustinius is the Italic, and not the Vulgate Version. *See the ote upon* Matt. xxiii. 14, p. 577.

It is then an interesting fact, that we still possess, in the Bodleian, one of the copies which Gregory the Great sent to England,—that it is not a copy of the Vulgate, but of the Vetus Italica, and that it may be the very copy from which the Anglo-Saxon Version was made.

We are not certain as to the names of those patriotic Anglo-Saxons, who devoted their time, talents, and learning to the translating of the Scriptures into Anglo-Saxon, that they might be read by the people, and in their churches; but we have an indisputable evidence in the Rubrics, printed in our notes from the MS. that they were constantly read in Anglo-Saxon churches, as the rubrical directions declare what part of the Scriptures was appointed for successive seasons. We have no more knowledge of the exact date when the Gospels were first translated into Anglo-Saxon, than we have of the translators. We are, however, assured by Cuthbert*, a pupil of the learned Venerable Bede, the glory of the Anglo-Saxon Church, that he was finishing his translation of St. John's Gospel immediately before his death on the 27th of May, 735. As St. John is the last of the Gospels, the three preceding had most likely been previously translated. Cuthbert describes the last day of Bede's life with Christian simplicity and feeling. 'When the morning dawned he told us to write diligently what we had begun. This being done, one of us said,—There is yet, beloved Master, one chapter wanting; will it be unpleasant to be asked any more questions? He answered, Not at all. Take your pen and write with speed.—He did so. At the ninth hour he said to me, I have some valuables in my little chest; fetch them that I may distribute my small presents. He addressed each and exhorted to prayer. We wept. In the evening when his pupil said, Dear Master, one sentence is still wanting. Write it quickly, exclaimed Bede. When it was finished, he said, Support me while I go to the holy place, where I can pray to my Father. When he was placed there he repeated the Gloria Patri, and expired in the effort.'

We have no satisfactory evidence to prove that this was the first translation of the Gospels, nor that Bede's version has come down to us. The Scriptures, in their own tongue, were revered by the Anglo-Saxons, for Alfred the Great placed the Commandments at the head of his Laws, and incorporated many passages from the Gospels. Subsequent translators would naturally avail themselves of the version made by their predecessors, and write them in the orthography, the language, and the style of the time in which they lived. From these

* Smith's Bede, p. 793.

tinguishing features, the age of a MS. may be ascertained with erable accuracy. Sometimes persons and places are named, which l in fixing the date.

Anglo-Saxon MSS. of the Gospels.——Our Anglo-Saxon text* is based on the MS. No. CXL. in Corpus Christi College, Cambridge, denoted by B; l the MS. Ii. 2. 11. in the University Library, Cambridge, designated by C; lated with Cot. or the Cotton Otho C. I. the MS. in the British Museum, l with the Hatton MS. No. 38 in the Bodleian, Oxford, referred to in the tes, by the signature H, compared with Rl. or the MS. of nearly the same m and date I. A. XIV. in the Royal Library, British Museum:—collated o with the Oxford MS. in the Bodleian No. 441, to which a reference is de in the notes by O.—Also Rush. or the Rushworth Gloss, in the Bodleian, . 3946; and the Lindisfarne in the British Museum, Nero D. IV.

The value of these MSS. and the text formed upon their authority will be st ascertained from a short account of each, chiefly in the alphabetical order the letters by which they are designated.

I. B. is described in Wanley's Catal. p. 116, and by Nasmith, p. 213; it said to be copied from an older MS. before the Conquest. I think between D. 990 and 1030. Many vowels are accented. At the end of St. Matthew's spel is the following note, written in the same form of letter as the MS. t of a somewhat later date:—Ego Ælfricus scripsi hunc librum in Monasterio ðonio, et dedi Brihtwoldo Preposito†.—Dr. Marshall, speaking of this MS. 1664, says,—Hunc Codicem et Oxoniensem, rarius reperi ab invicem dis-ntientes; superioremque eos vetustatem spirare existimo. (p. 490.)

II. C. denotes the MS. of the Anglo-Saxon Gospels, in the University of mbridge, marked Ii. 2. 11. This MS. in small folio, written in a good ar hand about the time of the ‡Norman Conquest, if not earlier, is very luable for its accuracy in grammatical forms, and orthography as adopted in e best West-Saxon; and because it is the only copy which has the Rubrics mplete, and written in the same hand and just after the other parts of the S. Many vowels are accented. In 1704, when Wanley wrote his Catalogus istorico-Criticus Manuscriptorum Septentrionalium, the leaf, containing the llowing note, stood among the waste leaves at the beginning of this MS.: it is w (1865) placed at the end§:—Hunc textum Euangeliorum dedit Leofricus

* See Anglo-Saxon Notes, p. 574, col. 1. The Anglo-Saxon text.

† See Anglo-Saxon Notes upon Matt. xxviii. 20*w*. ‡ Wanley's Catal. p. 152.

§ I might merely state the fact, but I may add, that Mr. Bradshaw of King's College, no has the care of the MSS. and examines them most minutely, is satisfied, from the size d the cutting of the parchment, with other concurring circumstances, that, when the MS. as originally written, this was the last leaf; he has, therefore, restored it to what, he is sured, was its first position.

episcopus ecclesiæ Sancti Petri Apostoli in Exonia ad utilitatem successorum suorum. Then immediately follows in the same Anglo-Saxon hand as the Codex, but of a little later date,—Đas boc Leofric biscop gef Sancto Petro and eallum his æftergengum into Exancestre Gode mid to ðenienne.

At the foot of a waste leaf, placed before the MS. is this note:—Hunc Codicem Evangeliorum Gregorius Dodde, Decanus Ecclesiæ Exoniensis, cum assensu fratrum suorum Canonicorum dono dedit Matthæo Cantuariensi Archiepiscopo, qui illum in hanc novam formam redigi et ornari curavit. 1566.

On the upper margin of page 1 of this MS. is written in the bold, clear hand of Archbishop Parker,—"Matthæus Cantuar: 1574." At the foot of this page in the same clear hand, "Continet pag. 401," i. e. The entire MS. contains 401 pp. The Gospels occupy p. 1–343.—*Pseudo-Evangelium Nichodemi*, p. 344–383, published by Thwaites at the end of his Heptateuchus in 8vo. 1698.—*Nathanis Judæi Legatio Fabulosa ad Tiberium Cæsarem*, p. 383–401. All the 401 pages of the MS. are written in the same bold and distinct Anglo-Saxon hand. The Rubrics are in faded, dark red letters of the same form as the MS. but written after the text was finished, as they often extend far into the margin the latter words being placed at the end of one or more consecutive lines of the MS.: for example in Matt. xi., MS. p. 37, line 14–17. The letters of the Rubrics were most likely formed, when the Capital letters were coloured. The Gospels are divided into paragraphs, denoted by large plain Capital letters of different colours, some of which, especially the green and light blue, are as bright as if recently coloured. There is generally, but not always, a Rubric at the head of each paragraph. Three or four paragraphs are often included in a Chapter; and the chapters of our modern versions sometimes begin in the middle or other parts of the paragraphs of this MS., in which there was no originally the least indication of such a division.

III. This is what remains of the once fine MS. written on vellum before the Norman Conquest, and denoted by Cot. because it is in the Cotton Library British Museum, Otho C. I. A minute description is given of it by Wanley in A.D. 1704*, when it was in a perfect state from Matt. xxvii. 6. It was so much injured by the fire, which destroyed many of Sir Robert Cotton's MSS on the 23rd of Oct. 1731, that, what was defective only as far as Matt. xxvii. 6 before that calamity, afterwards looked like a charred mass. Planta, in his Catalogue of the Cotton MSS., describes it as "once consisting of 290 leaves but now (1802) so much burnt and contracted as to render the binding of it impracticable." It was fortunately kept in a case; and what was found impracticable by Mr. Planta, has been effected under the careful superintendence of Sir Frederic Madden, by whose judicious arrangements many MSS. have been restored, and made accessible to the public. The smallest part of the burnt mass has been carefully mounted on thick folio paper, which is cut away

* Catal. p. 211, 212.

the middle to fit the injured vellum, and made fast by transparent paper, mmed to the edges of the paper and the vellum; the MS. can, therefore, be sily read on both sides. It is now bound in two large folio vols. Sir Frederic adden tells us—that twenty-five folios are lost since Wanley described it. ie first small fragment of this MS. now remaining is from folio 26, which Sir Madden has marked as part of St. Mark vii. 22. Such a note deserves the st thanks of all who consult the MS. as it saves much of their time. The gments increase a little in size from folio 26 to 38. St. Luke is nearly com- ete, and occupies fol. 39–93. St. John fills fol. 95–135, and is nearly perfect, pecially in the latter part. There are not any rubrical directions, and only few badly formed capital letters of a dingy red colour in this MS. The cents are neither numerous nor carefully applied.

IV. H. The Hatton MS. No. 38 in the Bodleian*, Oxford, is the size of large 8vo. and written on vellum, in a very uniform and beautiful, but late nd, about the time of Henry II. The letters are so uniform, upright, and ar together, as to appear like printing in facsimile types. It formerly be- nged to the Rev. John Parker, son of Matthew Parker, Archbishop of Canter- ry, who wrote his name in red chalk, "Iohēs parker," on the verso and top of e first fly-leaf. Wanley tells us that the missing leaf Lk. xvi. was neatly itten and inserted by Mr. Parker. The four Gospels are arranged not in the ual order, but St. Matt. is placed after St. Luke; thus, Mark, Luke, Matthew, d John. The only Rubric in Anglo-Saxon is this at the beginning of St. hn,—Her onginþ ðæt god spell ðe Johannes se godspellere gewrat on Path- os ðam ciglande.—The accents are few, and capriciously applied.

V. This MS. denoted by Rl. is in the Royal Library, British Museum, I. A. V. It is very similar to the Hatton in the 8vo. size, but a little smaller. he writing is somewhat earlier in date, and less regular than the Hatton. he Rubrics are very few, and of a brighter red than the Hatton. There are arcely any accents; yet Ysâác is found in fol. 33, 5. The four Gospels are aced in this order,—Mark, Matthew, Luke, and John.—St. Mark begins, itium Scī Euangelii secundum Marcum. Her ys Godspelles angin, Halendes ristes Godes sune, swa awriten is on þas witegan bec Isaiam.—Her ongind atheus boc þas halga Godspelleres.—*Begins,* Soðlice wel is to understanden þ ter Matheus gerecednysse her his oncneornysse boc Hælendes Cristes Dauides na.—*St. Luke,* Nu we willað her eow areccen Lucas boc ðæs halgan God- elleres.—*Begins,* Forðam ðe wytodlice manega þohte þare þinge wace ge debyrden ðe on us gefylde sint, swa us betahten þa þe hit of frimðe gesawon, d ðare spræce þe nas wæron.—Then follows the Rubric to St. John precisely in the Hatton MS.—This Royal MS. belonged to St. Augustine's Abbey†, nterbury. It was also in possession of Thomas Cranmer, Archbishop of nterbury, whose name is written on the upper margin of the first leaf.

* Wanley's Catal. p. 76. † Ibid. p. 181.

VI. O. The Oxford MS. in the Bodleian, No. 441, is closely allied to the best MSS. B, C, and Cot.; namely to I, II, and III.—This Oxford MS. of the four Anglo-Saxon Gospels is in small folio, written before the Norman Conquest*, in a fine bold Anglo-Saxon character, and has some vowels accented. The Rubrics are written in a small and recent hand, between the paragraphs; or, for want of room, in the margin. The first six leaves of St. Mark, fol. 57–62, fol. 90, fol. 131, and fol. 150, also the last three leaves of St. John, fol. 192–194, are written in a small and recent hand upon new parchment, with few accents. — The first edition of the Anglo-Saxon Gospels by John Foxe, in 1571, was printed from this Oxford MS. No. 441. It was also the basis of the edition by Junius and Marshall in 1665.

VII. The Latin of the Lindisfarne Gospels, or the Durham Book, is said to have been written about A.D. 687 by Eadfrith, a monk, and the interlinear and verbal Anglo-Saxon Gloss, by Aldred a Priest, between 946 and 968. Both Eadfrith and Aldred became Bishops of Durham. It is one of our finest MSS.

VIII. The Latin of the Rushworth Gospels appears to be written about the end of the 7th century; and the interlinear and verbal Anglo-Saxon Gloss of the 10th. The first three Gospels have been published by the Surtees Society St. Matthew, edited by the Rev. Joseph Stevenson, M.A., 8vo. 1854. St. Mark in 1861, and St. Luke in 1863, both edited by Geo. Waring, Esq., M.A.

Printed editions.—I. The Anglo-Saxon Gospels were first printed, at the suggestion and expense of Matthew Parker, Archbishop of Canterbury, under the care of John Foxe, the Martyrologist, with this title:—"The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of Auncient Monumentes of the sayd Saxons, and now published for testimonie of the same at London Printed by John Daye dwelling ouer Aldersgate. 1571. *Cum Priuilegio Regiæ Maiestatis per Decennium.*" The text is in the clear and readable Anglo-Saxon type, used by Daye in Ælfric's "Sermon on Easter day," 1567†, the first book printed in Anglo-Saxon. The Anglo-Saxon occupies two-thirds the width of the page, and the remaining third is filled with the English Version of the Bishops' Bible in small old English. Foxe wrote the long dedication to Queen Elizabeth. The chief object for the publication of these Gospels is thus stated in the Preface:—"We haue published especially to this end, that the said book imprinted thus in the *Saxons* letters, may remaine in the Church as a profitable example, and president of olde antiquitie, to the more confirmation of your gratious procedinges now in the Church agreable to the same. Wherin as we haue to see how much we are beholden to the reuerend and learned father in God *Matthew* Archbishop of Cant. a cheefe and a famous trauailler in thys Church of *England*, by whose industrious diligence and learned labours, this booke

* Wanley, p. 64.

† See Origin of Eng. and Ger. Languages, iii. 9. page 18, note *.

th others moe, hath bene collected and searched out of the *Saxons* Monu-ētes : so likewise haue we to vnderstand and conceaue, by the edition hereof, w the religion presently taught and professed in the Church at thys present, no new reformation of thinges lately begonne, which were not before, but ther a reduction of the Church to the Pristine state of olde conformitie, nich once it had." (p. 9.)

II. A much improved edition of the Anglo-Saxon Gospels* was published, th the Gothic by Junius and Marshall, in 1665, with the following ample le,—Quatuor D. N. Jesu Christi Euangeliorum Versiones perantiquæ duæ, othica scil. et Anglo-Saxonica : quarum illam ex celeberrimo Codice Argenteo unc primum depromsit Franciscus Junius, Francisci filius. Hanc autem ex Codi-bus MSS. collatis emendatiùs recudi curavit Thomas Marcschallus, Anglus : jus etiam Observationes in utramque Versionem subnectuntur.—Accessit et lossarium Gothicum : cui præmittitur Alphabetum Gothicum, Runicum, etc. erâ ejusdem Francisci Junii.—Dordrechti. Typis et sumptibus Junianis.—xcudebant Henricus et Joannes Essæi, Urbis Typographi Ordinarii. CIↃIↃCLXV.

III. A very neat and handy edition of the Anglo-Saxon Gospels appeared 12mo, London 1842, with this title—Ða Halgan Godspel on Englisc.—The nglo-Saxon Version of the holy Gospels, edited from the original manuscripts, y Benjamin Thorpe, F.S.A. London, Rivington : Oxford, Parker : 1842.

One peculiar feature of the Anglo-Saxon version may be noticed, efore we speak of the next translation. Those terms, which are adopted n other versions from the Hebrew, Greek, and Latin, are generally ranslated by indigenous Anglo-Saxon compounds, so descriptive as to e intelligible to every reader. A very few examples will be sufficient o show this principle, and the compositive power of the Anglo-Saxon anguage. For Centurion they used hundred-man, similar to the Lat. Centurio :—Disciple, leorning-cniht, *a learning youth* :—Dropsy, a man vith the dropsy was called wæter-seoc-man :—Parable, bigspel, *a near xample* :—Repentance, dæd-bót, *an amends-deed* :—Resurrection, ǽrist, *rising again* :—Sabbath, reste-dæg, *a day of rest* :—Scribe, bóc-ere, bóc-wer, *a book man* : — Synagogue, gesamnung, *a congregation* : — Treasury, gold-hórd, *gold-hoard*.

WYCLIFFE.—Till the discovery of printing in the 15th century, he Holy Scriptures and other writings could only be published, or nade generally known, by Lectures and by the slow process of manu-cripts. Between forty and fifty years, Wycliffe was more or less losely connected with the University of Oxford. As Tutor, Head of

* See Description of this vol. in Gothic, p. vii. No. I.

a College, and Professor of Divinity, he had great facilities for making the Gospel generally known. In addition to the members of noble families, and men educated for lay professions, those especially preparing for the Church attended his Lectures, and were educated under his superintendence; taking with them into every parish throughout the whole country, the learning and impressions they had received in the University, giving lectures upon his principles, and often becoming his willing agents in transcribing his works. The important part, taken by Wycliffe in preparing for the Reformation by the translation of the Scriptures, will be best seen by a short notice of the chief incidents of his life.

John Wycliffe is said to have been born in 1324 at a small village of that name, near Richmond, in Yorkshire; and, at the age of sixteen, to have become one of the first members of Queen's College, founded in 1340. He was a fellow of Merton College in 1356. With much natural talent, unwearied assiduity, and a facility in acquiring knowledge, this diligent and unobtrusive student gained in the University great reputation for his learning, and faithful friends by his decision of character, combined with kindness of heart and unassuming manners. He was deservedly popular, and was much attached to Oxford for the literary facilities and the uninterrupted quietude which he could not find anywhere so perfect as in the University. During more than twenty years he gratified his insatiable desire for knowledge on all subjects, never neglecting to devote a specified time for reading the Bible, making all other knowledge subservient to the great object he ever kept in view, a thorough knowledge of the Scriptures. He read the Latin Fathers with great care, and studied Aristotle, the profound reasoner of the Greeks. As the Greek language and literature were little known and almost forgotten in England before the taking of Constantinople by the Turks in A.D. 1453, when the Greeks fled for refuge to other countries, where they introduced and interpreted the ancient Greek authors, Wycliffe had not the means of acquiring a knowledge of Greek. He could, therefore, study Aristotle only in the Latin translations and commentaries. Even with such inadequate assistance he became a most subtle reasoner, and an unrivalled disputant, able to encounter the intricacies of scholastic divinity. His great opponent, the Chronicler Knighton, admits that, while Wycliffe was generally esteemed a most eminent theologian, he had no equal in the employment of the scholastic art of disputation.

About the year 1360, circumstances occurred which called forth

ycliffe's extraordinary talents. Oxford was so celebrated as a seat learning in the reign of Henry III. that an immense number of dents came to the University from all parts of England and from Continent. Anthony Wood, in his Annals*, tells us they amounted thirty thousand. When all allowance is made for this almost indible estimate of the students by one of Oxford's most partial ends, it at least indicates the popularity of the University. By undue influence of the mendicant Friars, the younger students were npted to leave the Colleges for the Convent, till they are said have been reduced to six thousand. The Church of Rome, to re-e the monastic institutions, established the four orders of Mendicants, Augustines, Carmelites, Dominicans and Franciscans. The first ablishment of the Dominicans was at Oxford in 1221. With other vileges, the Popes had allowed the Friars the liberty of superintending ucation. They had their own exempt jurisdiction; and, in their unnitted endeavours to gain converts by trespassing on the statutes the University, they were involved in continual disputes with the ancellor and Scholars. The University and the Church suffered so ch by this interference, that a Convocation was assembled, and a de-e passed, that no youth, under the age of eighteen, should be received the Friars into their orders. The contest became so warm and asperating, that Wycliffe entered into the defence of his beloved niversity with such zeal, energy and success, as to confound the ars. They could not resist his plain and honest reasoning. He erwhelmed them by his arguments and learning, and brought them o popular disgrace by his pamphlets on the "able beggary" abdly advocated by the Friars.

The whole University was gratified by this display of Wycliffe's ergy, talents and learning; and, in testimony of respect and gratitude, cted him Warden or Master of Balliol College or Hall, as it was then led. In the early part of 1361, he was presented by his College to e valuable Rectory of Fillingham in Lincolnshire, which he afterwards changed for Ludgershall in Buckinghamshire, that he might be within ew miles of his numerous friends in the University. In the year 1365 mon de Islip, Archbishop of Canterbury, appointed him Warden of nterbury Hall, now occupied by the Canterbury Quadrangle of Christ urch. In 1367 he defended Edward III. in refusing to pay Pope rban the tribute which had been claimed ever since it was exacted m the weak King John. Wycliffe wrote with such ability, and used

* Vol. i. p. 206; Baber, p. 11.

such convincing arguments, as to prove, beyond any future doubt, the illegality of the claim. The See of Rome was silent but indignant, looking upon Wycliffe with a jealous eye, as the cause of the defeat. In England this defence increased the fame of its author, and procured for him the favourable regard of the Duke of Lancaster and both Houses of Parliament. Edward III. had previously made him one of his Chaplains.

In 1372 Wycliffe was gratified by obtaining the chief desire of his heart, the election to the Professorship of Divinity. His whole life had been spent in preparing himself for the faithful discharge of the duties devolving on the Divinity Professor. Being elevated to a Professorship, which enabled him to diffuse with authority that light which had already beamed on his own mind, he used great judgment in his lectures and in the theological discussions over which he presided. His experience taught him that deep-rooted principles and old customs must be treated with a gentle hand. His heart was filled with piety towards God and love to man, which were always manifested by his unaffected simplicity of manner, in language as plain and expressive as it was elegant. His lectures always attracted a large audience, as he was ever more desirous of correcting error by the statement of truth, than by direct and personal attacks. When he had felt his way, and had obtained numerous supporters in the University, the majority of whom read and studied the Scriptures not only critically but practically with such friends, he threw off all reserve and spoke of vital religion, the religion of the heart with its practical results, and the best means of promoting them amongst the people. His lectures and sermons were full of the Scriptures, forming short treatises on Divinity, worthy of the Oxford Professor. He entertained a deep conviction, that the only way of promoting vital and practical religion in the mass of the population was by giving them the Word of God in their own tongue. He had therefore, for some time been engaged in translating the Scriptures into English, from the Latin Vulgate, the authorised version of the Church of that day. Many of his most able and faithful friends assisted him in this holy work. While he was increasing in Christian knowledge, and imparting it to the common people, as well as to those numerous students of the University who attended his Lectures for the acquisition of that scriptural knowledge, which would enable them to discharge faithfully the duties of parish Priests throughout the whole land,—his reputation, his piety and worldly prosperity went hand in hand. His past services to the crown were rewarded in 1374, by his being presented

the valuable Rectory of Lutterworth. As ecclesiastics were generally best educated men of that time, and therefore well prepared to assist in te affairs, Wycliffe was employed by the Government as a Diplomatist several embassies. The See of Rome could not forget the rebuke and tory of Wycliffe. Though silent, Rome was ever watchful for an portunity of crushing the successful opponent. Wycliffe and his nds went on, with great zeal and energy, in their work of translating l disseminating the Scriptures. As his knowledge of revelation in- ased, and his view of divine truth was cleared, he manifested greater ision and fully declared his religious opinions. When his friends, who supported him from motives of state policy, saw that his govern- principle was scriptural truth, they forsook him. The See of Rome zed the opportunity, and annoyed and persecuted him; but opposition ld not retard his work.

This brief notice must not be lengthened by entering into details: it nly necessary to state, that Courtney, Archbishop of Canterbury, ler the influence of the Church of Rome, with the aid of the Aristoc- y and the sanction of the timid Richard II., brought a bill into the use of Lords to arrest Wycliffe and his followers, "and hold them in trong prison till they justify themselves according to the law and eason of Holy Church*." As soon as the Bill had passed the Lords, urtney endeavoured to carry it into effect. The House of Commons nonstrated upon its illegality, not having passed their house. The ancellor of the University excused himself by declaring, that his own and the peace of the University would be endangered, if Wycliffe e taken. To allay the fury of the storm, Wycliffe thought it prudent, Nov. 1382, to retire to the country. But persecution was so severe unrelenting, that he was compelled to descend from what had been throne—his professorial chair, and to leave the University for ever. sought retirement at Lutterworth, where, despite all opposition and secution, he fearlessly wrote in defence of his doctrines, and proceeded his work of completing and revising the translation of the Scriptures, his death, on the last day of Dec. 1384.

The bitter feeling and hostility of the See of Rome did not end with cliffe's death, but by a decree of the Council of Constance his remains e disinterred in 1428, then burnt and the ashes cast into the Swift, treamlet which runs by Lutterworth†. But Wycliffe lives, and ever

* Gibson's Codex Jur. Eccles. Anglican. p. 399.

† See Life of Wycliffe by Foxe, 1610: Lewis, 1720: Baber, 1810: Le Bas, 1823: Tytler 5: Vaughan, 1845.

will live in the hearts and affections of the Anglo-Saxon race, as the first translator of the whole of the Scriptures into English.

As Oxford was the chief scene of Wycliffe's literary enjoyment and fame, the home of his heart, a retreat which he always sought with pleasure and left with regret, it is gratifying to know that Oxford has raised an imperishable monument to Wycliffe's memory by publishing at its own expense, the splendid edition in 4 vols. 4to. of

"The Holy Bible, containing the Old and New Testaments, with the Apocryphal Books, in the earliest English Versions made from the Latin Vulgate by John Wycliffe and his Followers; edited by the Rev. Josiah Forshall, F.R.S. etc., late Fellow of Exeter College, and Sir Frederic Madden, K.H. F.R.S. etc. Keeper of the MSS. in the British Museum. Oxford, at the University Press 1850."

This is one of the best, most laborious, and accurate editions of any early English author I have ever seen. The editors have examined and described 170 MSS., and selected and most carefully printed two of the best in parallel columns, the first written before 1390, and the second before 1420. The Prologues and every available and desirable information have been given. A very excellent and ample Glossary is appended to the 4th vol. Altogether, this edition is the work of sound and ripe scholars,—an honour to the University of Oxford and their press, as well as to the literary veterans, the editors. All must acknowledge with them, that "they have spared neither time nor pains to render their work complete;" especially when it is known, that "a considerable portion of their time, during nearly twenty-two years, has been spent in accomplishing their task."—*Pref.* p. xxxviii.

Our text of Wycliffe's Gospels is founded upon the first version given in this Oxford edition of 1850, collated with the original MS. in the Bodleian No. 369 of the Douce Collection. This MS. is written on vellum, in large fo 2 cols. ff. 486 [429 bis], consisting of two distinct MSS., both imperfect. The first is written with marginal corrections throughout, in three different hands all before 1390*. The second part of the volume, from fol. 251 to the end containing the Text of our Gospels, is written about the same time as the former, that is before 1390, say the preceding year 1389, the date I have adopted. A facsimile of this MS., Matt. vi. 14, 15, is given in the plate facing the Title. Sir F. Madden says, in Pref p. xxi., that "the version described . . is to a greater or less degree the work of Wycliffe; that it is the earliest translation of the whole Bible in the English language, admits of no reasonable doubt

* Sir F. Madden's Pref. p. l. No. 87.

Editions of Wycliffe.—The numbers I. II. and III. were from the text fore 1420, adopted as the later text in the Oxford edition of 1850.

I. The New Testament of Wycliffe was first printed in folio, London 1731, the Rev. John Lewis, Minister of Margate, Kent, with a short Glossary or xplanation of the old and obsolete words in Dr. Wycliffe's Translation. The xt was taken from two MSS., one of which was his own [now, 1850, Sir F. adden states, in the Bodleian, Gough, Eccl. Top. 5] and the other the property Sir Edward Deering, Bart., now, 1850, of the Very Rev. Wm. Conybeare, ean of Llandaff.

II. The Rev. Henry Baber, M. A., republished in 4to., London 1810, a eprint of the preceding with the following additions, which are very valuable, nd deserve the attention of every scholar. "A short memoir of the Life, pinions and Writings of Dr. Wycliffe: an historical account of the Saxon nd English versions of the Scriptures which have been made previous to the fteenth Century. The Glossary of Lewis at the end of the vol. is corrected nd considerably enlarged." (p. v.)

III. The New Testament in the same version as that published by the ev. John Lewis was again published in 1841, from a MS. then belonging to .R.H. the Duke of Sussex, [now, 1850, in the collection of the earl of shburnham,] by Messrs. Bagster, in the English Hexapla, 4to. Lond. 1841.

IV. When the 4to. edition of 1850 was commenced, Sir F. Madden says,—ref. p. i. note [a],—"No part of the earlier of the two versions before 1390 had ver been printed, with the exception of the Song of Solomon, given by Dr. dam Clarke in his commentary on the Bible, [8 vols. 4to. Lond. 1810–25,] om a MS. in his own library," [now Brit. Mus. Eg. 618, 619].

V. In 1848, the New Testament in the earlier version, was printed by Mr. Lea Wilson, from a MS. in his own possession, [now, 1850, in the hands f the earl of Ashburnham,] under the title *The New Testament in English, ranslated by John Wycliffe, circa MCCCLXXX. etc.* 4to. Lond.

TYNDALE.—The mind cannot be fettered by man, however power-ul. We yearn for freedom of heart and soul. All the gifts of God are s free as the light of the sun. So is the light of his divine revela-ion free to all. By the light of the divine word man sees and knows he truth, and the truth makes him free*. Free from the thraldom of vil—and to do good. His freedom is not for selfishness, dissension and trife, but for order, harmony and truth. At particular times, we see a nan raised up, whose love for truth is so great, that it frees him from ll fear of evil and even from the fear of *death*, when put in competition

* "Ye shall know the truth, and [ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς] the truth shall make you ree." St. John viii. 32.

with truth. Such was William Tyndale, as will be seen by a few particulars of his life. William Tyndale, the second of three sons of John Tyndale of Hunt's Court, in the parish of North Nibley, in Gloucestershire, is said to have been born there about the year 1484. He descended from Hugh Baron de Tyndale. At an early age he was sent to Oxford. John Foxe tells us, Wm. Tyndale "was brought up from a child in the University of Oxford, where he by long continuance grew up and increased, as well in the knowledge of tongues and other liberal arts; as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he read privily to certain students and fellows of Magdalen College some parcel of divinity. His manners and conversation were such that all, who knew him, reputed and esteemed him to be a man of most virtuous disposition and of life unspotted. Thus he in the University of Oxford, increasing more and more in learning, and proceeding in degrees of the schools, spying his time, removed from thence to the University of Cambridge." He probably went to Cambridge with the view of profiting by the instruction of Erasmus, who lectured on the Greek language in that University, from 1509 till the beginning of 1514. At Cambridge he formed an acquaintance with a young and diligent student, John Frith, who afterwards assisted him in his translation of the New Testament. It must have been about 1518, in his thirty-fourth year, when, as Foxe tells us, Tyndale "had made his abode a certain space now further ripened in the knowledge of God's word, leaving that University also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." This was Sir John Welch, of Little Sodbury, at whose house Tyndale held many disputes on religious subjects with the clerical dignitaries of the neighbourhood, who frequented Sir John's table. This brought him into so much danger, that he deemed it prudent to leave the country and go to London.

It is difficult to fix the time of his ordination; we only know that, after preaching at St. Dunstan's in the West the same earnest and practical sermons delivered in the country, he attempted to obtain the patronage of Tonstall, Bishop of London, by sending his translation of the Attic Greek Orator, Isocrates. He was unsuccessful, as the Bishop's palace was full; but an eminent merchant, Humfrey Monmouth, a favourer of Luther, admitted him into his house; and when Tyndale "understode at the laste, not only that there was no rowme in my lorde of london's palace to translate the new testament, but also that there

no place to do it in all englonde," [Prol. to Pentateuch, 1530,] he rmined to go to Germany. His friend Monmouth settled upon an annuity of ten pounds, about £150 of our money, and paid his age that he might live abroad and finish his translation of the New ament from Greek into English. He is said to have gone to Witten- to confer with Luther, who published in 1522 his first edition of New Testament in German. Tyndale and his friend John Frith e driven from place to place, till at last they settled in the free erial city of Worms on the Rhine, where Tyndale's first edition of New Testament was printed at the end of 1525 or in the early part 526, in very small octavo.

The beautiful facsimile edition of Mr. Francis Fry, F.S.A., has been noticed the full title given in the notes on Tyndale's translation*. He has taken uch pains to acquire accurate information, as to the printer, the place and date of this first edition of Tyndale's New Testament, that I gladly refer is satisfactory introduction, illustrated by facsimiles. I have only room a very brief summary. Peter Schöffer on becoming a Lutheran, found it ssary to leave Mayence, and to settle in the free city of Worms in 1512. rteen works printed by Schöffer from 1518 to 1529, seven of which have the rint Worms, have been carefully compared with the capital letters, the three of type, the woodcut of St. Paul, and the numerals used in the New Testa- t of Tyndale, and they perfectly accord. Not only the type, but the length ie lines and their number in each page, are exactly the same in the two nan editions of the Prophets as in Tyndale's Testament. The water-marks he paper are also the same. If then the same type, the length and the ber of lines in a page, the same woodcut and water-mark are found in the r works of Schöffer, printed at Worms, as in Tyndale's New Testament of 6, can there be any reasonable doubt that it was printed at Worms by r Schöffer, corroborated as this inference is by the Lutheran profession of öffer, and the residence of Tyndale at Worms? There is not any date in Testament; but, as Cochlæus caused Tyndale to flee to Worms in the lle of 1525, and the Testament was printed there immediately after, we conclude it was published by the end of that year, or the beginning of the , as it was sold in Oxford "before the 7th of Feb. 1526†."

There is an imperfect copy of Tyndale's New Testament of 1526 in the rary of St. Paul's Cathedral. The only copy known to exist, perfect from beginning of St. Matt. to the end of Revelation, is in the Baptist's College, tol. Of this Bristol copy, Mr. Fry has taken a very correct facsimile, ch was made on tracing paper, transferred to stone, and printed. The

Notes, p. 584. † Anderson's Annals of the English Bible, vol. i. p. 93.

whole lithographic impression consists of one hundred and seventy-seven copie of which twenty-six are in 4to.

Our gratitude is due to the free city of Worms, for the protectio of Tyndale, while printing the first edition of his New Testament. I England's days of darkness and persecution, on the false plea of religio which, when pure, and under the mild and sympathizing influence the Gospel, abhors tyranny, we are deeply indebted to Hamburg an other free cities of Germany; and, in after times of still greater gloo to Holland and Switzerland for their friendly reception and protectio of our refugee countrymen, when their lives were imperilled at home, f conscientiously adhering to those truths which they had learned fro the Scriptures. In these free cities and states, our countrymen we received as brethren, with honour,—their talents and learning acknow ledged, and their works printed and published. Though Tyndale ha the reputation of being well versed in modern as well as ancient la guages, we should not have known the extent of his lingual acquir ments, nor whether the first impression of his New Testament w large or small, if the following facts in the year 1526 had not been r corded, by the friendly hand of a foreigner, in the diary of Spalatinu secretary of Frederic, the elector of Saxony, and supporter of Luthe Von Busche, Professor of Hebrew in the University of Marburg, a pe sonal friend of Tyndale, "told us that six thousand copies of the Ne Testament in the English language had been printed at Worms; an that this translation had been made by an Englishman, sojourning the with two other natives of England, who was so skilled in seven la guages, Hebrew, Greek, Latin, Italian, Spanish, English, and Germa that whichever he might be speaking, you would think it to be h native tongue*."

The quarto translation with notes, partly printed at Cologne, w finished at Worms in 1526, as well as the very small octavo alread described. The Dutch booksellers found such ready sale for Tyndale translation, that they issued several editions, without any correction supervision of the translator, who is supposed to have gone to Hambu after 1526 to obtain the best Hebrew criticism, from the learned Jews that city, and to correct what he had translated of the Old Testame by the original Hebrew. There he met with Miles Coverdale, wh assisted him in translating the five books of Moses into English, print

* Schelhornii Amœnitates Literariæ, tom. iv. p. 431. Excerpta quædam e diario Ge Spalatini.

r the Hamburg press in 1530. Tyndale's English version of Jonah sued from the same press in 1531. We next hear of Tyndale at Antrp, where he found a faithful friend in Thomas Poyntz, an English erchant, who cordially received him into his house. While residing this respected family, besides preaching to the English residents, he ost carefully revised his translation of the New Testament, and in 534, after the lapse of eight years, published it with this title:—

The Newe Testament, dylygently corrected and compared with the Greke r Willyam Tindale: and fynesshed in the yere of oure Lorde God anno M.D. d XXXIIII. in the moneth of Nouember.—Then follows. "W. T. vnto the eader. Here thou hast (moost deare reader) the New Testament, or covenaunt ade wyth us of God in Christes bloude. Which I have looked over agayne ow at the last), with all dylygence, and compared it vnto the Greke, and have eded oute of it many fautes, which lacke of helpe at the begynninge and ersyght dyd sowe therin."

Tyndale's translation of the Scriptures had been denounced by public uthority in England; and, by an imperial decree promulgated at the et of Augsburg in 1530, persons accused of heresy could be seized and ast into prison. Those who opposed the reading of the Scriptures in he language of the people were enraged when they saw the increased upply of the English version; and, availing themselves of the imperial ecree, they employed secret influence and agency for the capture of yndale. Henry Philips was sent to Antwerp, who, under the guise f friendship, inveigled him from the house of Poyntz in August 1535, nd then delivered him into the hands of the officers, sent to apprehend im as a denounced heretic. Tyndale was at once conveyed to the astle of Vilvoord, about eighteen miles from Antwerp. Though great forts were made for his liberation, they were all ineffectual; for, after eing confined in prison more than a year, he was brought to trial; and at last," says Foxe, "he was condemned by virtue of the Emperor's ecree, made in the assembly at Augsburg; and upon the same brought orth to the place of execution; was there tied to a stake; and then first trangled by the hangman, and afterward with fire consumed, in the norning [*of October 6th], at the town of Vilvoord, in the year 1536, vhen he was about the age of fifty-two. Thus much of William Tyndale, vho, for his notable pains and travail, may be worthily called an apostle f England."

* The date in Foxe's Calendar. See Walter's Biographical Notice, p. lxxiv, prefixed to he Works of Tyndale, 8vo. 1848.

Though Henry VIII did not appear to have any connection with carrying into effect this arbitrary, unjust and cruel decree, Tyndale earnestly and with a loud voice prayed at the stake—"Lord! open the King of England's eyes!"—The prayer of the dying martyr was heard; for, before the close of 1536, the first volume of the Holy Scriptures in English ever printed in this country, the folio edition of the *New Testament, issued from the press of the king's own printer, with the name of William Tyndale on the title. Nay more, when what is generally called *Matthew's Bible* was published in 1537, the king gave his royal "Licence that the same may be sold, and read of every person, without "danger of any act, proclamation, or ordinance heretofore granted to "the contrary." This Bible received its designation from the name of Thomas Matthew being given on the title-page. It was chiefly a republication of Tyndale's version; but those parts of the Old Testament, which he did not live to translate, were taken from Coverdale's Bible of 1535. The New Testament of Tyndale had been in circulation for eleven years; and it was the best translation and popular, because the language was familiar to the people. Some of the Prologues and notes of Tyndale had been introduced into Matthew's Bible, and given offence and raised opposition. To remove these objections Archbishop Cranmer, with the king's sanction, proposed the publication of the whole Bible without note or comment. He had the translation of Tyndale copied, and sent in portions to the Bishops for their correction, and then to be returned to him for his final revision. This version was published in 1539, and is known as *Cranmer's, or the Great Bible,* the first that was authorized "to be sett up in summe convenyent place within the churche, whereat the parishners may rede yt." The Great Bible was the authorized version in the reign of Henry and Edward; and, after the death of Mary, it was authorized by Elizabeth, and continued in general use till superseded by the revised edition of 1568 under the superintendence of Archbishop Parker, assisted by the most learned Bishops, hence called the *Bishops' Bible.* The first rule, recommended by King James I. in the preparation of our present authorized version of 1611, was this,—"The ordinary Bible read in the Church, commonly called the *Bishops'* "*Bible,* to be followed, and as little altered as the original will permit." From this very brief detail, it appears that our present English Version was based upon the Bishops' Bible of 1568, and that upon Cranmer's of 1539, which was a new edition of Matthew's Bible of 1537, partly from Coverdale of 1535, but chiefly from Tyndale; in other words, that our

* A copy is in the Bodleian.

esent authorized translation is mainly that of Tyndale, made from e original Hebrew and Greek. It has stood the test of the severest iticism, from his last revision to the present time, without material teration; because Tyndale, having a critical knowledge of Hebrew and reek and deep Christian experience, caught the very spirit of the iginal, and gave the impression of it in plain, idiomatic English. His yle is easy, correct and vigorous. His translation of the New Testaent is a fine specimen of our language, in what may be called the first age of maturity. It is the foundation of our *standard translation*, which also the *standard of our language*. He avoids Latin derivatives, and enerally uses indigenous words, the strong and expressive Saxon terms, nown by all the people. In this respect our version happily follows m. Tyndale translates *τὴν ἀγάπην τοῦ Θεοῦ*, Lk. xi. 42, *the love of od*, which our established version has adopted; but Wycliffe has *the arite of God*, from the Vulgate *charitatem Dei*. Our translators seldom epart from Tyndale, but when they do, in a particular word, the spirit the passage is often lost; for instance, in 1 Cor. xiii. 13, Tyndale has, -*Nowe abideth fayth, hope and love, even these thre; but the chefe of these* love [*ἡ ἀγάπη*]. *Love* is divine affection in the *soul, for God is love* τι ὁ Θεὸς ἀγάπη ἐστίν]. *Faith* in the Saviour is the *foundation* of good orks, *hope* raises the *superstructure*, and *love* completes and crowns it eternity. *Faith* works by *love*, and *love* is the *fulfilling of the law* πλήρωμα νόμου ἡ ἀγάπη]. The perfection of a good work is, that it rings from love. Every Christian knows this to be his ruling principle. We have an illustration of it in filial love. How different is the eling and conduct of an affectionate child from that of a servant! The ild, influenced by love, is unwearied in attention, and the only *hope* is increase of *mutual affection;* while the servant's constraining principle naturally the *hope* of *material wages*. Thus, while Christian love is e constraining principle of action here, and the fulfilling of the law, hen our present *faith* is lost in sight, and *hope* in enjoyment, this *ἀγάπη* ill continue, and increase throughout eternity.—Now, if this be the teral and true meaning of St. Paul's Greek, let *love* be substituted for *arity*, wherever it occurs in 1 Cor. xiii., as it is in Tyndale 1526, followed by Coverdale 1535, Matthew 1537, Archbishop Cranmer 1539, nd Parker 1568,—and there can be little doubt that *love* is more in ccordance with the scope of the chapter than *charity*, and that Tyndale's st clause,—*the chefe of these is* love, is far better than the Vulgate *major orum est* charitas, or than Wycliffe's,—*the moost of thes is* charite, or ven than our version,—*the greatest of these is* charity.

Before I close my Preface, I must have the pleasure of alluding to the friendly assistance I have received in the preparation and printing of these Gospels. First, and most of all, I am deeply indebted to George Waring, Esq., M.A., of Trinity College, Cambridge, and Magdalen Hall, Oxford, whose contributions to Anglo-Saxon philology as editor, for the Surtees Society, of the Lindisfarne and Rushworth Glosses, are already before the public. Many years ago the text of the Gothic and Anglo-Saxon Gospels had been very carefully transcribed, and the Anglo-Saxon collated with the oldest and best MSS. The final revision had been long deferred in consequence of other pressing engagements and failing sight, till all impediments were removed in the early part of 1864 by my friend, who made an arrangement with the Publisher to take the responsibility of preparing my transcript for the press, and seeing it accurately printed:——of harmonizing the division of verses, and the punctuation of the Gothic, Anglo-Saxon, and the translation of Tyndale with Wycliffe and our authorized version: and of regulating, as far as possible, the accents, which indicate the long sound of the Anglo-Saxon vowels over which they are placed. The accent on diphthongs is here omitted, except when found in the MSS., as it was not employed by Dr. Grimm and others to denote the length of the vowel, but merely to indicate the etymological origin of the accented vowel. Every accent in the Anglo-Saxon text, therefore, denotes the long sound of the vowel over which it is placed, and the diphthongs eo, ea, etc. are accented exactly as in B. or in C.

As the simplicity of Anglo-Saxon accentuation has frequently been overlooked, or involved in a complicated system, it will tend to remove false impressions, and to make the matter clear, by recollecting that the Anglo-Saxons only used one accent, which always indicated the long sound of the vowel over which it was placed. Our complicated system of English vowels arose from the Norman scribes, who first confused the Anglo-Saxon accents, and then attempted to supply their place by a multiplicity of vowels, which we have adopted, as will be seen by the following examples:—Cwén *a cween*, fót *feet*, gés *geese*, etc.:—Dic *a dike*, lic *like*, lim *lime*, win *wine*, etc.:—Bóc *a book*, fór *fore*, *before*, gód *good*, gós *a goose*, *etc.*:—Đú *thou*, hú *how*, hús *a house*, mús *a mouse*, etc.:—Brýd *a bride*, fýr *fire*, mýs *mice*. In all these instances the Anglo-Saxon is quite plain and consistent, expressing the same sound by the same accented vowel, while the English employs different vowels for the same purpose, as in *cween*, *geese*;—*good*, *goose*, *fore*;—*thou*, *how*, *house*, and *mouse*. The greatest complication of vowels is seen in our expression of the long open sound of *o*, heard in *no* and *bone*. We use oe, oa, and o with a silent final e

e the Anglo-Saxons, in all cases, merely accented the á, as,—Dá *a doe*. fá
e, tá *a toe, etc.*—Bát *a boat*, ác *an oak*, fám *foam, etc.*—Bán *a bone*, stán
one, etc. This superabundant employment of English vowels is troublesome
natives, and most perplexing to foreigners. On the contrary, the Anglo-
on system of accenting the long vowels is plain and definite. Mr. Waring
been guided by these general principles in accenting the Anglo-Saxon, but
hic words have not been accented, because not a single accent has been
d in Cod. Arg. Every possible care has, however, been taken to secure
greatest verbal accuracy in the Gothic and Anglo-Saxon texts, as well as
he other two.

I believe Mr. Waring has exerted himself to the uttermost to fulfil
engagement, and I have devoted a far longer time to the work
n I anticipated would be at my disposal. Neither labour nor expense
been spared, when either could be profitably employed to benefit
work. I have, therefore, not only willingly assisted in preparing
MS. for the press, collated the B text with the C, but I have
fully read over every proof twice and the revise once, after being
l in the same manner by Mr. Waring, and by a friend; every sheet
therefore, been carefully read over at least nine times.

Mr. Waring suggested and superintended the placing of þ and ð, or the
and soft sound of our modern *th*, as they are used in all parts of England
he present day. Though in our numerous provincial Dialects almost
y letter has a diversity of sounds, I believe there is greater uniformity
he hard and soft sound of our *th*,—the Anglo-Saxon þ and ð,—than in
other letters. As the true archaism of our good old English and its
ous energy are retained in the provincial Dialects of our Island*, I have
loubt the original and genuine hard and soft sounds of the Anglo-Saxon
d ð have been transmitted to us by the secluded peasantry of our rural
icts, and confirmed by those educated in our Universities and towns.
only way then of recovering the right sound of þ and ð, and of correctly
ying these characters in writing and printing Anglo-Saxon, is to adopt
true English sound of these letters. If the two distinct sounds of our
ern *th* have been faithfully conveyed to us, we only ascend to Anglo-Saxon
s and re-adopt their rational system by using their two distinct characters
these two distinct sounds. The Norman scribes could not distinguish
veen the hard and soft sound of þ and ð; they therefore, in writing Anglo-
on, confounded them, using the one or the other without any apparent
nction. Some scribes only employed ð or ð, which is the same letter

* See Origin of the English and Germanic Languages, part iii. § 19, p. 26.

in a modified form, as in the Rushworth Gloss, which discards the use of altogether in St. Mark, Luke, and John. Hence the *th* for both sounds i modern English, to the confusion of foreigners. Our present printed Anglo Saxon text, indicating the true, the distinct hard and soft sound of *th* by þ an ð, will be a great assistance to foreigners, in showing the correct pronunciatio of *th*, in English words cognate with the Anglo-Saxon.

The hard, sharp, or acute sound of the English *th* in *th*in and soo*th*, represented by the Anglo-Saxon Þ and þ; the soft, flat, or grave sound of T in THine and sooTHe is represented by Ð, ð or ȣ.

For ascertaining the hard and soft sound of *th*, equally applicable to Englis and Anglo-Saxon, are given the following general

RULES.

I. The hard, sharp or acute Þ or þ, is used in *the beginning* of all wor not pronominal, as þincan to *th*ink, þin *th*in.

a. And at *the end* of radical and inflectional terminations, as bæþ a ba clâþ clo*th*, sóþ soo*th*, þinceþ *th*ink*eth*. Except wið WITH, etc.

b. And sometimes when *th* is preceded or followed by a consonant, embþencan to *th*ink about; éþnes easiness; þritig *th*irty.

II. The soft, flat or grave Ð, ð or ȣ is used in the *beginning of pronouns* and of all words derived from pronouns, as ðæt THat; ðe TH ðæslic *like* TH*is*, ðanonne TH*ence*, ðǽrðǽr TH*ere*.

a. Also often between two vowels, as baðu baTHs, baðian to baTHe, clâð with clоTHes.

These Rules are in perfect accordance with those given in our best wo on orthoepy.

In the printing department, we have had the most willing assistar and co-operation from all engaged in the work at the University Pre to whom our thanks are due.

To the Master of Corpus Christi College, Cambridge, Dr. Pulli to the Rev. Henry Octavius Coxe, M. A., Librarian, and to the Assista Librarians of the Bodleian, Oxford, I am greatly indebted, for the m ready and friendly assistance, in the consultation and use of MSS. un their care. Though I had carefully collated the whole of the Bene't, Corpus MS. of the Anglo-Saxon Gospels, with my own copy, in 18 and examined it again in 1841, I have frequently had to consult since 1850. While the stringent regulations, made by Archbis Parker, for the preservation of the MSS. and printed books left Corpus Christi College, Cambridge, have been observed, the Mas Dr. Pulling, and the Fellows of the College, have had the happy

giving every facility, in so friendly a manner as to avoid the least pearance of conferring a favour. The same may be said of Dr. Guest, laster of Caius College, who has most kindly removed doubts by nsulting the MS. My best and most willing acknowledgments are e to the Rev. J. E. B. Mayor, M.A., Librarian of the University Cambridge, and to Henry Bradshaw, Esq., M.A., Fellow of King's llege, for their ready assistance in procuring a Grace of the Senate take out of the Library one of their treasures, the MS. of the nglo-Saxon Gospels. I have, therefore, had the great advantage of e unrestrained possession and use of this MS. for reference, during e time the Anglo-Saxon text has been passing through the Oxford niversity Press.

J. B.

Oxford; June 27th, 1865.

THE CHIEF CONTRACTIONS.

after a number, denotes the right d page, *recto*; and b, the left hand e, *verso*.
indicates the first word in a verse, 2, *c*=3, *d*=4 etc. to *z*=26: *ab* denote ds 1 and 2, *cd*=3 and 4: *a-d* denote words from 1 to 4, both inclusive: *dd* icate a double alphabet, i. e. 26 letters ne alphabet, and *d*=4 of the next 26 + 4=30, the number of the word the verse. Thus, in Notes, p. 571, 2. 15=chap. v. verse 15; *z*=5, the word in verse 15.
rg. or *Arg.* v. Cod. Arg.
.S. Anglo-Saxon.
The Bene't or Corp. Christi MS. v. Pref. p. xiii. § i.
v. s.
v. s.

C The Cambridge MS. v. Pref. p. xiii. § ii.
Cast. Mai. Count Castiglione and Angelo Mai, v. Notes, p. 571: v. 3 and vii. 28.
Cod. Arg. Codex Argenteus, v. Pref. p. iv-ix.
Cod. Aug. Codex Augustinius Bodl. D. 2. 11.
Col. Column.
Corp. Corpus Christi Coll. Camb. v. B.
Cot. Cotton, v. Pref. p. xiv. § iii.
D. 2. 11, v. Cod. Aug.
etc. or *etc. et cætera.*
Fol. or fol. folio or leaf.
ȝ=*g*, *gh* and *y*.
Gab. Löb. Gabelentz and Löbe, v. Pref. p. viii. § vii.
Grk. Greek.

H. or Hat. The Hatton MS. v. Pref. p. xv.
i. e. *id est.*
Jn. St. John's Gospel.
Lk. St. Luke.
Mass. Massman, v. Pref. p. ix. § x.
Mk. St. Mark.
Mt. St. Matthew.
O. The Oxford MS. v. Pref. p. xvi. § vi.
Rl. Royal MS. v. Pref. p. xv. § v.
Rush. or Rushw. Rushworth, v. Pref. p. xvi.
Skeir. Skeireins, v. Pref. p. viii. § vi.
Upps. Uppströmi's Cod. Arg. 4to. Upsala 1854-1857, v. Notes, p. 570.
Upps. Frag. Goth. v. Notes, p. 570.
v. vide, see.
Vet. Ital. The Old Italic Version, v. Pref. p. xi.
w. wanted or omitted in MS.

·MA· ᚢᚾᛏᛖ ᛄᚨᛒᚨᛁ ᚨᚠᛚᛖᛏᛁᚦ ᛗᚨᚾᚾᚨᛗ
MD. UNTE YABAI AFLETIþ MANNAM
xliv. Enim si remittitis hominibus

ᛗᛁᛋᛋᚨᛞᛖᛞᛁᚾᛋᛁᛉᛖ·ᚨᚠᛚᛖᛏᛁᚦ ᛄᚨᚺ
MISSADEDINS ÍZE, AFLETIþ YAH
transgressiones eorum, remittit et

ᛁᛉᚹᛁᛋᚨᛏᛏᚨᛁᛉᚹᚨᚱᛋᚨᚢᚠᚨᚱᚺᛁᛗᛁᚾᚨ·
ÍZWIS ATTA ÍZWAR SA UFAR HIMINAM.
vobis pater vester ó super coelis.

ᛁᚦ ᛄᚨᛒᚨᛁᚾᛁᚨᚠᛚᛖᛏᛁᚦ ᛗᚨᚾᚾᚨᛗᛗᛁᛋ
Íþ YABAI NI AFLETIþ MANNAM MIS-
Autem si non remittitis hominibus trans-

ᛋᚨᛞᛖᛞᛁᚾᛋᛁᛉᛖ·ᚾᛁᚦᚨᚢᚨᛏᛏᚨᛁᛉ
SADEDINS ÍZE, NI þAU ATTA ÍZ-
gressiones eorum, neque pater ves-

ᚹᚨᚱᚨᚠᛚᛖᛏᛁᚦᛗᛁᛋᛋᚨᛞᛖᛞᛁᚾᛋᛁᛉᚹᚨ
WAR AFLETIþ MISSADEDINS ÍZWA-
ter remittit transgressiones vest-

·ME· ᚱᛟᛋ:ᚨᚦᚦᚨᚾᛒᛁᚦᛖᚠᚨᛋᛏᚨᛁᚦᚾᛁᚹᚨᛁᚱ
ME. ROS. AþþAN BIþE FASTAIþ, NI WAIR-
xlv. tras. Autem quum jejunatis, non fia-

Matt. vi. 14–16, v. *Alphabet, p.* xxxvi.

ANGLO-SAXON, THE BENET OR CORP. MS. B.†

nunȝe ac alyꝟ uꝟ oꝟ ẏfele ꝑoꝑlice; ꝑitodlice ȝ
cost-nunge, ac alys us of yfele soþlice. Witodlice g
temp-*tation*, *but loose us from evil. Amen. Verily, i*

ȝe ꝑoꝛȝyꝟaþ mannū hẏꝑa ꝟẏnna ꝑoñ ꝑoꝛ ȝẏ
ge forgyfaþ mannum hyra synna þonne forgyf
ye forgive men their sins, then forgiv

eopeꝛ ꝛe heopenlica ꝧæðeꝛ eop eoꝛꝛe ȝẏlta
eower se heofenlica fæder eow eowre gyltas
your ‡ *heavenly father you, your guilt.*

Gẏꝟ ȝe ꝑoþ liceꝺ ne ꝑoꝛȝyꝟaþ mannū. ne eopeꝛ
Gyf ge sodlice ne forgyfaþ mannum, ne eower
If ye soothly forgive not men, neither your

ðeꝛ ne ꝑoꝛȝyꝟþ eop eoꝛꝛe ꝟynna;
der ne forgyfþ eow eowre synna.
ther forgiveth you, your sins.

{ *Matt.* vi. 13–1
{ *Pref. p.* xiii.

coꝛtnunȝe· ac alÿꝛ uꝛ oꝛ ÿꝛfele. ꝛodlice· ꝓitodlice
costnunge, ac alys us of yfele. sodlice. Witodlice
ȝe ꝛoꝛȝifaꝺ mannū heoꝛa ꝛynna· ꝺonne ꝛoꝛ
ge forgifaꝺ mannum heora synna, ꝺonne for-
eꝺ eoꝛeꝛ ꝛe heoꝛenlica fæꝺeꝛ eoꝛ eoꝛꝛe ȝil
ꝺ eower se heofenlica fæder eow eowre gil-
· ȝiꝛ ȝe ꝛodlice ne ꝛoꝛȝifaꝺ mannū· ne eoꝛeꝛ
gif ge sodlice ne forgifaꝺ mannum, ne eower
eꝛ ne ꝛoꝛ ȝÿꝛꝺ eoꝛ eoꝛꝛe ꝛynna· Ðÿꝛ ȝe bÿꝛꝺ
r ne forgyfꝺ eow eowre synna. Ðys gebyraꝺ **

Matt. vi. 13–15, v. *Pref. p.* xiii. § ii.

WYCLIFFE. D.

yuel amen. þat is so be it / forsoþe
ȝif ȝee shulen forȝeue to men her
synnys: & ȝoure heuenly fadir. shal
forȝeue to ȝou ȝoure trespassis / so
þely ȝif ȝee shulen forȝeue not to
men: neiþ ȝoure fadir shal forȝeue
to ȝou ȝoure synnes. But when ȝee

Matt. vi. 13–16. *Pref. p.* xxii.

TYNDALE. E.

empta-cion. but delyvre vs ffrom yvell / Amen. For ād
yff yeshall forgeve other men there treaspases /
youre father ī hevē shal also forgeve you. but ād
ye wyll not forgeve men there trespases / nomo-
re shall youre father forgeve youre treaspases.

Moreovre when ye faste / be not sad as the y-
pocryts are. For they disfigure there faces / that
hit myght apere vnto men that they faste. Vere-
ly y say vnto you / they have there rewarde. But
thou / whē thou fastest / anoynte thyneheed / ād

Matt. vi. 13–17.

v. Facsimile facing the Title; and Preface. p. vi. vii. † v. Notes, p. 574, col. 1; and
, p. xiii. ‡ Verbally, *the heavenly Father of you.* ‖ The Cambridge MS.: v. Preface,
§ ii. The verbal English of C is given in the preceding example, marked B. ** The Rubric:
entire Rubric, in Notes, p. 575, col. 1. Matt. vi. 16*a*. The literal English of this Rubric is, *This
th* to the head of the fast on Wednesday.

GOTHIC[1].

Form	Sound		Number
𐌰	A	a	1
𐌱	B	b	2
𐌲[2]	G	g	3
𐌳	D	d	4
𐌴	E	e	5
𐍀[3]	Q	q	6
𐌶	Z	z	7
𐌷	H	h	8
𐌸[4]	Þ	þ	9
𐌹, 𐌺	I	i	10[9]
𐌺	K	k	20
𐌻	L	l	30
𐌼	M	m	40
𐌽	N	n	50
𐌾[5]	Y	y	60
𐌿	U	u	70
𐍀	P	p	80
[𐍆]			90
𐍁	R	r	100
𐍂	S	s	200
𐍃	T	t	300
𐍄[6]	W	w	400
𐍅	F	f	500
𐍇[7]	CH	ch	600
𐍈[8]	WH	wh	700
𐍉	O	o	800

[1] The Gothic alphabet is evidently formed from the Greek. It was first used by Ulphilas about A.D. 360. *See Facsimile, and Preface, p. iii.*

[2] Most of the *Gothic letters* have the same sound as their English representatives; but, as in Greek so in Gothic, *g* has always a hard sound, as in *give;* and *g* before another *g*, or before *k*, has the sound of *n:* thus, Lk. i. 11, aggilus, *an angel*, is pronounced *angilus*, as the Grk. ἄγγελος: Lk. v. 21, þagkyan, *to think*, is pronounced *thankyan*.

[3] Is represented by our *q* sounded as *kw*, thus qens *a wife*, Lk. i. 18, is pronounced *kweens*.

[4] Our indefinite *th* would have been used, but the A. S. þ was necessary to distinguish ψ from th as separate letters in such words as athaitands, Lk. vii. 19.

[5] As ya *yea*, yuk *a yoke*.

[6] As *oy* between two consonants.

[7] The hard *ch* as the Grk. χ.

[8] As in wheila *while*, whan *when;* hw could not be used, as hw occur as separate letters in hwssopo, pronounced *hoyssopo*, Skeir. p. 179.

[9] 𐌹𐌰 = 11: 𐌺𐌰 = 21: 𐌽𐍄 = 53: 𐍀𐍅𐌷 = 188: 𐍅𐌰𐍉 = 537.

Notes on the Anglo-Saxon Alphabet.

	Eng. Vowels.	Ang.-Sax. Vowels.		Eng. Vowels.	Ang.-Sax. Vowels.
[b] a	a as *a* in man.		[e] o	o as *o* in cock.	
	æ as *ai* in main.			ā as *o* in coke.	
[c] e	e as *e* in met.			ō as *oo* in cook.	
	ē	ǣ as *ea* in meat.	[f] u	u as *u* in full.	
		ē as *ee* in meet.		ū as *ou* in foul.	
[d] i	i as *i* in win.		[g] y	y as *y* in lyfaþ.	
	ī as *i* in wine.			ȳ as *y* in lȳf *life*.	

[1] Ð, ð, ȣ have the sound of *th* in *th*ine and soo*th*e. See p. xxxii.

[k] Þ, þ have the sound of *th* in *th*in and soo*th*. See p. xxxii.

Note—The accent, in Anglo-Saxon, indicates the long vowels [see notes [b]–[g] and p. xxx] and must not be confounded with syllabic emphasis, or the stress of the voice, which falls upon the chief syllable in a word. This emphasis, in Gothic and Anglo-Saxon, is always upon *the first radical syllable* of a word, and never upon prefixes, such as a, be, ge, etc.

ANGLO-SAXON

Form		Sound	
𐌰	𐌰	a	A
𐌱		b	B
𐌲	𐌲	c	C
𐌳	𐌳	ȣ	D
𐌴	𐌴	e 𐌴	E
𐍆	𐍆	ƿ	F
𐌲	𐌲	ȝ	G
𐌷	𐌷	h	H
𐌹		i	I
𐌺		k	K
𐌻		l	L
𐌼	𐌼	m	M
𐌽	𐌽	n	N
𐍉		o	O
𐍀		p	P
𐍀		q	Q
𐍁		ꝛ ꝓ	R
𐍂	𐍂	ſ	S
𐍃	𐍃	ꞇ	T
𐍄		u	U
𐍅	𐍅	ƿ ƿ	W
𐌧		x	X
𐌹		ẏ	Y
𐌶	𐌶	ȝ	Y
𐌶	𐌶	z	Z
𐌴	𐌰	æ	Ai
𐌳	𐌳	đ ȣ[i]	þ
𐍅	𐍅	that:	ȝa

THE

FOUR GOSPELS.

GOTHIC:	ANGLO-SAXON:	WYCLIFFE:	TYNDALE:
IWAGGELYO þairh MAÞÞAIU, RKU, LUKAN, yah IOHANNEN,	ÐA FEOWER CRISTES BÉC, on Engliscum gereorde:	THE GOSPEL of MATHEU, MARK, LUKE, and JOON in Englische:	THE GOSPELL of S. MATHEW, S. MARKE, S. LUKE, and S. IHON:
ranslated from IE GREEK, by ULPHILAS, Bishop of MOESO-GOTHS, between D. 348 and 388, about A. D. 360.	Translated from the VETUS ITALICA, and printed chiefly from a MS. written between A. D. 990 and A. D. 1050; probably about A. D. 995.	Translated from the LATIN VULGATE, by JOHN WYCLIFFE, and printed from a manuscript, written about A. D. 1389.	Translated from THE GREEK, by WILLIAM TYNDALE, and printed from the first edition, published in A. D. 1526.

ΑΙWAGGΕΛΥΟ

ÞAIRH

MAÞÞAIU

Is wanting till Chapter V, 15: except a few verses and fragments of verses, the sources of which are indicated in the notes†.

† *Refers to the Chapter and Verse of the Notes at the end of the Volume, belonging to that Version, and the Word of the Verse after which the † stands.*

HÉR ONGINNEÞ

ÐÆT GÓDSPELL†

ÆFTER

MATHEUS GERECEDNYSS

CHAP. I. 1 Hér is on cneorisse l
Hælendes Cristes, Dauides suna, Ab
hames suna.

2 Sóþlice Abraham gestrýnde Isa
Isaac gestrýnde Iacob. Iacob gestrý
Iudam and his gebróðra.

3 Iudas gestrýnde Phares and Zar
of ðam wífe ðe wæs genemned Than
Phares gestrýnde Esrom. Esrom
strýnde Aram.

4 Aram gestrýnde Aminadab. A
nadab gestrýnde Naason. Naason
strýnde Salmon.

5 Salmon gestrýnde Booz, of ðam
Raab. Booz gestrýnde Obeth, of ð
wífe Ruth. Obeth gestrýnde Iesse.

6 Iesse gestrýnde ðone cyning Da
Dauid cyning gestrýnde Salomon, of ð
wífe ðe wæs Úrias wíf.

7 Salomon gestrýnde Roboam. Rob
gestrýnde Abiam. Abia gestrýnde

8 Asa gestrýnde Iosaphath. Iosaph
gestrýnde Ioram. Ioras gestrýnde Ozi

9 Ozias gestrýnde Ioatham. Ioat
gestrýnde Achaz. Achaz gestrýnde
chiam.

10 Ezechias gestrýnde Mannasen. M
nases gestrýnde Amon. Amon
strýnde Iosiam.

11 Iosias gestrýnde Iechoniam and
gebróðru, on Babilonis geleorednyss

12 And æfter Babilonys geleoredn
Iechonias gestrýnde Salathiel. Sala
gestrýnde Zorobabel.

HEERE BIGYNNETH

THE GOSPEL

OF

MATHEU.

HAP. I. 1 The boke of generacioun Jhesu Crist, the sone of Dauyd, the e of Abraham.

Abraham gendride† Ysaac. Ysaac sothe bigate Jacob. Jacob forsothe ate Judas and his bretheren.

Judas forsothe bigate Phares and ram, of Thamar. Phares forsothe ate Esrom. Esrom forsothe bigate am.

Aram forsothe bigate Amynadab. mynadab forsothe bigate Nason. Na- forsothe bigate Salmon.

Salmon forsothe bigate Booz, of Raab. oz forsothe bigate Obeth, of Ruth. eth forsothe bigate Gesse.

Jesse forsothe bigate Dauith the kyng. uith forsothe kyng bigate Salomon, hat *womman* that was Uries *wyf*.

Salomon forsothe bigate Roboam. boam forsothe bigat Abias. Abias sothe bigate Asa.

Asa forsothe bigate Josophat. Jo- hat forsothe bigate Joram. Joram sothe bigate Osias.

Osias forsothe bigate Joathan. Jo- an forsothe bigate Achaz. Achaz sothe bigate Ezechie.

o Ezechie forsothe bigate Manasses. nasses forsothe bigate Amon. Amon sothe bigate Josias.

1 Josias forsothe bigate Jechonyas and bretheren, in to transmigracyoun of biloyne.

2 And after the transmygracyoun of biloyne, Jechonias bigate Salatiel. Sa- iel forsothe bigate Zorobabel.

THE

GOSPELL

OF

S. MATHEW.

CHAP. I. 1 Tys is the boke off the generacion off Jhesus Christ, the sonne of David, the sonne also of Abraham.

2 Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judas and hys brethren.

3 Judas begat Phares and Zaram, off Thamar. Phares begat Esrom. Esrom begat Aram.

4 Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon.

5 Salmon begat Boos, of Rahab. Boos begat Obed, of Ruth. Obed begat Jesse.

6 Jesse begat David the kynge. David the kynge begat Solomon, of her that was the wyfe of Ury.

7 Solomon begat Roboam. Roboam begat Abia. Abia begat Asa.

8 Asa begat Josaphat. Josaphat begat Joram. Joram begat Osias.

9 Osias begat Joatham. Joatham begat Achas. Achas begat Ezechias.

10 Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias.

11 Josias begat Jechonias and hys brethren, aboute the tyme of the captivete of Babilon.

12 After they wer ledd captive to Babilon, Jechonias begat Salathiel. Salathiel begat Zorobabel.

13 Zorobabel gestrýnde Abiud. Abiu
gestrýnde Eliachim. Eliachim gestrýnd
Azor.
14 Azor gestrýnde Sadoc. Sadoc ge
strýnde Achim. Achim gestrýnde Eliu

15 Eliud gestrýnde Eleazar. Eleaza
gestrýnde Mathan. Mathan gestrýnd
Iacob.
16 Iacob gestrýnde Ioseph, Maria
wer, of ðære wæs ácenned se Hælen
ðe is genemned Crist.
17 Eornostlice ealle cneoressa fra
Abrahame oð Dauid synd feowertyn
cneoressa, and fram Dauide oð Babil
nis geleorednysse feowertyne cneores
and fram Babilonis geleorednesse o
Crist feowertyne cneoressa[†].

18 Sóþlice ðus wæs Cristes cneor
Ðá ðæs Hælendes módor, Maria, wa
Iosepe beweddod, ær hí to somne b
comun, heo wæs gemêt on innoðe hæ
bende of ðam Hálegan Gáste.
19 Sóþlice Iosep, hyre wer, ðá
wæs ríhtwís, and nolde hí gewídmærsia
he wolde hí dihlice forlætan.
20 Him ðá sóþlice ðás þing þence
dum, Drihtnes engel on swefnum ætýwd
and him to cwæþ, Iosep, Dauides sun
nelle ðú ondrædan Marian, ðine gemæ
cean, to onfónne; ðæt on hyre ácenn
ys hyt ys of ðam Hálgan Gáste.
21 Witodlice heo cenþ sunu, and ð
nemst hys naman Hælend: He sóþli
hys folc hál gedéþ fram hyra synnum.

22 Sóþlice eal dys wæs geworden, ð
gefylled wære, ðæt fram Drihtne g
cweden wæs þurh ðone witegan.
23 Sóþlice! seo fæmne hæfþ on innoð
and heo cenþ sunu, and hí nemnaþ
naman Emanuhel, ðæt ys gereht on ú
geþeode, God mid us.

24 Ðá árás Iosep of swefene, and dy
swá Drihtnes engel him bebead, a
he onféng hys gemæccean;
25 And he ne grétte hí, [oð ðæt][†] h
cende hyre frum-cennedan sunu, a
nemde hys naman Hælend.[†]

---

21 . . . iþ gabairiþ sunu, yah haitais
namo is Iesus:[†]

Zorobabel forsothe begate Abyut.
ut forsothe bygate Eliachim. Elia-
n forsothe bigate Asor.
Asor forsothe bigate Sadoc. Sadoe
othe bygate Achym. Achym forsothe
ate Elyut.
Elyut forsothe bygate Eleasar. Elea-
forsothe bigate Mathan. Mathan
othe bigate Jacob.
Jacob forsothe bigate Joseph, the
ond of Marie, of whiche *Marie* Jesus
orn, that is clepid Crist.
And so alle generacioun from Abra-
til to Dauith *ben* fourtene gene-
ouns, and fro Dauith vnto trans-
gracioun of Babiloyne *ben* fourtene
eracioun, and from the transmygra-
n of Babiloyne vnto Crist *ben* four-
generacioun.
Forsoth the generacioun of Crist was
. Whane Marie, his modir, was
usid to Joseph, bifore that thei shul-
come to gidre, she is foundun hau-
e in the wombe of the Holy Gost.
Joseph forsothe, hir husbond, when
was iust man,† and wolde not pup-
e† hir, wolde priuyly forsake hire.
Sothely hym thenkynge these
gus, lo! the angel of the Lord ape-
in sleepe† to hym, sayinge, Joseph,
sone of Dauyd, nyl thou drede to
e Marie, thi wyf; forsothe that thing
is born in hire is of the Holy Goost.
Sothely she shal bere a sone, and
u shalt clepe his name Jesus; for he
make his peple saif fro her synnes.

Forsothe al this thing was don, that
ulde be fulfillid, that thing that was
by a prophete, seiynge,
Loo! a virgyne shal haue in wombe,
she shal bere a sone, and his name
be clepid Emanuel, that is inter-
id,† God with us.

Sothely Joseph rysynge vp fro sleep,
as the angel of the Lord comaundide
n, and toke his wijf;
And he knewe hir nat, til she had
en hir first bygoten sone, and clepide
name Jhesus.

13 Zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor.

14 Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud.

15 Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob.

16 Jacob begat Joseph, the husbande off Mary, of whome was boren that Jhesus, which is called Christ.

17 All the generacions from Abraham to David are fowretene generacions, and from David vnto the captivete of Babilon are fowrtene generacions, and from the captivete of Babilon vnto Christ are also fowrtene generacions.

18 The byrthe off Christe was on thys wyse. When hys mother, Mary, was maryed vnto Joseph, before they cam to dwell togedder, she was founde with chylde by the Holy Goost.

19 Then her husbande, Joseph, beinge a parfect man, and loth to defame her, was mynded to put her awaye secretly.

20 Whill he thus thought, behold! the angell of the Lord apered vnto him in slepe, sainge, Joseph, the sonne of David, feare not to take vnto the Mary, thy wyfe; for that which is conceaved in her is of the Holy Goost.

21 She shall brynge forthe a sonne, and thou shalt call his name Jesus; for he shall save his people from theire synnes.

22 All thys was done to fulfill that which was spoken of the lorde be the prophet, saynge,

23 Beholde! a mayde shalbe with chylde, and shall brynge forthe a sonne, and they shall call his name Emanuel, which is as moche to saye be interpretacion, as God with vs.

24 Joseph as sone as he awoke out of slepe, did as the angell off the Lorde bade him, and toke hys wyfe vnto hym;

25 And knewe her not, tyll she had brought forth her fyrst sonne, and called hys name Jesus.

CHAP. II. 1 Eornustlice đá se Hælen
ácenned wæs on Iudeiscre Bethleem, c
đæs cyninges dagum Herodes, đá comc
đa tungol-wítegan fram east-dæle
Hierusalem,

2 And cwǽdon, Hwær ys se, Iud
cyning đe ácenned ys? sóþlice we g
sáwon hys steorran on east-dæle, and
comon us him to ge-eadmédenne.

3 Đá Herodes đæt gehýrde đá wea
he gedréfed, and eal Hierosolim-wa
mid him.

4 And đá gegaderode Herodes ea
ealdras đæra sacerda, and folces writer
and áxode, hwær Crist ácenned wǽre.

5 Đá sǽdon hí him, On Iudeisce
Bethlem; wítodlice đus ys áwriten þu
đone wítegan,

6 And đú, Bethleem, Iudea land, wít
lice ne eart đú læst on Iuda ealdrur
of đé forþ-gǽþ se here-toga, se đe r
mín folc Israhel.

7 Herodes đá clypode on sund
spræce đa tungel-wítegan, and befran
georne hwænne se steorra him æteow

8 And he ásende hí to Bethlem,
đus cwæþ, Faraþ, and áxiaþ geornlice
đam cílde, and đonne ge hyt gemé
cýðaþ eft me, đæt ic cume and me
him gebidde.

9 Đá hí đæt gebod gehýrdon, đá
don hí. And sóþlice! se steorra, đ
on east-dæle gesáwon, him beforan fé
oð he stód ofer, đær đæt cíld wæs.

10 Sóþlice đá, đa tungel-wítegan đ
steorran gesáwon, [hig]† fægeno
swýðe myclum gefean.

11 And ganggende into đam húse
gemétton đæt cíld mid Marian, hys
der; and hí áþénedon hí, and hí to
gebǽdon. And hí untýndon hyra g
hordas, and him lác brohton, đæt
gold, and récels, and myrre.

12 And hí áfengon andsware on s
num, đæt hí eft to Herode ne hwyrf
ac hí on óðerne weg on hyra ríce férd

13 Đá hí đá férdon, đá ætýwde Drih

HAP. II. 1 Therfore when Jhesus born in Bethlem of Juda, in the days ng Herode, loo! kyngis† camen fro est to Jerusalem,

ayinge, Wher is he, that is borun of Jewis? forsothe we han seyn his e in the este, and we comen for to ipe hym.

Sothely kyng Herode herynge is lid, and al Jerusalem with him.

nd he, gedrynge to gidre alle the is of prestis, and scribis of the peple, iride of hem, wher Crist shulde be n.

nd thei seiden to hym, In Bethlem ida; for so it is writen bi a pro-e,

nd thou, Bethlem, the lond of Juda, art nat the leste in the princis ida; for of thee a duk shal gon out, shal gouerne my peple of Yrael.

Than Herode, priuyli the kyngis d to hym, bisily lernyde of hem the of the sterre that apperide to hem.

nd he, sendynge hem in to Beth- saide, Go 3ee, and axe 3ee bisily of chyld, and whan 3ee han founden, a3ein to me, that and Y cummynge ipe hym.

he whiche, when thei hadden herde kyng, wenten awey. And loo! the e, the whiche thei sayen in este, e bifore hem, til that it cummynge l aboue, wher the child was.

Forsothe thei, seeynge the sterre, len with a ful grete ioye.

And thei, entrynge the hous, foun- he child with Marie, his modir; and fallynge doun worshipiden hym. her tresours opnyd, thei offreden to 3iftis, gold, encense, and merre.

And answer taken in sleep, that shulden not turne a3ein to Herode, ben turned by an other wey in to untree.

And when thei hadden gon awey,

CHAP. II. 1 WHEN Jesus was borne in Bethleem a toune of Jury, in the tyme of king Herode, beholde! there cam wyse men from the est to Jerusalem,

2 Saynge, Where is he, that is borne kynge of the Jues? we have sene his starre in the est, and are come to worship hym.

3 Herode the kynge after he hadd herde thys was troubled, and all Jerusalem with hym.

4 And he sent for all the chefe prestes, and scribes off the people, and demaunded off them, where Christ shulde be borne.

5 They sayde vnto hym, In Bethleem a toune of Jury; for thus it is written be the prophet,

6 And thou, Bethleem, in the londe of Jury, shalt not be the leest as perteyninge to the princes of Juda; for out of the shal come a captaine, whych shall govern my people Israhel.

7 Then Herod prevely called the wyse men, and dyligently enquyred of them the tyme of the starre that appered.

8 And sent them to Bethleem, saynge, When ye be come thyder, searche dyligentily for the childe, and when ye have founde hym, bringe me worde, that Y maye come and worshippe hym also.

9 When they had herde the kynge, they departed. And lo! the starre, whych they sawe in the este, went before them, vntyll it cam and stod over the place, where the chylde was.

10 When they sawe the starre, they were marveylously gladd.

11 And entred into the house, and founde the childe with Mary, hys mother; and kneled doune and worshipped hym. And opened there treaseures, and offred unto him gyftes, gold, franckynsence, and myr.

12 And after they were warned in ther slepe, that they shulde not go ageyne to Herod, they retourned into ther awne countre another way.

13 After that they were departed, lo!

engel Iosepe on swefnum, and ðus cwæ
Áris, and nim ðæt cild and his módo
and fleoh on Egypta-land, and beo ðæ
oð ðæt ic ðé secge: toweard ys, ða
Herodes séceþ ðæt cild, to forspillenne.

14 He árás ðá, and nam ðæt cild a
his módor on niht, and férde on Egy
tum,
15 And wæs ðær oð Herodes forþ-si
ðæt wǽre gefylled, ðæt ðe fram Drihtn
gecweden wæs þurh done witegan,
Egyptum ic mínne sunu geclypode.

16 Ðá wæs Herodes swýðe gebolge
forðam ðe he bepæht wæs fram ða
tungel-witegum; and he ásende ðá a
ofslóh ealle ða cild, ðe on Bethlee
wǽron, and on eallum hyre gemǽru
fram twý-wintrum cilde and binnan ðar
æfter ðære tíde ðe he ge-axode fra
ðam tungel-witegum.
17 Ðá wæs gefylled, ðæt gecweden w
þurh Hieremiam, done witegan,

18 Stefn wæs on héhnysse gehýre
wóp and mycel þotorung, Rachel we
hyre bearn, and heo nolde beon gefré
red, forðam ðe hí nǽron.*

19 Sóþlice ðá Herodes wæs forþfare
witodlice! on swefne Drihtnes eng
ætýwde Iosepe on Egyptum,
20 And ðus cwæþ, Áris, and nim ð
cild and his módor, and far on Israhe
land; nú synd forþfarene ðe ðæs cild
sáwle sóhton.
21 He árás ðá, and onféng ðæt c
and his módor, and com on Israhela lan

22 Ðá he gehýrde ðæt Archelaus ríxo
on Iudea þeode, for ðæne Herodem,
ondréd ðyder to farende. And, on swe
num gemynegod, he férde on Galileis
dǽlas;

23 And he com ðá and eardode
ðære ceastre, ðe is genemned Nazaret
ðæt wǽre gefylled, ðæt gecweden w
þurh done witegan, Forðam ðe he N
zarenisc byþ genemned.†

the aungel of the Lord apperide in
ɔ to Joseph, sayynge, Ryse vp, and
the child and his modir, and flee in
Egipt, and be thou there, til that I
to thee; sothely it is to cume, that
ode seeke the child, for to lese hym.
The whiche *Joseph*, rysynge vp,
the chijld and his modir by nyȝte,
wente into Egipt,
And was there til to the deth of
de; that it shuld be fulfillid, that
g that was said of the Lord by the
ɔhete, sayinge, Fro Egypt Y haue
ide my sone.
Thanne Erode seeynge that he was
ned† of the kyngis, was gretely
th; and he sendynge slewȝ alle the
dren, that weren in Bethlem, and in
the eendis of it, fro two ȝeer age and
ı ynne, after the tyme that he hadde
t out of the kyngis.

Than it was fulfillide, that thing
was said by Jeremye, the prophete,
nge,
A voice is herd an heeȝe, weepynge
myche weilynge, Rachel weepynge
ȝonys, and she wolde not be comfortid,
thei ben not.

Sothely Erode dead, loo! the an-
of the Lord apeeride in sleep to
ɛph in Egipt,
Sayinge, Ryse vp, and take the
de and his modir, and go in to the
l of Yrael; for thei that souȝten the
of the chyld ben dead.
The whiche *Joseph*, rysynge vp,
e the child and his modir, and cam in
he lond of Yrael.
Forsothe he heerynge that Arche-
regnede in Jude for Eroude, his
r, dred for to go thidir. And he,
nestid in sleep, wente in to the parties
Galilee;

And he cummynge dwelte in a
ɛe, that is clepid Nazareth, that it
lde be fulfillid, that thing that is said
prophetis, For whi he shal be clepid
Nazareth.

the angell of the Lorde apered to Joseph
in his slepe, saynge, Aryse, and take the
childe and his mother, and flye in to
Egipte, and abyde there, tyll Y bringe
the worde; for Herod wyll seke the
chylde, to destroye hym.
14 Then he arose, and toke the chylde
and his mother by night, and departed
in to Egipte,
15 And was there vnto the deeth of
Herod; to fulfill that which was spoken
of the Lorde by the prophet, which say-
eth, Out of Egipte have Y called my
sonne.
16 Then Herod perceavynge that he
was moocked off the wyse men, was ex-
ceedynge wroth; and sent forth and slue
all the chyldren, that were in Bethleem,
and in all the costes there of, as many as
were two yere old and vnder, accordynge
to the tyme which he had diligently
searched oute of the wyse men.
17 Then was fulfilled that which was
spoken be the prophet, Jeremi, saynge,

18 On the hilles was a voyce herde,
mournynge wepynge and greate lamen-
tacion, Rachel wepynge ffor her chyldren,
and wolde nott be comforted, because
they were not.
19 When Herod was deed, lo! an angell
off the Lorde apered vnto Joseph in
Egipte,
20 Saynge, Arise, and take the chylde
and his mother, and go in to the londe
of Israhel; for they are deed which sought
the chyldes deeth.
21 Then he arose vp, and toke the
chylde and his mother, and cam into the
londe of Israhel.
22 But when he herde that Archelaus
did raygne in Jury in the roume off hys
father, Herode, he was afrayde to goo
thether. Notwithstondynge, after he was
warned in his slepe, he tourned a syde
into the parties off Galile;
23 And went and dwelt in a cite
called Nazareth, to ffulfill that which was
spoken be the prophetes, He shalbe called
of Nazareth.

3 Stibna wopyandins in auþidai, Manweid wig Frauyins ; raihtos waurkeiþ staigos is. †

7 ... Kuni nadre, whas gataiknida izwis þliuhan faura þamma anawairþin hatiza ?†

8 Waurkyaiþ nu akran wairþata idreigos. †

9 Yah ni [þuggkyaiþ] qiþan in izwis, Attan aigum Abraham ; qiþa auk izwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahama. †

10 Aþþan yu so aqizi at waurtim bagme ligiþ ; all nu bagme unbairandane akran god, usmaitada, yah in fon galagyada.†

11 Ik allis izwis daupya in watin, [du idreigai] ; iþ sa afar mis gagganda swinpoza mis ist, þizei ik ni im wairþs [skohans bairan] ; sah [þan] izwis daupeiþ in Ahmin Weihamma [yah funin].†

Chap. III. 1 On đam dagum co Iohannes se Fulluhtere, and bodude đam wēstene Iudeæ,

2 And cwæþ, Dōþ dæd-bōte, sōþlī genealæceþ heofona rice.

3 Đis ys se, be đam đe gecweden þurh Esaiam, đone witegan, Clypiend stefn wæs on wēstene, Gegearwi Drihtnes weg ; dōþ his sīđas rihte.

4 Se Iohannes wītodlīce hæfde reaf olfenda hǣrum, and fellenne gyrdel em hys lendenu ; and hys mete wæs gærsta an, and wudu hunig.

5 Đā fērde to him Hierosolim-war and eal Iudea þeod, and eal đæt rī wiđ geondam Iordanen ;

6 And hī wǣron gefullode on Io dane fram him, and hī andettan hy synna.

7 Sōþlīce đā he geseh manega đæ Sunder-hālgena, and đæra Riht-wisend to his fulluhte cumende, he cwæþ to hi Lā næddrena cyn, hwā geswūtelode eo to fleonne fram đam toweardan yrre ?

8 Eornostlīce dōþ mēdemne weast đæra dæd-bōte,

9 And ne cweđaþ betwux eow, W habbaþ Abraham us to fæder ; sōþlīce secge eow, đæt God ys swā mihtig đæt l mæg of đysum stānum āweccean Abr hames bearn.

10 Eallunga ys seo æx to đæra treov wurtrumum āsett ; eornustlīce ælc treo đe gōdne wæstm ne bringþ, byþ forcor en, and on fȳr āworpen.

11 Wītodlīce ic eow fullige on wa tere, to dæd-bōte ; se đe æfter me t werd ys he ys strengra đonne ic, đā gescȳ neom ic wyrđe to berenne ; he eo fullaþ on Hālgum Gāste and on fȳre.

12 Đæs fann ys on his handa, a he āfeormaþ his þyrscel-flōre, and he g gaderaþ his hwǣte on his bern ; đa cea he forbærnþ on unādwæscendlīcum fȳre

13 Đā com se Hælend fram Galil to Iordane to Iohanne, đæt he hi fullode.

14 Iohannes đā sōþlīce forbead hi

HAP. III. 1 In thilke days came
Baptist, prechynge in the desert of
e,
ayinge, Do ȝe penaunce, for the
dom of heuens shal neiȝ.†
orsothe this is he, of whom it is
by Ysaye, the prophete, A voice of a
ge in desert, Make ȝe redy the
s of the Lord; make ȝe riȝtful the
es of hym.
orsothe that ilk Joon hadde cloth
e heeris of cameylis, and a girdil of
aboute his leendis; sothely his
weren locustis, and hony of the
e.
hanne Jerusalem wente out to hym,
al Jude, and al the cuntre aboute
an;
nd thei weren cristenyd of hym in
an, knowlechynge there synnes.

othely he seeynge many of Phari-
and of Saducese commynge to his
eme, saide to hem, Generaciouns of
is, who shewide to ȝou for to flee fro
h to cumme?
herfore do ȝee worthi fruytis of
unce,
nd nyl ȝe say with ynne ȝou, We
the fadir Abraham; sothely Y saye
ou, for whi God is miȝti to reyse vp
ese stonys the sonys of Abraham.

For now the axe is putt to the rote
e tree; sothely euery tree that mak-
nat good fruyt, shal be kitt doun, and
be sent in to fijr.
Forsothe Y cristene ȝou in water,
o penaunce; forsothe he that is to
me after me is strenger than Y, whos
Y am not worthi to bere; he shal
ise† ȝow in the Holy Goost and fijr.

Whos wynwing cloth† in his hond,
he shal fully clense his corne floore,
shal gedre his corne in to his berne;
chaffis he shal brenne with fyr un-
nchable.†
Thanne Jhesus came fro Galilee in
ordan to Joon, for to be cristned of
.
Soothly Joon forbeed hym, sayinge,

CHAP. III. 1 In those dayes Jhon the Baptiser cam, and preached in the wildernes off Jury,
2 Saynge, Repent, the kyngdome of heven is at honde.
3 This is he, of whom it is spoken be the prophet, Esay, which sayeth, The voyce off a cryer in wyldernes, Prepare the Lordes way; and make hys pathes strayght.
4 This Jhon had hys garment off camels heer, and a gerdell off a skynne aboute his loynes; hys meate was locustes, and wylde hony.

5 Then went oute to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan;
6 And were baptised of hym in Jordan, knoledging their synnes.

7 When he sawe many off the Pharises and off the Saduces come to hys baptism, he sayde vnto them, O generacion of vipers, who hath taught you to fle from the vengeaunce to come?
8 Brynge forth therefore the frutes belongynge to repentaunce.
9 And se that ye ons thinke not to saye in yourselves, We have Abraham to oure father; for I say vnto you, that God is able off these stones to rayse vp chyldren vnto Abraham.
10 Even nowe is the ax put vnto the rote of the trees; soo that every tree which bringeth not fforthe goode frute, shalbe hewne doune, and cast into the fyre.
11 I baptise you in water, in token of repentaunce; but he that cometh after me is myghtier then I, whose shues I am not worthy to beare; he shal baptise you with the Holy Gost and with fyre.
12 Which hath also his fan in his hond, and will pourge his floore, and gadre the wheet into his garner; and will burne the chaffe with everlastynge fyre.
13 Then cam Jesus from Galile, into Jordan to Jhon, ffor to be baptised off hym.
14 But Jhon fforbade hym, saynge, I

4 . . . Ni bi hlaib ainana libaid manna, ak bi all waurde . . . .†

5 . . . yah gasatida ïna ana gib-lin alhs, yah qaþ du ïmma,†

6 Yabai sunus siyais Guþs, wairp þuk dalaþ; gamelid ïst auk, þatei aggilum seinaim anabiudiþ bi þuk, yah ana handum þuk ufhaband, ei whan ni gastagqyais by staina fotu þeinana.†

7 . . . . Ni fraisais Frauyan Guþ þeinana.†

10 [Þanuh] ïmma Ïesus qaþ .. gamelid

and cwæþ, Ic sceal fram ðé beon gefullo and cymst ðú to me?

15 Ðá andswarode se Hælend hi and cwæþ, Læt nú, ðus unc gedafen ealle rihtwïsnesse gefyllan. Ðá forl he hine.

16 Sóþlïce ðá se Hælend gefullod wa hrædlïce he ástáh of ðam wætere; a him wurdon dær rihte heofenas ontý ede, and he geseah Godes Gást niðe stïgende swá swá culfran, and wunigen ofer hyne;

17 And sóþlïce! ðá com stefn of he enum, and ðus cwæþ, Hér is mïn gecorena sunu, on ðam me gelïcode.†

Chap. IV. 1 Ðá wæs se Hælend gela fram Gáste on wésten, ðæt he wære fra deofle costud.

2 And ðá ðá he fæste feowurtig da and feowurtig nihta, ðá ongan hy syððan hingrian.

3 And ðá genealæhte se costnigend and cwæþ, Gyf ðú Godes sunnu sý, cw ðæt ðás stánas to hláfe gewurðon.

4 Ðá andswarode se Hælend, Hit áwriten, Ne leofaþ se man be hláfe ánu ac be ælcon worde ðe of Godes múþe gá

5 Ðá gebrohte se deofol hine on hálgan ceastre, and ásette hine ofer ð temples healnesse, and cwæþ to him,

6 Gyf ðú Godes sunu eart, ásend ðonne nyðer; sóþlïce hit ys áwriten, Ð he his englum bebead be ðé, ðæt hig on hyra handum beron, ðe-læs ðe ðín fæt stáne ætsporne.

7 Ðá cwæþ se Hælend eft to him, B ys áwriten, Ne costna ðú Drihten ðín God.

8 Eft se deofol hine genam and læd hine on swíðe healne múnt, and æteow him ealle middan-eardes rïcu, and hy wuldor;

9 And cwæþ to him, Ealle ðás ic sy ðé, gyf ðú feallende to me ge-eadmets

10 Ðá cwæþ se Hælend to him, Ga

ve for to be cristneo oi thee. and commest to me?

Forsothe Jhesus answerynge saide ym, Suffre now, for so it becummeth r to fulfille all ri3twisnesse. Than leete hym.†

Forsothe Jhesus cristened stei3 vp n fro the water; and loo! heuens opened to hym, and he say the Spirit od cummynge doun as a culuer, and mynge vpon hym;

And loo! a voice fro heuenes, say- This is my byloued sone, in the he Y haue plesid to me.

HAP. IV. 1 Thanne Jhesus was led desert of a spirit, that he shulde be otid of the deuel.

And whanne he hadde fastid fourty and fourety ni3tis, afterward he gride.

And the tempter cummynge ni3, to hym, 3if thou be Goddis sone, hat these stoons be maad looues.

The whiche answerynge said to hym, wryten, A man lyueth not in breed n, bot in euery word that cometh fro the mouthe of God.

Thanne the deuyl toke hym in to ooly citee, and sette hym on the acle of the temple, and saide to hym, if thou be Goddis sone, sende thee ; sothely it is wryten, For to his gels he comaundide of thee, and thei den take thee in hoondis, lest pera- ure thou hurte thi fote at a stoon.

Eftsone Jhesus saith to hym, It is en, Thou shalt not tempte the Lord God.

Eftsone the deuel toke hym in to a hee3 hill, and shewide to hym alle the nys of the world, and the glorie of ;

And saide to hym, Alle these thingis hal 3eue to thee, 3if thou fallynge shalt worshipe me.

Than Jhesus saide to hym, Go,

ought to be baptysed off the, and com- mest thou too me?

15 Jesus answered and sayde to hym, Lett hyt be so nowe, for thus hit becom- meth us to fulfyll all rightewesnes. Then he suffred hym.

16 And Jesus as sone as he was baptised cam strayght out of the water; and lo! heven was open vnto hym, and he sawe the Spirite of God descende lyke a dove, and lyght vppon hym;

17 And lo! there cam a voice from heven, sayng, Thys ys my deare sonne, in whom is my delyte.

CHAP. IV. 1 Then was Jesus ledd awaye of the spirite in to a desert, to be tempted of the devyll.

2 And when he had fasted fourtye dayes and fourtye nyghtes, att the last he was an hungred.

3 Then came vntyll hym the tempter, and sayde, Yff thou be the sonne of God, commande that these stones be made bred.

4 He answered and sayde, Yt is wryt- ten, Man shall nott live only by breede, but by every worde that proceadeth out off the mouth off God.

5 Then the devyll tooke him vpp in to the holy cite, and set hym on a pyna- cle of the temple, and sayd vnto hym,

6 Yf thou be the sonne of God, cast thysylfe doune; for hit ys wrytten, He shall geve his angels charge over the, and with there handes the shall stey the vpp, that thou dashe not thy fote agaynst a stone.

7 Jesus sayde to hym, Hit ys wrytten also, Thou shalt not tempte thy Lorde God.

8 The devyll toke hym up agayne and ledde hym in to an excedynge hye moun- tayne, and shewed hym al the kyngdomes of the worlde, and the beauty of them;

9 And sayde vnto hym, All these will I geve the, iff thou wilt faull doune and worship me.

10 Then sayde Jesus vnto hym, Avoyd

ïst, [Auk] Frauyan Guþ þeinana ïnweitais, yah ïmma ainamma fullafahyais.†

17 . . . Ïdreigoþ, atnewhida sik þiudangardi himine.†

18 ... Wharbonds þan faur marein Galeilaias, gasawh twans broþruns, Seimona, [saei heitada] Paitrus, yah Andraian, broþar ïs, wairpandans nati ïn marein; wesun auk fiskyans.

19 Yah qaþ ïm [Ïesus], Hiryats afar mis, yah gatauya ïgqis nutans manne.†

20 [Ïþ þai] sunsaiw afletandans þo natya, laistidedun afar ïmma.

21 Yah ïnngaggans framis yainþro, gasawh [anþarans twans broþruns,] Ïakobu þana Zaibaidaiaus, yah Ïohannen, broþar ïs, ïn skipa [miþ Zaibaidaiau, attin seinamma, manwyandans natya [seina], yah haihait ïns.

22 Ïþ þai sunsaiw afletandans þata skip yah attan seinana, [laistidedun] afar ïmma.†

ðú sceocca onbæc: sóþlice hit ys áwrite To Drihtne ðínum Gode ðú ðé ge-ea métsþ, and him ánum þeowast.

11 Ðá forlét se deofol hine; and engl genealǽhton, and him þénodon.†

12 Sóþlice ðá se Hælend gehýrde ð Iohannes belǽwed wæs, ðá férde he Galileam.

13 And forlǽtenre ðære ceastre N zareth, he com, and eardode on Capha naum, on ðam sæ-gemǽrum, on endu Zabulon and Neptalim,

14 Ðæt wǽre gefylled, ðæt ðe gecwe en wæs þurh Esaiam, ðone witegan,

15 †[Zabulones eorþu and Neptalim eorþe, sǽs weg ofer Iordane, ðara þeo Galilea,]

16 Þeoda-folc ðe on þýstrum sæt gese mycel leoht, and sittendum on gear deaþes sceade, is leoht up-ásprungen.

17 Syððan ongan se Hǽlend bodi and cweðan, Dóþ dǽd-bóte, sóþlice he ona rice genealǽcþ.†

18 Ðá se Hǽlend eode wið ða Ga leiscean sǽ, he geséh twegen gebróðr Simonem, se wæs genemned Petrus, a Andream, his bróðor, sendende hyra n on ða sǽ; sóþlice hi wǽron fisceras.

19 And he sǽde him, Cumaþ æft me, and ic dó ðæt gyt beoþ man fisceras.

20 And hi ðær rihte forléton hyra n and him fyligdon.

21 And ðá he ðanon eode, he ges twegen óðre gebróðru, Iacobum Zebed and Ioannem, his bróðor, on scype m hyra fæder, Zebedeo, remigende hy net, and he clypode hi.

22 Hi ðá sóna forléton hyra nett a hyra fæder, and him fyligdon.†

23 And ðá beférde se Hælend ea Galileam, lǽrende on hyra gesomnungu and he wæs bodiende gódspel ðæs ríc and hælende ælce ádle, and ælce untru nysse on ðam folce.

24 And ðá férde his hlisa into ea Syriam; and hi brohton him ealle y

anas ; forsothe it is wrytin, Thou
worshipe the Lord thi God, and to
alone thou shalt serue.
Than the deuel lafte hym ; and
aungelis camen niȝe, and serueden
ym.
Sothely whanne Jhesus hadde herde
Joon was taken, he wente into
lee.
And the cite of Nazaret laft, he
e, and dwelte in the citee of Capher-
n, beside the see, in the eendis of
ulon and Neptalym,
That it shulde be fulfillid, that
g that was said by Ysay, the pro-
e,
The lond of Zabulon and the lond
Neptalym, the weye of the see ouer
lan, of Galilee of hethene men,
The peple that dwelte in derknes-
ay grete liȝt, and men sittynge in
cuntree of shadew of deth, liȝt is
nge to hem.
Fro thennus Jhesus bygan for to
he, and say, Do ȝe penaunce, forsothe
kyngdom of heuens shal cume niȝe.
Sothely Jhesus, walkynge bisidis
see of Galilee, say two bretheren,
on, that is clepid Petre, and Andrew,
brother, sendynge nett in to the see ;
the thei weren fisheris.
And he saide to hem, Come ȝe
me, and I shal make ȝou to be maad
ris of men.
And anon her nettis forsakyn, they
len hym.
And he goynge forth fro that place,
tweyn other bretheren, Jamys of
edee, and Joon, his brother, in the
with Zebedee, her fadir, makynge
n† her nettis, and he clepide hem.

Sothely anoon the nettis forsaken
the fadir, thei sueden hym.

And Jhesus enuyraunyde al Ga-
, techynge in the synagogis of hem,
prechynge the gospel of kyngdam,
helynge al sorow,† and al sekenesse
he peple.
And his opynyoun† wente in to al
ie ; and thei offriden to hym alle *men*

Satan ; for it is written, Thou shalt worshyp thy Lorde God, and hym only shalt thou serve.

11 Then the dyvell left hym ; and lo! the angels cam, and ministred vnto hym.

12 When Jesus had herde that Jhon was taken, he departed in to Galile.

13 And left Nazareth, and went, and dwelte in Capernaum, which is a cite apon the see, in the coostes off Zabulon and Neptalim,

14 To ffulfill that whiche was spoken be Esay, the prophet, saynge,

15 Beholde the londe of Zabulon and Neptalim, the waye of the see beyonde Jordan, Galile off the Gentyls,

16 The people whiche sat in dercknes sawe greate lyght, and to them which sate in the region and shadowe of deeth, lyght is sprunge.

17 From thatt tyme Jesus began to preache, and to say, Repent, for the kingdome of heven is at honde.

18 As Jesus walked by the see off Galile, he sawe two brethren, Simon, which was called Peter, and Andrew, his brother, castynge a neet into the see ; for they were fisshers.

19 And he sayde unto them, Folowe me, and I will make you fissners of *men*.

20 And they strayght waye lefte there nettes, and folowed hym.

21 And he went forthe from thence, and sawe other twoo brethren, James the sonne of Zebede, and Jhon, his brother, in the shippe with Zebede, their father, mendynge their nettes, and called them.

22 And they with out taryinge lefte the shyp and their father, and folowed hym.

23 And Jesus went aboute all Galile, teachyng yn their sinagoges, and preachynge the gospell of the kyngdome, and healinge all manner of sicknes, and all manner dyseases amonge the people.

24 And hys ffame spreed abroode through oute all Siria ; and they brought

hæbbende missenlicum ádlum, and o
tintregum gegripene, and ða ðe deofe
seocnyssa hæfdon, and mónoð-seoce, an
laman ; and he ða gehælde.

25 And him fyligdon mycele menig
fram Galilea, and fram Decapoli, an
fram Hierusalem, and fram Iudea, an
fram begeondan Iordanen.†

Chap. V. 1 Sóþlice ðá se Hæler
geséh ða menigu, he ástáh on ðone múnt
and ðá he sæt, ðá genealæhton his leor
ing-cnihtas to him.

2 And he ontýnde his múþ, and lær
hí, and cwæþ,

3 Audagai þai unledans ahmin, unte [ize] ist þiudangardi himine.†

3 Eadige synd† ða gástlican þearfa
forðam hyra ys heofena ríce.

5 Eadige synd ða líþan, forðam ðe
eorþan águn.

4 Eadige synd ða ðe nú wépaþ, forða
ðe hí beoþ gefréfrede.†

6 Eadige synd ða ðe for rihtwísnes
hingriaþ and þyrstaþ, forðam ðe hí be
gefyllede.

7 Eadige synd ða mild-heortan, fo
ðam ðe hí mild-heortnysse begytaþ.

8 Audagai þai hrainyahairtans, unte þai Guþ gasaiwhand.†

8 Eadige synd ða clæn-heortan, fo
ðam ðe hí God geseoþ.

9 Eadige synd ða gesybsuman, fo
ðam ðe hí beoþ Godes bearn genemned

10 Eadige synd ða ðe ehtnysse þoli
for rihtwisnysse, forðam ðe hyra ys he
onan ríce.

11 Eadige synd ge, ðonne hí wyri
eow, and ehtaþ eow, and secgeaþ æ
yfel ongén eow leogende, for me,

12 Geblissiaþ and gefægniaþ, forða
ðe eower méd ys mycel on heofonum
swá hí ehtun ða witegan ðe beforan eo
wæron.

13 [Yus siyuþ] salt [airþos] ; ïþ ya-bai salt baud wairþiþ, whe gasupoda ?†. .

13 Ge synd eorþan sealt ; gyf ð
sealt áwyrþ, on ðam ðe hit gesylt bi
Hit ne mæg syððan to náhte, bút

ıge yuele, takyn with dyuers sorowis
ourmentis, and hem that hadden
is, and lunatijk men, and men in
, and he helide hem.

And there sueden hym many cum-
s of Galilee, and of Decapoly, and
rusalem, and of Judee, and of be-
Jordan.

vnto hym all sicke people, that were taken with divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsey, and he healed them.

25 And there folowed hym a greate nombre off people from Galile, and from the ten cites, and from Jerusalem, and from Jury, and from the regions that lye beyonde Jordan.

AP. V. 1 Jhesus forsothe, seynge anyes, wente vp in to an hill; and he hadde sete, his disciplis camen o hym.

nd he, openynge his mouthe, tauȝte n, sayinge,

lessid *be* the pore in spirit, for the am in heuenes is heren.

essid *be* mylde *men*, for thei shuln the eerthe.

essid *be* thei that mournen, for thei be comfortid.†

lessid *be* thei that hungren and en riȝtwisnesse, for thei shuln ben id.

lessid *be* mercyful *men*, for thei gete mercye.

lessid *be* thei that ben of clene for thei shuln see God.

essid *be* pesible *men*, for thei shuln pid the sonys of God.

Blessid *be* thei that suffren perse-ın for riȝtwisnesse, for the kyngdam ıenes is herun.

ȝee shulen be blessid, when men ı curse ȝou, and shulen pursue ȝou, hulen say al yuel aȝeins ȝou leeȝing, e.

loye ȝee with yn forth, and glade ith out forth, for ȝoure meede is euouse in heuenes; forsothe so thei ursued and prophetis that weren ȝou.

ȝee ben salt of the erthe; that ȝif alt shal vanyshe awey, wherynne it be saltid? To no thing it is

CHAP. V. 1 When he sawe the people, he went vp into a mountayne; and when he was set, his disciples cam vnto hym.

2 And he openned his mought, and taught them, saynge,

3 Blessed are the poore in sprete, for theirs is the kyngdome off heven.

4 Blessed are they that morne, for they shalbe comforted.

5 Blessed are the meke, for they shall inheret the erth.

6 Blessed are they which honger and thurst for rightewesnes, for they shalbe filled.

7 Blessed are the mercifull, for they shall obteyne mercy.

8 Blessed are the pure in herte, for they shall se God.

9 Blessed are the maynteyners of peace, for they shalbe called the chyldren of God.

10 Blessed are they which suffre persecucion for rightewesnes sake, for theirs ys the kyngdome off heven.

11 Blessed are ye, when men shall revyle you, and persecute you, and shall falsly say all manner of yvell saynges agaynst you, ffor my sake.

12 Reioyce, and be glad, for greate is youre rewarde in heven; for so persecuted they the prophets which were before youre dayes.

13 Ye are the salt of the erthe; but and if the salt be once vnsavery, what can be salted ther with? It is thence-

15 . . . . . ak ana lukarnastaþ-
in, yah liuhteiþ† allaim þaim ïn þamma
garda.

16 Swa liuhtyai liuhaþ ïzwar ïn and-
wairþya manne, ei gasaiwhaina ïzwara
goda waurstwa, yah hauhyaina attan
ïzwarana þana ïn himinam.

17 Ni hugyaiþ ei qemyau gatairan
witoþ, aiþþau praufetuns; ni qam ga-
tairan, ak usfullyan.

18 Amen auk qiþa ïzwis, und þatei
usleiþiþ himins yah airþa, yota ains, aiþ-
þau ains striks, ni usleiþiþ af witoda,
unte allata wairþiþ.

19 Ïþ saei nu gatairiþ aina anabusne
þizo minnistono, yah laisyai swa mans,
minnista haitada ïn þiudangardyai him-
ine; ïþ sæi tauyiþ, yah laisyai swa, sah
mikils haitada ïn þiudangardyai himine.

20 Qiþa auk ïzwis, þatei nibai manag-
izo wairþiþ ïzwaraizos garaihteins þau
þize bokarye yah Fareisaie, ni þau qimiþ
ïn þiudangardyai himine.

21 Hausideduþ þatei qiþan ïst þaim
airizam, Ni maurþryais; ïþ saei maurþr-
eiþ, skula wairþiþ stauai.

22 Aþþan ïk qiþa ïzwis, þatei whazuh
modags broþr seinamma sware, skula
wairþiþ stauai; ïþ saei qiþiþ broþr sein-
amma, Raka, skula wairþiþ gaqumþai;
aþþan saei qiþiþ, Dwala, skula wairþiþ
ïn gaiainnan funins.

23 Yabai nu bairais aibr þein du hunsl-
astada, yah yainar gamuneis, þatei broþ-
ar þeins habaiþ wha bi þuk,

24 Aflet yainar þo giba þeina ïn and-
wairþya hunslastadis, yah gagg faurþis
gasibyon broþr þeinamma, yah biþe at-
gaggands atbair þo giba þeina.

ðæt hit sý út-âworpen, and sý fram mann
um fortreden.

14 Ge synd middan-eardes leoht; n
mæg seo ceaster beon behýd ðe by
uppan múnt âset;

15 Ne hí ne ælaþ hyra leoht-fæt, an
hit under cyfe settaþ, ac ofer candel-ste
ðæt hit onlihte eallum ðam ðe on ða
húse synd.

16 Swá onlihte eower leoht befór
mannum, ðæt hí geseon eowre gód
weorc, and wuldrian eowerne fæder
on heofonum ys.†

17 Nelle ge wénan ðæt ic come towur
an ða é, oððe ða witegan; ne com
ná towurpan, ac gefyllan.

18 Sóþes on eornost ic secge eo
ærðam ðe gewíte heofon and eorþe, án
oððe án prica, ne gewít fram ðære
ærðam ealle þing gewurðan.

19 Eornostlice se ðe towyrpþ án
ðysum læstum bebodum, and ða m
swá lærþ, se byþ læst genemned on he
onan ríce; sóþlice se ðe hit déþ, a
lærþ, se biþ mycel genemned on heofon
ríce.†

20 Sóþlice ic secge eow, búton eow
rihtwisnys máre sý ðonne ðæra wríte
and Sundor-hâlgena, ne gá ge on he
onan ríce.

21 Ge gehýrdon ðæt gecweden w
on ealdum tídum, Ne ofsleh ðú; se
ofsliheþ, se byþ dóme scyldig.

22 Ic secge eow, sóþlice ðæt ælc
yrsaþ hys bréðer, byþ dóme scyldi
sóþlice, se ðe segþ hys bréðer, Ðú áwo
ena, he biþ geþeahte scyldig; se ðe se
Ðú stunta, sc byþ scyldig helle fýres.

23 Eornostlice gyf ðú bringst ðíne
to weofode, and ðú ðær geþencgst, ð
ðín bróðor hæfþ énig þing ágén ðé,

24 Læt ðær ðíne lác beforan ðam
táre, and gang ær and gesybsuma w
ðinne bróðer, and ðonne cum ðú syðð
and bring ðíne lác.†

orth ouer, no bot that it be sent out, d defoulid of men.

4 3e ben li3t of the world; a citee itt on an hill may nat be hid;

5 Nether *men* tendyn a lanterne, and itten it vndir a busshel, but on a can-lstike, that it 3eue li3t to alle that ben the hous.

6 So shyyne 3oure li3t before men, at thei see 3oure good werkis, and glo-fie 3oure fadir that is in heuens.

7 Nyle 3e gesse† that Y came to ndo† the lawe, or the prophetis; I came ot to vndo the lawe, but to fulfille.

8 Forsothe I say to 3ou trewthe, til euen and erthe passe, oon i†, or titil, nal nat passe fro the lawe, til alle thingis e don.

9 Therfore he that vndoth† oon of hese leste maundementis, and techith hus men, shal be clepid the leste in the ewme of heuenes; forsothe this that oth, and techith, shal be clepid grete in he kyngdame of heuenes.

20 Forsothe Y say to 3ou, no but 3if oure ri3twisnesse shal be more plenteu-ouse than of scribis and Pharisees, 3ee hulen not entre in to kyngdam of heuenes.

21 3ee han herde that it is said to olde men, Thou shal nat slea; forsothe he that sleeth, shal be gylty of dome.

22 But I say to 3ou, that euereche that is wrothe to his brother, shal be gylty of dome; forsothe, he that shal say to his brother, Racha†, shal be gylty of coun-seile; sothly he that shal say, Fool†, shal be gylti of the fijr of helle.

23 Therfore 3if thou offrist thi 3ift at the auter, and there shalt bythenke, that thi brother hath sum what a3eins thee,

24 Leeue there thi 3ift before the au-ter, and go first for to be recounscilid† to thi brother, and thanne thou cummynge shalt offre thi 3ifte.

forthe goode for nothynge, but to be cast oute at the dores, and that men treade it vnder fete.

14 Ye are the light of the worlde; a cite that is set on an hill cannot be hid;

15 Nether do men lyght a candell, and put it vnder a busshell, but on a candel-stick, and it lighteth all them which are in the housse.

16 Se that youre light so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

17 Ye shall not thynke that I am come to disanull the lawe, or the prophets; no I am nott come to disanull them, but to fulfyll them.

18 For truely I saye vnto you, till heven and erth perisshe, one iott, or one tytle, of the lawe shall not scape, tyll all be fulfilled.

19 Whosoever breaketh one of these lest comaundmentes, and shall teache men so, he shalbe called the leest in the kyng-dome off heven; but whosoever shall observe, and teache them, that persone shalbe called greate in the kyngdome off heven.

20 For I saye vnto you, except youre rightewesnes excede the rightewesnes off the scribes and Pharises, ye cannot en-tre into the kyngdome off heven.

21 Ye have herde howe it was sayd vnto them off the olde tyme. Thou shalt not kyll; whosoever shall kyll, shalbe in daunger of iudgement.

22 But I say vnto you, whosoever his angre with hys brother, shalbe in daun-ger off iudgement; whosoever shall saye vnto his brother, Racha, shalbe in daunger off a counsell; but whosoever shall saye vnto his brother, Thou fole, shalbe in daunger off hell fyre.

23 Therfore when thou offerest thy gyfte att the altre, and there remembrest, that thy brother hath eny thynge agaynst the,

24 Leve there thyne offrynge before the altre, and go thy waye first and reconcile thy silfe to thy brother, and then come and offre thy gyffte.

25 Siyais wailahugyands andastauïn þeinamma sprauto, und þatei ïs ïn wiga miþ ïmma, ïbai whan atgibai þuk sa andastaua stauïn, yah sa staua þuk atgibai andbahta, yah ïn karkara galagyaza.

26 Amen qiþa þus, Ni usgaggis yainþro, unte usgibis þana minnistan kintu.

27 Hausideduþ þatei qiþan ïst, Ni horinos.

28 Aþþan ïk qiþa ïzwis, þatei whazuh saei saiwhiþ qinon du luston ïzos, yu gahorinoda ïzai ïn hairtin seinamma.

29 Ïþ yabai augo þein þata taihswo marzyai þuk, usstigg† ïta, yah wairp af þus; batizo ïst auk þus, ei fraqistnai ains liþiwe þeinaize, yah ni allata leik þein gadriusai ïn gaiainnan.

30 Yah yabai taihswo þeina handus marzyai þuk, afmait þo, yah wairp af þus; batizo ïst auk þus, ei fraqistnai ains liþiwe þeinaize, yah ni allata leik þein gadriusai ïn gaiainnan.

31 Qiþanuh þan ïst, þatei whazuh saei afletai qen, gibai ïzai afstassais bokos.

32 Ïþ ïk qiþa ïzwis, þatei whazuh saei afletiþ qen seina, ïnuh fairina kalkinassaus, tauyiþ þo horinon, yah sa ïze afsatida liugaiþ, horinoþ.

33 Aftra hausideduþ, þatei qiþan ïst þaim airizam, Ni ufarswarais, ïþ usgibais Frauyin aiþans þeinans.

34 Aþþan ïk qiþa ïzwis, ni swaran allis; ni bi himina, unte stols ïst Guþs;

35 Nih bi airþai, unte fotubaurd ïst fotiwe ïs; nih bi Ïairusaulwmai, unte baurgs ïst þis mikilins þiudanis;

36 Nih bi haubida þeinamma swarais, unte ni magt ain tagl wheit, aiþþau swart gatauyan;

37 Siyaiþ-þan waurd ïzwar, Ya, ya; Ne, ne; ïþ þata managizo þaim, us þamma ubilin ïst.

25 Beo ðú onbúgende ðínum wiðer winnan hraðe, ða hwíle ðe ðú eart o wege mid him, ðe-læs ðe ðín wiðer winna ðé sylle ðam déman, and se dém ðé sylle ðam þéne, and ðú sý on cwerter send.

26 Sóþes ic secge ðé, Ne gæst ð ðanone, ǽr ðú ágylde ðone ýtemesta feorþlinge.

27 Ge gehýrdon ðæt on ealdum cwy um gecweden wæs, Ne unriht-hæme ðú

28 Sóþlíce ic secge eow, ðæt ælc ðæ ðe wíf gesyhþ and hyre gewilnaþ, eallun ðæt se gesyngaþ on hys heortan.

29 Gyf ðín swýdre eage ðé æswíci áhola hit út, and áwurp hyt fram ðé sóþlíce ðé ys betere, ðæt án ðínra lir forwurðe, ðonne eal ðín líchama sí helle ásend.

30 And gyf ðín swíðre hand ðé áswí áceorf hí of, and áwurp hí fram ð wítodlíce ðé ys betere, ðæt án ðín lima forwurðe, ðonne eal ðín lícha fare to helle.†

31 Sóþlíce hit ys gecweden, Swá hw swá his wíf forlæt, he sylle hyre hy híw-gedáles bóc.

32 Ic secge eow to sóþum, ðæt ælc his wíf forlæt, búton forlegenysse þingu he déþ ðæt heo unriht-hæmþ, and se u riht-hæmþ, ðe forlætene æfter him nimþ.

33 Eft ge gehýrdon, ðæt gecweden w on ealdum cwydum, Ne forswere ðú, s líce Drihtne ðú ágyltst díne áþas.

34 Ic secge eow sóþlíce, ðæt ge eallu ne swerion; ne þurh heofon, forðam heo ys Godes þrym-setl;

35 Ne þurh eorþan, forðam ðe heo hys fót-scamul; ne þurh Hierusal forðam ðe heo ys mǽres cyninc cester;

36 Ne ðú ne swere þurh ðín heaf forðam ðe ðú ne miht ǽnne locc ge hwítne, oððe blacne;

37 Sóþlíce sí eower spræc, Hyt ys, ys; Hyt nys, hyt nys; sóþlíce gyf ð mǽre byþ, ðæt biþ of yfele.

; Be thou consentynge to thin ad-
sarie soon, the whijle thou art in the
y with hym, lest perauenture thin ad-
sarie take thee to the domesman, and
domesman take thee to the mynystre,
l thou be sente in to prisoun.
5 Trewely I say to thee, Thou shalt
go thennes, til thou 3elde the last
thing.
7 3e han herd for it was said to olde
n, Thou shalt nat do lecherye.

8 Forsothe Y say to 3ou, for why
ery man that seeth a womman for to
ueite hire, now he hath do lecherie by
e in his herte.
9 That 3if thi ri3t ei3e sclaundre thee,
lle it out, and cast it fro thee; for it
eedith to thee, that oon of thi membris
rishe, than al thi body go in to helle.

10 And 3if thi ri3t hond sclaundre thee,
tt it awey, and cast it fro thee; for it
edith to thee, that oon of thi membris
rishe, than that al thi body go in to
lle.
11 Forsothe it is said, Who euere shal
eue his wyf, 3eue he to hir a libel.†
12 Sothely Y say to 3ou, that euery
an that shal leeue his wyf, outaken
use of fornicacioun, he makith hire do
cherie, and he that weddith the forsaken
ijf, doth auoutrie.
13 Efte soonys 3ee han herd, that it was
id to olde men, Thou shalt not for-
vere, sothely to the Lord thou shalt
eld thin oethis.
14 Forsothe Y say to 3ou, to nat swere
n al manere; neither by heuene, for it
the trone of God;
15 Nether by the erthe, for it is the
ole of his feet; neither by Jerusalem,
or it is the citee of a greet kyng;

16 Neither thou shalt swere by thin
eued, for thou maist not make oon
eer whyt, or blak;
17 But be 3oure word 3ea, 3ea; Nay,
ay; forsothe that that is more than
nis, is of yuel.

25 Agre with thine adversary at once,
whyles thou arte in the waye with hym,
lest thine adversary delyvre the to the
iudge, and the iudge delivre the to the
minister, and then thou be cast in to
preson.
26 I say unto the verely, Thou shalt not
come out thence, till thou have payed the
vtmost farthinge.
27 Ye have herde howe yt was sayde to
them off olde tyme, Thou shalt nott com-
mitt advoutrie.
28 But I say vnto you, that whosoever
eyeth a wyfe lustynge affter her, hathe
committed advoutrie with her alredy in
his hert.
29 Wherfore yf thy right eye offende
the, plucke hym out, and caste him from
the; better hit is for the, that one of thy
membres perisshe, then that thy whole
body shuld be caste in to hell.
30 Also yf thy right honde offend the,
cut hym off, and caste hym from the;
better hyt ys, that one off thy membres
perisshe, then that all thy body shulde be
caste in to hell.
31 Hit ys sayd, Whosoever put awaye
his wyfe, let hym geve her a testymonyall
of her devorcement.
32 But I say vnto you, whosoever put
awaye hys wyfe, except hyt be for fornica-
tion, causeth her to breake matrimony,
and whosoever maryeth her that is di-
vorsed, breketh wedlocke.
33 Agayne ye have herde, howe it was
sayd to them off olde tyme, Thou shalt
not forswere thy silfe, but shaltt performe
thyne othe to God.
34 But I say vnto you, swere not at all;
nether by heven, for hit ys Goddes
seate;
35 Nor yet by the erth, ffor it ys hys
fote stole; nether by Jerusalem, ffor hit
ys the cite of the grete kynge;

36 Nether shalt thou sweare by thy
heed, because thou canst not make one
heer whyte, or blacke;
37 But your communicacion shalbe Ye,
ye; Nay, nay; for what soever is more
than that, cometh off yvell.

38 Hausidedub þatei qiþan ïst, Augo und augin, yah tunþu und tunþau.

39 Ïþ ïk qiþa ïzwis, ni andstandan allis þamma unselyin; ak yabai whas þuk stautai bi taihswon þeina kinnu, wandei ïmma yah þo anþara;

40 Yah þamma wilyandin miþ þus staua, yah paida þeina niman, aflet ïmma yah wastya;

41 Yah yabai whas þuk ananauþyai rasta aina, gaggais miþ ïmma twos.

42 Þamma bidyandin þuk gibais, yah þamma wilyandin af þus leiwhan sis ni uswandyais.

43 Hausidedub þatei qiþan ïst, Friyos newhundyan þeinana, yah fiais fiand þeinana.†

44 Aþþan ïk qiþa ïzwis, friyoþ fiyands ïzwarans, þiuþyaiþ þans wrikandans ïzwis, waila tauyaiþ þaim hatyandam ïzwis, yah bidyaiþ bi þans usþriutandans ïzwis;

45 Ei wairþaiþ sunyus attins ïzwaris þis ïn himinam, unte sunnon seina urranneiþ ana ubilans yah godans, yah rigneiþ ana garaihtans yah ana ïnwindans.

46 Yabai auk friyoþ þans friyondans ïzwis ainans, who mizdono habaiþ? niu yah þai þiudo þata samo tauyand?

47 Yah yabai goleiþ þans friyonds ïzwarans þatainei, whe managizo tauyiþ? niu yah motaryos þata samo tauyand.

48 Siyaiþ nu yus fullatoyai, swaswe atta ïzwar sa ïn himinam fullatoyis ïst.

Chap. VI. 1 Atsaiwhiþ, armaion ïzwara ni tauyan ïn andwairþya manne, du saiwhan ïm, aiþþau laun ni habaiþ fram attin ïzwaramma þamma ïn himinam.

2 Þan nu tauyais armaion, ni haurnyais faura þus, swaswe þai liutans tauyand ïn gaqumþim yah ïn garunsim, ei hauhyaindau fram mannam; amen qiþa ïzwis, andnemun mizdon seina.

38 Ge gehŷrdon† ðæt gecweden wæ Eage for eage, and tóþ for téþ.

39 Sóþlice ic secge eow, ne winne g ongén ða ðe eow yfel dóþ; ac gyf hw ðé slea on ðín swŷðre wenge, gegearw him ðæt óðer;

40 And ðam ðe wylle on dóme wið ð flítan, and niman ðíne tunecan, læt hi tó ðínne wæfels;

41 And swá hwá swá ðé genŷt þúsen stapa, gá mid him óðre twá þúsend.

42 Syle ðam ðe ðé bidde, and ðam ð [wylle]† æt ðé borgian ne wyrn ð him.†

43 Ge gehŷrdon ðæt gecweden wæ Lufa ðínne nextan, and hata ðínne feon

44 Sóþlice ic secge eow, lufiaþ eow fŷnd, and dóþ wel ðam ðe eow yfel dó and gebiddaþ for eowre ehteras, and tæ endum eow;

45 Ðæt ge sín eowres fæder bearn ð on heofonum ys, se ðe déþ ðæt h sunne up-ásprингþ ofer ða gódan ar ofer ða yfelan, and he læt rínan ofer ð rihtwisan and ofer ða unrihtwisan.

46 Gyf ge sóþlice ða lufiaþ ðe eow lu iaþ, hwylce méde habbaþ ge? hú ne d mánfulle swá?

47 And gyf ge ðæt án dóþ ðæt ge eow gebróðra wylcumiaþ, hwæt dó ge már hú ne dóþ hæðene swá?

48 Eornustlice beoþ fulfremede, s eower heofonlíca fæder is fullfremed.

Chap. VI. 1 Begŷmaþ, ðæt ge dón eowre rihtwísnesse beforan mannu ðæt ge sín geherede fram him, el næbbe ge méde mid eowrum fæder on heofonum ys.

2 Eornustlice ðonne dú ðíne ælmess sylle, ne bláwe man býman beforan swá liceteras dóþ on gesomnungum a on wícum, ðæt hí sín ge-árwurþode fr mannum; sóþ ic secge eow, hí onféng hyra méde.

38 ȝee han herde that it is said, Eiȝe r eiȝe, toth for toth.
39 But Y say to ȝou, to nat aȝein stonde iel; but ȝif any shal smyte thee in the ȝt cheeke, ȝeue to hym and the tother;

40 And to hym that wole stryue with iee in dome, and take awey thi coote, eue thou to hym and thin ouer clothe;
41 And who euere constrayneth thee a iousand pacis, go thou with hym other veyne.
42 Forsothe ȝif to hym that axith of iee, and turne thou nat awey fro hym iat wol borwe of thee.
43 ȝee han herd that it is said, Thou halt loue thin neiȝbore, and hate thin nmy.
44 But Y say to ȝou, loue ȝee ȝoure nmyes, do ȝee wel to hem that haten ou, and preye ȝee for *men* pursuynge, nd falsly chalengynge ȝou;

45 That ȝee be the sonys of ȝoure fadir hat is in heuenes, that makith his sune o springe vp vpon good and yuel *men*, nd rayneth vpon iuste men and vniuste nen.
46 For ȝif ȝe louen hem that louen ȝou, vhat meed shul ȝee haue? whether and uplicans don nat this thing?
47 And ȝif ȝee greten† ȝoure bretheren only, what more ouer shul ȝee don? vhether and paynymmys don nat this hing?
48 Therfore be ȝee parfit, as and ȝoure ieuenly fadir is parfit.

Chap. VI. 1 Take ȝee hede, lest ȝe lon ȝour riȝtwisnesse before men, that ȝee be seen of hem, ellis ȝe shule nat han meed at ȝoure fadir that is in heuenes.

2 Therfore when thou dost almesse, nyle hou synge byfore thee in a trumpe, as ypocritis don in synagogis and stretis, hat thei ben maad worshipful of men; orsothe Y saye to ȝou, thei han resceyued ier meede.

38 Ye have herde howe it ys sayd, An eye for an eye, a tothe for a tothe.
39 But I saye vnto you, that ye withstond not wronge; but yf a man geve the a blowe on thy right cheke, tourne to him the othre;
40 And yff eny man will sue the at the lawe, and take thy coote from the, lett hym have thy cloocke also;
41 And whosoever wyll compell the to goo a myle, goo wyth him twayne.

42 Geve to him that axeth, and from him that wolde borowe tourne not awaye.

43 Ye have herde howe it is sayde, Thou shalt love thyne neghbour, and hate thine enemy.
44 But Y saye vnto you, love youre enemies, blesse them that coursse you, do good to them that hate you, praye ffor them which doo you wronge, and persecute you;
45 That ye maye be the chyldren of youre hevenly father, ffor he maketh his sunne to aryse on the yvell and on the good, and sendeth his reyne on the iuste and on the iniuste.
46 For yf ye shall love them which love you, what rewarde shall ye have? doo not the publicans even so?
47 And if ye be frendly to youre brethren onli, what singuler thynge doo ye? doo nott the publicans lykewyse?

48 Ye shall therfore be perfecte, even as youre hevenly father is perfecte.

Chap. VI. 1 Take hede to youre almes, that ye geve it not in the syght of men to the intent that ye wolde be sene off them, or els ye gett no rewarde off youre father in heven.
2 Whensoever therfore thou gevest thine almes, thou shalt not make a trompet to be blowne before the, as the ypocrites do in the synagoges and in the stretes, ffor to be preysed off men; verily I say vnto you, they have there rewarde.

3 Ïþ þuk tauyandan armaion, ni witi hleidumei þeina wha tauyiþ taihswo þeina,

4 Ei siyai so armahairtiþa þeina ïn fulhsnya, yah atta þeins saei saiwhiþ ïn fulhsnya, usgibiþ þus ïn bairhtein.

5 Yah þan bidyaiþ, ni siyaiþ swaswe þai liutans, unte friyond ïn gaqumþim yah waihstam plapyo standandans bidyan, ei gaumyaindau mannam; amen qiþa ïzwis, þatei haband mizdon seina.

6 Ïþ þu þan bidyais, gagg ïn heþyon þeina, yah galukands haurdai þeinai, bidei du attin þeinamma þamma ïn fulhsnya, yah atta þeins saei saiwhiþ ïn fulhsnya, usgibiþ þus ïn bairhtein.

7 Bidyandansuþ-þan ni filuwaurdyaiþ, swaswe þai þiudo, þugkeiþ ïm auk ei ïn filuwaurdein seinai andhausyaindau.

8 Ni galeikoþ nu þaim, wait auk atta ïzwar þizei yus þaurbuþ, faurþizei yus bidyaiþ ïna.

9 Swa nu bidyaiþ yus, Atta unsar þu ïn himinam, weihnai namo þein;

10 Qimai þiudinassus þeins; wairþai wilya þeins swe ïn himina yah ana airþai;

11 Hlaif unsarana þana sinteinan gif uns himma daga;

12 Yah aflet uns þatei skulans siyaima, swaswe yah weis afletam þaim skulam unsaraim;

13 Yah ni briggais uns ïn fraistubnyai, ak lausei uns af þamma ubilin; unte þeina ïst þiudangardi, yah mahts, yah wulþus ïn aiwins, Amen.

14 Unte yabai afletiþ mannam missadedins ïze, afletiþ yah ïzwis atta ïzwar sa ufar himinam.

15 Ïþ yabai ni afletiþ mannam missadedins ïze, ni þau atta ïzwar afletiþ missadedins ïzwaros.

16 Aþþan biþe fastaiþ, ni wairþaiþ swaswe þai liutans gaurai, frawardyand auk andwairþya seina, ei gasaiwhaindau mannam fastandans; amen qiþa ïzwis, þatei andnemun mizdon seina.

17 Ïþ þu fastands, salbo haubiþ þein, yah ludya þeina þwah,

3 Sóþlice ðonne ðú ðíne ælmessan d nyte ðín wynstre hwæt dó ðín swýðre,

4 Dæt ðín ælmesse sý on díglum, ar ðín fæder hit ágylt ðé, se ðe gesyhþ d díglum.

5 And ðonne ge eow gebiddon, ne beo g swylce líceteras, ða lufiaþ dæt hig gebi don hí standende on gesomnungum ar stræta hyrnum, dæt men hig geseon; s ic secge eow, hí onfóngon hyra méde.

6 Ðú sóþlice ðonne ðú ðé gebidde, gar into ðínum bed-clyfan, and ðínre dura b locenre, bide ðínne fæder on díhlum, ar ðín fæder ðe gesyhþ on díhlum, h ágylt ðé.

7 Sóþlice ðonne ge eow gebiddon nel on† ge sprecan fela, swá swá hæðen hig wénaþ dæt hí sín gehýrede on hy menigfealdan spræce.

8 Nellen ge eornostlice him ge-efenlæ an, sóþlice eower fæder wát hwæt eo þearf ys, ǽrðam ðe ge hyne biddaþ.

9 Eornustlice gebiddaþ eow ðus, Fæd úre ðú ðe eart on heofonum, sí ðín nam gehálgod;

10 To-becume ðín rice; gewurðe ð willa on eorþan swá swá on heofonum;

11 Urne dæghwamlican hláf syle to-dæg;

12 And forgyf us úre gyltas, swá sw we forgyfaþ úrum gyltendum;

13 And ne gelæd ðú us on costnung ac álýs us of yfele. . . . . Sóþlice.

14 Witodlice gyf ge forgyfaþ mannu hyra synna, ðonne forgyfþ eower se heo enlíca fæder eow eowre gyltas.

15 Gyf ge sóþlice ne forgyfaþ mannu ne eower fæder ne forgyfþ eow eow synna.†

16 Sóþlice ðonne ge fæston, nellon g wesan swylce lease-líceteras, hig fornyn aþ hyra ansýna, dæt hig æteowu mannum fæstende; sóþlice ic secge eo dæt hig onfóngon hyra méde.

17 Ðú sóþlice ðonne ðú fæste, smýr ðín heafod, and þweah díne ansýne,

But thee doynge almesse, knowe nat
left hond what thi riȝt hond doth,

That thi almes be in hidlis, and thi
ir that *seeth* in hidlis, shal ȝelde to
ee.

And when ȝe shuln preye, ȝee shuln
t be as ypocritis, the whiche stondynge
ien to preye in synagogis and corners
streetis, that thei be seen of men;
ewly Y say to ȝou, thei han resseyued
r meede.

But whan thou shalt preye, entre in
thi couche, and the dore schet, preye
fadir in hidlis, and thi fadir that seeth
hidlis, shal ȝeelde to thee.

Sothely preyinge nyle ȝee speke
ɔche, as hethen men don, for thei gessen
at thei ben herd in theire moche speche.

Therfore nyl ȝe be maad liche to hem,
r ȝoure fadir woot what is need to ȝou,
fore that ȝe axen hym.

Forsothe thus ȝe shulen preyen, Oure
dir that art in heuenes, halwid be thi
me;

o Thi kyngdom cumme to; be thi
lle don as in heuen and in erthe;

1 ȝif to vs this day oure breed ouer
her substaunce;

2 And forȝeue to vs oure dettis, as we
rȝeue to oure dettours;

3 And leede vs nat in to temptacioun,
t delyuere vs fro yuel. Amen.†

4 Forsothe ȝif ȝee shulen forȝeue to
en her synnys, and ȝoure heuenly fadir
al forȝeue to ȝou ȝoure trespassis.

5 Sothely ȝif ȝee shulen forȝeue not to
en, neither ȝoure fadir shal forȝeue to
u ȝoure synnes.

6 But when ȝee fasten, nyl ȝe be maad
ypocritis sorweful, for thei putten her
cis out of *kyndly* termys, that thei
me fastynge to men; trewly Y say to
u, thei han resseyued her meede.

7 But whan thou fastist, anoynte thin
ede, and washe thi face,

3 But when thou doest thine almes, let not thy lyfte hond knowe what thy righte hand doth,

4 That thyne almes may be secret, and thy father which seith in secret, shall rewarde the openly.

5 And when thou prayest, thou shalt nott be as the ypocrites are, for they love to stond and praye in the synagogges and in corners of the stretes, because they wolde be sene of men; vereley I saye vnto you, they have there rewarde.

6 But when thou prayest, entre into thy chamber, and shutt thy dore to the, and praye to thy father which ys in secrete, and thy father which seith in secret, shal rewarde the openly.

7 But when ye praye bable not moche, as the gentyls do, for they thincke that they shalbe herde ffor there moche bablynges sake.

8 Be ye not lyke them there fore, for youre father knoweth wherof ye have neade, before ye axe off him.

9 After thys maner there fore praye ye, O oure father which arte in heven, halowed be thy name;

10 Let thy kingdom come; thy wyll be fulfilled as well in erth as hit ys in heven;

11 Geve vs this daye oure dayly breade;

12 And forgeve vs oure treaspases, even as we forgeve them which treaspas vs;

13 Leede vs not into temptacion, but delyvre vs ffrom yvell. Amen.

14 For and yff ye shall forgeve other men there treaspases, youre father in heven shal also forgeve you.

15 But and ye wyll not forgeve men there trespases, no more shall youre father forgeve youre treaspases.

16 Moreovre when ye faste, be not sad as the yprocrites are, for they disfigure there faces, that hit myght apere vnto men that they faste; verely Y say vnto you, they have there rewarde.

17 But thou when thou fastest, annoynte thyne heed, and washe thy face,

18 Ei ni gasaiwhaizau mannam fastands, ak attin þeinamma þamma in fulhsnya, yah atta þeins saei saiwhiþ in fulhsnya, usgibiþ þus.

19 Ni huzdyaiþ izwis huzda ana airþai, þarei malo yah nidwa frawardeiþ, yah þarei þiubos ufgraband yah hlifand;

20 Iþ huzdyaiþ izwis huzda in himina, þarei nih malo nih nidwa frawardeiþ, yah þarei þiubos ni ufgraband, nih stiland.

21 Þarei auk ist huzd izwar, þaruh ist yah hairto izwar.

22 Lukarn leikis ist augo; yabai nu augo þein ainfalþ ist, allata leik þein liuhadein wairþiþ;

23 Iþ yabai augo þein unsel ist, allata leik þein riqizein wairþiþ. Yabai nu liuhaþ þata in þus riqiz ist, þata riqiz whan filu?

24 Ni manna mag twaim frauyam skalkinon, unte yabai fiyaiþ ainana, yah anþarana friyoþ; aiþþau ainamma ufhauseiþ, iþ anþaramma frakann. Ni maguþ Guþa skalkinon yah mammonin.†

25 Duþþe qiþa izwis, ni maurnaiþ saiwalai izwarai, wha matyaiþ yah wha drigkaiþ; nih leika izwaramma, whe wasyaiþ. Niu saiwala mais ist fodeinai, yah leik wastyom?

26 Insaiwhiþ du fuglam himinis, þei ni saiand, nih sneiþand, nih lisand in banstins; yah atta izwar sa ufar himinam fodeiþ ins. Niu yus mais wulþrizans siyuþ þaim?

27 Iþ whas izwara maurnands mag anaaukan ana wahstu seinana aleina aina?

28 Yah bi wastyos wha saurgaiþ? Gakunnaiþ blomans haiþyos, whaiwa wahsyand. Nih arbaidyand, nih spinnand;

29 Qiþuh þan izwis, þatei nih Saulaumon in allamma wulþau seinamma gawasida sik swe ains þize.

30 Yah þande þata hawi haiþyos, himma daga wisando, yah gistradagis in auhn

18 Dæt ðú ne sỹ gesewen fram mannum fæstende, ac ðínum fæder ðe ys on dýglum, and ðín fæder ðe gesyhþ on dýglum, hyt ágylt ðé.

19 Nellen ge gold-hordian eów gold hordas on eorþan, ðær óm and moþþe hi fornimþ, and ðær þeofas hit delfaþ and forstelaþ;

20 Gold-hordiaþ eów sóþlice gold-horda on heofenan, ðær náðor óm ne moþþ hit ne fornimþ, and ðar þeofas hit n delfaþ, ne ne forstelaþ.

21 Witodlice ðær ðín gold-hord is ðær is ðín heorte.

22 Ðines lichaman leohtfæt is ðí eage; gyf ðín eage biþ ánfeald, eall ðí lichama biþ beorht;

23 Gif ðín eage sóþlice biþ mánful call ðín lichama byþ þýsterfull. Eorn ustlice gyf ðæt leoht ðe on ðé is syn þýstru, hú mycle beoþ ða þýstru?†

24 Ne mæg nán man twám hláfordu þeowian, oððe he sóþlice ǽnne hata and óðerne lufaþ; oððe he biþ ánu gehýrsum, and óðrum ungehýrsum. N mágon ge Gode þeowian and woruld welan.

25 Forðam ic secge eow, ðæt ge n sín ymbhýdige eowre sáwle, hwæt g eton; ne eowrum lichaman, mid hwa ge sýn ymbscrýdde. Hú nys seo sáw sélre ðonne mete, and eower licham betera ðonne ðæt reaf?

26 Behealdaþ heofonan fuglas, forða ðe hig ne sáwaþ, ne hig ne ripaþ, ne h ne gadriaþ on berne; and eower heo onlíca fæder hig fét. Hú ne synt g sélran ðonne hig?

27 Hwylc eower mæg sóþlice geþenca ðæt he ge-eacnige áne elne to hys a licnesse?

28 And to hwí synt ge ymbhýdige reáfe? Besceawiaþ ǽcyres lílian, h hig weaxaþ. Ne swincaþ hig, ne hig spinnaþ;

29 Ic secge eow sóþlice, ðæt furð Salomon on eallum hys wuldre n oferwrigen swá swá án of ðyson.

30 Sóþlice gyf ǽcyres weod, ðæt to-dæg is, and biþ to-morgen on of

8 That thou be nat seen fastynge to
n, but to thi fadir that is in hidlis, and
fadir that seeth in hidlis, shal 3eelde
thee.
9 Nyle 3e tresoure to 3ou tresours in
he, wher rust and mou3the distruy-
, and wher theeues deluen out and
len ;
o But tresoure 3ee to 3ou tresouris in
uene, wher neither rust ne mou3the
truyeth, and wher theues deluen nat
t,† ne stelen.
1 Forsothe wher thi tresour is, there
d thin herte is.
2 The lanterne of thi body is thin e3e ;
thin ei3e be symple, al thi body shal
li3tful ;
3 Bot 3if thyn ei3e be weyward, al thi
dy shal be derkful. Therfore 3if the
t that is in thee be derknessis, how
ete shulen thilk derknessis be ?
4 No man may serue to two lordis, for-
the ethir he shal haat the toon, and
ie the tother ; other he shal susteyn the
on, and dispise the tothir. 3e mown
t serue to God and richessis.

5 Therfore Y say to 3ou, that 3e ben
t besie to 3oure lijf, what 3e shulen
e ; othir to 3oure body, with what 3e
uln be clothid. Wher 3oure lijf is nat
ore than mete, and the body more than
othe ?

6 Beholde 3e the flee3inge foulis of
ie eir, for thei sowen nat, ne repyn,
either gadren in to bernys ; and 3oure
dir of heuen fedith hem. Wher 3e ben
t more worthi than thei ?
7 Sothely who of 3ou thenkinge may
utte to to his stature oo cubite ?

8 And of clothing what ben 3e besye ?
eholde 3e the lilies of the feelde, how
iei wexen. Thei traueilen nat, nether
pynnen ;
9 Trewly I say to 3ou, for whi neither
alamon in al his glorie was keuerid as
on of thes.
0 For 3if God clothith thus the heye
f the feeld, that to day is, and to morwe

18 That it appere nott vnto men howe
that thou fastest, but vnto thy father
which is in secrete, and thy father which
seith in secret, shall rewarde the openly.
19 Gaddre not treasure together on
erth, where rust and mothes corrupte,
and where theves breake through and
steale ;
20 But gaddre ye treasure togedder in
heven, where nether rust nor mothes
corrupte, and wher theves nether breake
vp, nor yet steale.
21 For whearesoever youre treasure ys,
there are youre hertes also.
22 The light off thy body is thyne eye ;
wherfore if thyne eye be single, all thy
body ys full of light ;
23 But and if thyne eye be wycked,
then is all thy body full of dercknes.
Wherefore yf the light that is in the be
dercknes, howe greate ys that dercknes ?
24 No man can serve two masters, for
other he shall hate the one, and love the
other ; or els he shall lene the one, and
despise the other. Ye can nott serve
God and mammon.

25 Therefore I saye vnto you, be not
carefull for youre lyfe, what ye shall eate,
or what ye shall dryncke ; nor yet for
youre boddy, what rayment ye shall weare.
Ys not the lyfe more worth then meate,
and the boddy more off value then ray-
ment ?
26 Beholde the foules of the aier, for
they sowe not, neder reepe, nor yet cary
into the barnes ; and yett youre hevenly
father fedeth them. Are ye not better
then they ?
27 Whiche off you though he toke
tought therefore coulde put one cubit
vnto his stature ?
28 And why care ye then for rayment ?
Beholde the lyles off the felde, howe
thy growe. They labour not, nether
spynn ;
29 And yet for all that I saie vnto you,
that even Solomon in all his royalte was
nott arayed lyke vnto one of these.
30 Wherfore yf God so clothe the
grasse, which ys to daye in the felde, and

galagiþ, Guþ swa wasyiþ, whaiwa mais izwis leitil galaubyandans?

31 Ni maurnaiþ nu, qiþandans, Wha matyam? aiþþau, Wha drigkam? aiþþau, Whe vasyaima?

32 All auk þata þiudos sokyand; waituh þan atta izwar sa ufar himinam þatei þaurbuþ. . . . . .

ásend, God scrýt, ealá ge gehwædes geleafan, ðam mycle má he scrýt eow?

31 Nellen ge eornustlice beon ymbhýdige, ðus cweðende, Hwæt ete we? oððe Hwæt drince we? oððe, Mid hwam bec we oferwrogene?

32 Sóþlice ealle ðás þing þeoda séceaþ witodlice eower fæder wát dæt ge ealra ðyssa þinga beþurfon.

33 Eornustlice séceaþ ǽrest Gode rice and hys rihtwisnesse, and ealle ðá þing eow beoþ dær-to ge-eacnode.

34 Ne beo ge ná hogiende ymb ð morgenlican neode, sóþlice se morgenlic dæg caraþ ymb hyne sylfne; ǽghwyl dæg hæfþ genóh on hys ágenum ymb hogan.

†Chap VII. 1 Nellen ge déman, ðæ ge ne sýn fordémede;

2 Witodlice ðam ylcan dóme ðe g démaþ, eow biþ gedémed, and on ðan ylcan gemete ðe ge metaþ, eow by gemeten.

3 To hwí gesihst ðú dæt mot on ðíne bróðor égan, and ðú ne gesyhst ðon beam on ðínum ágenum eagan?

4 Oððe húmeta cwyst ðú to ðínur bréðer, Bróður, þafa ðæt ic út-áðó ðæ mot of ðínum eagan, ðonne se bear biþ on ðínum ágenum eagan?

5 Lá ðú liccetere, áðó ǽrest út ðor beam of ðínum ágenum eagan, and bo háwa ðonne dæt ðú út-áðó dæt mot « ðines bróður eagan.

6 Nellen ge syllan ðæt hálige húndun ne ge ne wurpen eowre mere-grotu to fóran eowrum swýnon, ðe-læs hig mi hyra fótum hig fortredon, and hig ðonn ongean gewende eow toslýton.†

7 Biddaþ, and eow biþ geseald; sécea and ge hit findaþ; cnuciaþ, and eow b ontýned.

8 Witodlice ǽlc ðæra ðe bit, he onfehþ and se ðe sécþ, he hyt fint; and ðan cnuciendum biþ ontýned.

sente in to the fourneyse, how moche ore 3ou of litil feith?

1 Therfore nyl 3e be bisie, sayinge, hat shulen we ete? or, What shulen drynke? or, With what thing shulen be keuered?

2 Forsothe heithen men sechen alle ese thingis; trewly 3oure fadir wote at 3e han need to alle these thingis.

3 Therfore seke 3ee first the kyngdam God and his ri3twisnesse, and alle ese thingis shulen be cast to 3ou.

4 Therfore nyle 3e be besie in to the orwe, for the morew day shal be besie it self; sothely it sufficith to the day s malice.

Chap. VII. 1 Nyle 3e deme, that 3e nat demyd;

2 For in what dome 3e demen, 3e shulen n demyd, and in what mesure 3e eten, it shal be meten to 3ou.

3 But what seest thou a festu† in the 3e of thi brother, and thou seest nat a eme in thin owne ei3e?

4 Or what maner saist thou to thi rother, Brother, suffre that I caste out festu fro thin ei3e, and loo! a beme is thin owne ei3e?

5 Ypocrite, cast out first a beme of thin 3e, and than thou shalt see for to cast it a festu of the ei3e of thi brother.

6 Nyl 3e 3eue holy thing to houndis, ether sende 3e 3our margaritis† before vyne, lest perauenture thei defoulen em with theire feet, and lest *houndis* rned to gidre al to-breke 3ou.

7 Axe 3e, and it shal be 3ouen to 3ou; ke 3e, and 3e shulen fynde; knocke 3e, id it shal be opnyd to 3ou.

8 For eche that axith, takith; and he hat sechith, fyndith; and it shal be pnyde to a man knokynge.

to morowe shalbe cast into the fournace, shall he not moche more do the same vnto you, o ye off lytle fayth?

31 Therfore take no thought, saynge, What shall we eate? or, What shall we dryncke? or, Wherewith shall we be clothed?

32 Aftre all these thynges seke the gentyls; for youre hevenly father knoweth that ye have neade off all these thynges.

33 But rather seke ye fyrst the kyngdom off heven and the rightewesnes ther of, and all these thynges shalbe ministred vnto you.

34 Care not therfore for the daye foloynge, for the daye foloynge shall care ffor yt sylfe; eche dayes trouble ys sufficient for the same silfe day.

Chap. VII. 1 Iudge not, lest ye be iudged;

2 For as ye iudge, so shall ye be iudged, and with what mesur ye mete, with the same shall it be mesurd to you agayne.

3 Why seist thou a moote in thy brothers eye, and percevest not the beame that ys in thyne awne eye?

4 Or why sayest thou to thy brother, Suffre me to plucke oute a moote oute off thyne eye, and behold! a beame is in thyne awne eye?

5 Ypocryte, first cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

6 Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them vnder their fete, and the other tourne agayne and all to rent you.

7 Axe, and it shalbe geven you; seke, and ye shall fynd; knocke, and it shalbe opened vnto you.

8 For whosoever axeth, receaveth; and he that seketh, fyndeth; and to hym that knocketh it shalbe opened.

12
. . . . . yaina ïzwis mans, swa yah yus tauyaiþ ïm, þata auk ïst witoþ yah praufeteis.

13 Ïnngaggaiþ þairh aggwu daur ; unte braid daur, yah rums wigs sa brigganda ïn fralustai, yah managai sind þai ïnngaleiþandans þairh þata.

14 Whan aggwu þata daur, yah þraihans wigs, sa brigganda ïn libainai, yah fawai sind þai bigitandans þana.

15 Atsaiwhiþ sweþauh faura liugnapraufetum, þaim ïzei qimand at ïzwis ïn wastyom lambe, iþ ïnnaþro sind wulfos wilwandans ;

16 Bi akranam ïze ufkunnaiþ ïns. Ïbai lisanda of þaurnum weinabasya, aiþþau af wigadeinom smakkans ?

17 Swa all bagme godaize akrana goda gatauyiþ ; iþ sa ubila bagms akrana ubila gatauyiþ.

18 Ni mag bagms þiuþeigs akrana ubila gatauyan, nih bagms ubils akrana þiuþeiga gatauyan.

19 All bagme ni tauyandane akran god, usmaitada, yah ïn fon atlagyada.

20 Þannu bi akranam ïze ufkunnaiþ ïns.

21 Ni whazuh saei qiþiþ mis, Frauya, Frauya, ïnngaleiþiþ ïn þiudangardya himine ; ak sa tauyands wilyan attins meinis þis ïn himinam.

22 Managai qiþand mis ïn yainamma daga, Frauya, Frauya, niu þeinamma namin praufetidedum, yah þeinamma namin unhulþons uswaurpum, yah þeinamma namin mahtins mikilos gatawidedum ?

9 Hwylc man is of eow, gyf his sun hyne bit hláfes, sylst ðú him stán ?

10 Oððe gyf he bytt fisces, sylst ð him næddran ?

11 Eornustlíce nú ge, ðe yfele syn cunnun góde sylena eowrum bearnu syllan, mycle má eower fæder ðe heofenum ys syleþ gód ðam ðe hy biddaþ ?

12 Eornustlíce ealle ða þing, ðe wyllen ðæt men eow dón, dóþ ge hi ðæt sylfe, ðæt ys sóþlíce æ and witege bebod.

13 Gangaþ inn þurh ðæt nearwe gea forðon ðe ðæt geat is swýðe wíd, and weg is swíðe rúm ðe to forspillednes gelǽt, and swýðe manega synt ðe þu ðone weg faraþ.

14 Ealá hú neara and hú angsum ðæt geat, and se weg, ðe to lífe gelǽ and swýðe feawa synt ðe ðone w findon.†

15 Warniaþ eow fram leasum witegu ða cumaþ to eow on sceapa gegyrelu ac hig beoþ innane reafigende wulfas ;

16 Fram hyra wæstmun ge hí unde gytaþ. Cwyst ðú gaderaþ man w berian of þornum, oððe fíc-æppla þyrncinum ?

17 Swá ælc gód treow byrþ góde wæ mas ; and ælc yfel treow byrþ yf wæstmas.

18 Ne mæg ðæt góde treow be yfle wæstmas, ne ðæt yfele treow gó wæstmas.

19 Ælc treow ðe ne byrþ gódne wæst sý hyt forcorfen, and on fýr áworpen.

20 Witodlíce be hyra wæstmum ge oncnáwaþ.

21 Ne gæþ ælc ðæra on heofena r ðe cwyþ to me, Drihten, Drihten ; ac ðe wyrcþ mínes fæder willan ðe on he enum is, se gæþ on heofena ríce.

22 Manege cweðaþ on ðam dæge to Drihten, Drihten, hú ne witegode we ðínum naman, and on ðínum naman út-áwurpon deoflu, and on ðínum nan we worhton mycle mihta ?

9 Other who of 3ou is a man, whom
f his sone axe breed, wher he shal
esse to hym a stoon ?
10 Other 3if he shal axe a fishe, wher
shal dresse to hym a serpent ?
11 Therfore 3if 3e, when 3e ben yuel
en, han knowen for to 3eue good thing-
3ouen to 3oure sonys, hou myche
ore 3oure fadir that is in heuenes shal
ue good thingis to men axinge hym ?
12 Therfore alle thingis, what euer
ingis 3ee wolen that men don to 3ou,
d 3e do to hem, forsothe these thingis
n the lawe and prophetis.
13 Entre 3e bi the streyt 3ate ; for the
te that ledith to perdicioun† is brode,
d the weye large, and ther ben many
at entren bi it.

14 How streit is the 3ate, and narewe
e weye, that ledith to lijf, and there
n fewe that fynden it.

15 Perceyue 3e, and flee fro fals pro-
etis, the whiche cummen to 3ou in
othingis of sheepis, bot wythynne thei
n rauyshynge wolues ;
16 Of her fruytis 3e shulen knowe
m. Whether men gaderen grapis of
ornys, or fijgis of breeris ?

17 So euery good tree makith good
uytis ; sothely an yuel tree makith yuel
uytis.
18 A good tree may nat make yuel
uytis, nether an yuel tree make good
uytis.
19 Euery tree that makith nat good
uyt, shal be kitte doun, and shal be
nt in to the fire.
20 Therfore of her fruytis 3ee shulen
nowe hem.
21 Nat eche man that saith to me,
ord, Lord, shal entre into the kyngdam
heuenes ; but he that doth the wille
my fadir that is in heuenes, he shal
tre in to the kyngdam of heuenes.
22 Many shul say to me in that day,
ord, Lord, whether we han nat pro-
hecied in thi name, and han cast out
euelis in thi name, and han don many
ertues in thi name ?

9 Ys there eny man among you, which wolde proffer his sonne a stone, if he axed him breed ?
10 Or if he axed fysshe, wolde he proffer hyme a serpent ?
11 Yff ye then, whiche are evyll, cann geve to youre chyldren good gyftes, howe moche moore shall youre father which ys in heven geve good thynges to them that axe off hym ?
12 Therfore, whatsoever ye wolde that men shulde do to you, even so do ye to them, this ys the lawe and the prophettes.
13 Enter in at the strayte gate ; ffor wyde is the gate, and broade ys the waye thatt leadeth to destruccion, and many there be which goo yn there att.

14 For strayte ys the gate, and narowe is the waye, that leadeth vnto lyfe, and feawe there be that fynde it.

15 Beware off falce prophettes, whiche come to you in shepes clothynge, but inwardly they are ravenynge wolves ;

16 Ye shall knowe them by their frutes. Do men gaddre grapes off thornes, or figges of bryres ?

17 Even soo evry good tree bryngethe forthe good frute ; butt a corrupte tree bryngethe forthe evyll frute.
18 A good tree cannott brynge forthe bad frute, nor yett a bad tree can brynge forthe good frute.
19 Every tree that bryngethe not forthe good frute, shalbe hewne doune, and cast into the fyre.
20 Wherfore by there frutes ye shall knowe them.
21 Not all they thatt say vnto me, Master, Master, shall enter into the kyngdome off heven ; but he that fulfilleth my fathers will which ys in heven.

22 Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied, and in thy name have we not cast oute devyls, and in thy name have we nott done many miracles ?

23 Yah þan andhaita ïm, Þatei ni whanhun kunþa ïzwis ; afleiþiþ fairra mis, yus waurkyandans unsibyana.

24 Whazuh nu saei hauseiþ waurda meina, yah tauyiþ þo, galeiko ïna waira frodamma, saei gatimrida razn sein ana staina.

25 Yah atïddya dalaþ rign, yah qemun awhos, yah waiwoun windos, yah bistugqun bi þamma razna yainamma ; yah ni gadraus, unte gasuliþ was ana staina.

26 Yah whazuh saei hauseiþ waurda meina, yah ni tauyiþ þo, galeikoda mann dwalamma, saei gatimrida razn sein ana malmin.

27 Yah atïddya dalaþ rign, yah qemun awhos, yah waiwoun windos, yah bistugqun bi yainamma razna ; yah gadraus, yah was drus ïs mikils.

28 Yah warþ, þan ustauh Ïesus† þo waurda, biabridedun manageins ana laiseinai ïs ;

29 Was auk laisyands ïns, swe waldufni habands, yah ni swaswe bokaryos.

CHAP. VIII. 1 Dalaþ þan atgaggandin ïmma af fairgunya, laistidedun afar ïmma ïumyons managos.

2 Yah sai! manna þrutsfill habands durinnands ïnwait ïna, qiþands, Frauya, yabai wileis, magt mik gahrainyan.

3 Yah ufrakyands handu, attaitok ïmma, qiþands, Wilyau, wairþ hrains. Yah suns hrain warþ þata þrutsfill ïs.

4 Yah qaþ ïmma Ïesus, Saiwh, ei mann ni qiþais ; ak gagg, þuk silban ataugei gudyin, yah atbair giba þoei anabauþ Moses, du weitwodiþai ïm.

5 Afaruh þan þata ïnnatgaggandin ïmma ïn Kafarnaum, duatïddya ïmma hundafaþs, bidyands ïna,

6 Yah qiþands, Frauya, þiumagus meins ligiþ ïn garda usliþa, harduba balwiþs.

23 Þonne cwæde ic to him, Dæt ic eow nǽfre ne cúde ; gewítaþ fram me, ge đe worhton unryhtwýsnesse.

24 Eornustlice ælc đæra đe đás mine word gehýrþ, and đa wyrcþ, biþ gelic đam wísan were, se hys hús ofer stán getimbrode.

25 Đá com đær rén, and mycele flód and đær bleowun windas, and áhruron on đæt hús ; and hyt ná ne feoll, sóþlice hi wæs ofer stán getimbrod.

26 And ælc đæra đe gehýrþ đás mín word, and đa ne wyrcþ, se biþ gelíc đan dysigan men, đe getimbrode hys hús ofe sand-ceosel.

27 Đá rínde hit, and đær comun flód and bleowun windas, and áhruron o đæt hús ; and đæt hús feoll, and hy hryre wæs mycel.†

28 Đá wæs geworden, đá se Hælen đás word ge-endode, đá wundrode đæ folc his láre ;

29 Sóþlice he lærde, swylce he anweal hæfde, and ná swá swá hyra bóceras, an Sundor-hálgan.

CHAP. VIII. 1 Sóþlice đá se Hælen of đam múnte nyđer-ástáh, đá fyligdo hym mycle mænio.

2 Đá genealǽhte án hreofla to him, a hine to him ge-eađmédde, and đus cwæ Drihten, gyf đú wylt, đú miht me g clǽnsian.

3 Đá ástrehte se Hælend hys hand, a hrepode hyne, and đus cwæþ, Ic wyl beo geclǽnsod. And hys hreofla w hrædlice geclǽnsod.

4 Đá cwæþ se Hælend to him, War đé, đæt đú hyt nǽnegum men ne secg ac gang, æteowe đé đam sacerde, a bring hym đa lác đe Moyses bebea on hyra gecýdnesse.

5 Sóþlice đá se Hælend ineode Capharnaum, đá genealǽhte hym hundredes ealdor, hyne biddende,

6 And đus cwæđende, Drihten, n cnapa liþ on mínum húse lama, and m yfle geþread.

And than Y shal knowliche to hem,
I knewe 3ou neuer; departe awey
me, 3e that worchen wickidnesse.
Therfore eche man that herith these
wordis, and doth hem, shal be maad
e to a wijse man, that hath bildid his
s vpon a stoon.
And rayn came doun, and flodis
ien, and wyndis blewen, and rusheden
o that hous; and it felle nat doun,
it was foundid on a stoon.
And euery man that herith these my
dis, and doth hem nat, is liche to a
n fool, that hath bildid his hous on
uel.†
And rayn came doun, and floodis
ien, and wyndis blewen, and thei
liden in to that hous; and it felle
n, and the fallyng doun therof was
te.
And it is maad, when Jhesus hadde
did these wordis, the cumpanyes won-
den on his techyng;
Sothely he was techynge hem, as *a*
n hauynge power, and nat as the
bis of hem, and Pharisees.

Chap. VIII. 1 Forsothe when Jhesus
de comen doun fro the hil, many
mpanyes folewiden hym.
And loo! a leprouse man cum-
nge worshipide hym, sayinge, Lord,
thou wolt, thou maist make me clene.
And Jhesus, holdynge forthe the
nd, touchide hym, sayinge, I wole,
thou maad clene. And anoon the
re of hym was clensid.
And Jhesus saith to hym, See, say
u to no man; but go, shewe thee
prestis, and offre that 3ifte that
yses comaundide, in to witnessing
hem.
Sothely when he hadde entride in
Capharnaum, centurio nei3ide to
n, preyinge hym,
And saide, Lord, my child lyeth in
hous sike on the palsie, and is yuel
rmentid.

23 And then will I knowlege vnto them,
That I never knewe them; depart from
me, ye workers of iniquite.
24 Whosoever hearethe off me these
saynges, and doethe the same, I wyll
lyken hyme vnto a wyseman, which byllt
his housse on a rocke.
25 And aboundance off rayne descended,
and the fluddes cam, and the wynddes
blewe, and bett vppon that same housse;
and it was not over throwen, because it
was grounded on the rocke.
26 And whosoever heareth of me these
sainges, and doth not the same, shalbe
lykened vnto a folysh man, which bilt
his housse apon the sonde.
27 And abundaunce of rayne descended,
and the fluddes cam, and the wynddes
blewe, and beet vppon that housse; and
it was over throwen, and great was the
fall off it.
28 And it cam to passe, that when
Jesus had ended these saynges, the peple
were astonnied at his doctryne;
29 For he taught them, as one havynge
power, and not as the scribes.

Chap. VIII. 1 When Jesus was come
downe from the mountayne, moch people
folowed him.
2 And lo! there cam a lepre and
worsheped him, saynge, Master, if thou
wylt, thou canst make me clene.
3 He putt forthe his hond, and
touched him, saynge, I wyll, be clene.
And immediatly his leprosy was clensed.
4 And Jesus said vnto him, Se, thou
tell no man; but go, and shewe thysilf
to the preste, and offer the gyfte that
Moses commaunded to be offred, in
witnes to them.
5 When Jesus was entred in to Caper-
naum, there cam vnto him a certayne
Centurion, besechyng him,
6 And saynge, Master, my servaunt ly-
eth sicke att home off the palsye, and
is grevously payned.

7 Yah qaþ du ïmma Ïesus, Ïk qimands gahailya ïna.

8 Yah andhafyands sa hundafaþs qaþ, Frauya, ni ïm wairþs, ei uf hrot mein ïnngaggais ; ak þatainei qiþ waurda, yah gahailniþ sa þiumagus meins.

9 Yah auk ïk manna ïm habands uf waldufnya meinamma gadrauhtins ; yah qiþa du þamma, Gagg, yah gaggiþ ; yah anþaramma, Qim, yah qimiþ ; yah du skalka meinamma, Tawei þata, yah tauyiþ.

10 Gahausyands þan Ïesus sildaleikida, yah qaþ du þaim afarlaistyandam, Amen qiþa ïzwis, ni ïn Ïsraela swalauda galaubein bigat.

11 Aþþan qiþa ïzwis, þatei managai fram urrunsa yah saggqa qimand, yah anakumbyand miþ Abrahama yah Ïsaka yah Ïakoba ïn þiudangardyai himine ;

12 Ïþ þai sunyus þiudangardyos uswairpanda ïn riqis þata hindumisto ; yainar wairþiþ grets, yah krusts tunþiwe.

13 Yah qaþ Ïesus þamma hundafada, Gagg, yah swaswe galaubides, wairþai þus. Yah gahailnoda sa þiumagus ïs ïn yainai wheilai.

14 Yah qimands Ïesus ïn garda Paitraus, yah gasawh swaihron ïs ligandein ïn heitom.

15 Yah attaitok handau ïzos, yah aflailot ïya so heito ; yah urrais, yah andbahtida ïmma.

16 At andanahtya þan waurþanamma, atberun du ïmma daimonaryans managans, yah uswarp þans ahmans waurda, yah allans þans ubil habandans gahailida ;

17 Ei usfullnodedi, þata gamelido þairh Esaïan, praufetu, qiþandan, Sa unmahtins unsaros usnam, yah sauhtins usbar.

18 Gasaiwhands þan Ïesus managans hiuhmans bi sik, haihait galeiþan siponyans hindar marein.

19 Yah duatgaggands ains bokareis, qaþ du ïmma, Laisari, laistya þuk, þiswhaduh þadei gaggis.

7 Đá cwæþ se Hælend to him, Ic cum and hyne gehæle.

8 Đá andswarode se hundredes ealdo and đus cwæþ, Drihten, ne eom ic wyrđ đæt đú ingange under mîne þecene ; cweþ đîn án word, and mîn cnapa b gehæled.

9 Sóþlîce ic eom man under anweal geset, and ic hæbbe þegnas under mé and ic cweđe to đysum, Gang, and gǽþ ; and ic cweđe to óđrum, Cu and he cymþ ; to mînum þeowe, Wy đis, and he wyrcþ.

10 Witodlîce đá se Hælend, đis gehýrd đá wundrode he, and cwæþ to đam hym fyligdon, Sóþ ic secge eow, gemétte ic swá mycelne geleafan Israhel.

11 To sóþum ic secge eow, đæt ma ige cumaþ fram east-dæle and we dæle, and wuniaþ mid Abrahame a Isahace and Iacobe on heofena ríce ;

12 Witodlîce đises ríces bearn be áworpene on đa ýtemestan þýstro ; đ biþ wóp, and tóþa gristbîtung.

13 And se Hælend cwæþ to đam hun rydes ealdre, Gá, and gewurđe đé, s swá đú gelýfdest. And se cnapa w gehæled on đære tîde.†

14 Đá se Hælend com on Petres hú đá geseah he hys swegre licgende, a hriþigende.

15 And he æthrán hyre hand, and fefor hig forlét ; đá árás heo, and þéno him.

16 Sóþlîce đá hyt æfen wæs, hig brol on him manege deofol-seoce, and út-ádræfde đa unclænan gástas mid h worde, and he ealle gehælde đa yf hæbbendan ;

17 Đæt wǽre gefylled, đæt đe gecwe en is þurh Esáiam, đone witegan, đ cweđende, He onféng úre untrumnes and he ábær úre ádla.

18 Đá geseah se Hælend mycle meni eo ymbútan hyne, đá hét he hig far ofer đone múþan.†

19 Đá genealǽhte him án bócere, a cwæþ, Láreow, ic fylige đé, swá hwæ swá đú færst.

7 And Jhesus saith to hym, I shal ıme, and shal hele hym.
8 And centurio answerynge saith to ym, Lord, I am not worthi, that thou ıtre vndir my roof; but oonly say word, and my child shal be helid.
9 For whi and I am a man ordeynd ıder power, hauynge vndir me kni3tis; ıd I say to this, Go, and he goth; ıd to an other, Come thou, and he meth; and to my seruaunt, Do thou is thing, and he doth.
10 Sothely Jhesus, heerynge these ingis, wondride, and saide to men ynge hym, Trewly I saye to 3ou, I nde nat so grete feith in Yrael.
11 Sothely Y say to 3ou, that manye ulen come fro the est and west, and ulen rest with Abraham and Ysaac d Jacob in the kyngdam of heuenes;
12 Forsothe the sonys of the rewme ulen be cast out in to vttremest rknessis; there shal be weepynge, d beetynge togidre of teeth.
13 And Jhesus saide to centurio, Go, d as thou hast bileeued, be it don to ee. And the child was helid fro that ure.
14 And when Jhesus hadde comen in the hous of Symond Petre, he say his ues moder liggynge, and shakun with ıeris.
15 And he touchide hir hond, and the ıer lefte hir; and she roose, and uyde hem.
16 Sothely whan the euenyng was ad, thei brou3te to hym many hauge deuelys, and he castide out spiritis word, and helide alle hauynge yuel;
17 That it shulde be fulfillid, that thing t was said by Ysaie, the prophete, inge, He toke oure infirmytees, and e oure sykenessis.
18 Sothely Jhesus seeynge many cumnyes about hym, bad *his disciplis* go er the water.
19 And oo scribe† commynge to, saide hym, Maistre, I shal sue thee, whidir er thou shalt go.

7 And Jesus sayd vnto him, I wyll come, and cure him.
8 The Centurion answered and saide, Syr, I am not worthy, that thou shuldest com vnder the rofe of my housse; but speake the worde only, and my servaunt shalbe healed.
9 For Y also my selfe am a man vndre power, and have sowdeeres vndre me; and Y saye to one, Go, and he goeth; and to anothre, Come, and he cometh; and to my servaunt, Do this, and he doeth it.
10 When Jesus herde these saynges, he marveyled, and said to them that folowed him, Verely Y say vnto you, I have not founde so great fayth, no, not in Israell.
11 I say therfore vnto you, that many shall come from the east and weest, and shall rest with Abraham Ysaac and Jacob in the kyngdom of heven;
12 And the children of the kingdom shalbe cast out in to the vtmoost dercknes; there shalbe wepinge, and gnassh-ing of tethe.
13 Then Jesus said vnto the Centurion, Go thy waye, and as thou hast beleued, so be it vnto the. And his servaunt was healed that same houre.
14 And Jesus went into Peters housse, and sawe his wyves mother lyinge sicke of a fevre.
15 And he thouched her hande, and the fevre leeft her; and she arose, and ministred vnto them.
16 When the even was come, they brought vnto him many that were possessed with devylles, and he cast out the spirites with a worde, and healed all that were sicke;
17 To fulfill that whiche was spoken by Esay, the prophet, sainge, He toke on him oure infirmytes, and bare oure sicknesses.
18 When Jesus saw moche people about him, he commaunded to go over the water.
19 And there cam a scribe, and said vnto him, Master, I woll folowe the, whythersumever thou goest.

20 Yah qaþ du ïmma Ïesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ïþ sunus mans ni habaiþ whar haubiþ sein anahnaiwyai.

21 Anþaruh þan siponye ïs qaþ du ïmma. Frauya, uslaubei mis frumist galeiþan, yah gafilhan attan meinana.

22 Ïþ Ïesus qaþ du ïmma, Laistei afar mis, yah let þans dauþans filhan seinans dauþans.

23 Yah ïnnatgaggandin ïmma ïn skip, afariddyedun ïmma siponyos ïs.

24 Yah sai! wegs mikils warþ ïn marein, swaswe þata skip gahuliþ wairþan fram wegim; ïþ ïs saislep.

25 Yah duatgaggandans siponyos ïs, urraisidedun ïna, qiþandans, Frauya, nasei unsis; fraqistnam.

26 Yah qaþ du ïm Ïesus, Wha faurhteiþ leitil galaubyandans? Þanuh urreisands gasok windam yah marein, yah warþ wis mikil.

27 Ïþ þai mans sildaleikidedun, qiþandans, Whileiks ïst sa, ei yah windos yah marei ufhausyand ïmma?

28 Yah qimandin ïmma hindar marein ïn gauya Gairgaisaine, gamotidedun ïmma twai daimonaryos, us hlaiwasnom rinnandans, sleidyai filu, swaswe ni mahta manna usleiþan þairh þana wig yainana.

29 Yah sai! hropidedun, qiþandans, Wha uns yah þus, Ïesu, sunau Guþs? qamt her faur mel balwyan unsis?

30 Wasuh þan fairra ïm hairda sweine managaize haldana.

31 Ïþ þo skohsla bedun ïna, qiþandans, Yabai uswairpis uns, uslaubei uns galeiþan ïn þo hairda sweine.

32 Yah qaþ du ïm, Gaggiþ. Ïþ eis usgaggandans galiþun ïn hairda sweine; yah sai! run gawaurhtedun sis alla so hairda and driuson ïn marein, yah gadauþnodedun ïn watnam.

33 Ïþ þai haldandans gaþlauhun, yah galeiþandans gataihun ïn baurg all bi þans daimonaryans.

34 Yah sai! alla so baurgs usïddya

20 Đá cwæþ se Hælend to him, Foxa habbaþ holu, and heofenan fuglas nest sóþlice mannes sunu næfþ hwær he hy heafod áhylde.

21 Đá cwæþ to him óðer of hys leorn ing-cnihtum, Drihten, álýfe me ærest t farenne, and bebyrigean minne fæder.

22 Đá cwæþ se Hælend to him, Fyli me, and læt deade bebyrigean hyr deadan.†

23 And he ástáh on scyp, and hy leorning-cnyhtas hym fyligdon.

24 Đá wearþ mycel styrung geworde on ðære sæ, swá ðæt ðæt scyp wear ofergoten mid ýðum; witodlice he slép

25 And hig genealæhton, and hý áweht on hyne, ðus cweðende, Drihten, hæl us; we móton forwurðan.

26 Đá cwæþ he to him, To hwí synt g forhte ge lytles geleafan? Đá árás h and bebead ðam winde and ðære sa and ðær wearþ geworden mycel smyl ness.

27 Gewisslice ða men wundrodun, an ðus cwæðon. Hwæt is ðes, ðæt winds and sæ him hýrsumiaþ?

28 Đá se Hælend com ofer done mú an on Geraseniscra rice, đá urnon hi togénes twegen ðe hæfdon deofol-seo nesse, of byrgenum útgangende, ða wæ on swíðe réðe, swá ðæt nán man mihte faran þurh done weg.

29 And hig hrýmdon, and cwæðon, Lá Hælend, Godes sunu, hwæt ys ðé a us gemæne? come ðú hider ær tíde to þreagenne?

30 Đær wæs sóþlice unfeorran swý heord manegra manna læswiende.

31 Ða deofla sóþlice hyne bæðon, ð cweðende, Gyf ðú us út-ádrífst, ásen us on ðas swína heorde.

32 Đá cwæþ he to hym, Faraþ. A hig đá útgangende férdon on ða swí and ðær rihte férde eall seo heord my lum onræse niwel on ða sæ, and h wurdon deade on ðam wætere.

33 Ða hyrdas witodlice flugon, a comun on ða ceastre, and cýddon eal ðás þing, and be ðam ðe ða deofl seocnyssa hæfdon.

34 Đá eode eall seo ceaster-waru t

20 And Jhesus said to hym, Foxis han chis,† and briddis of the eir *han* nestis, ut mannes sone hath nat wher he reste s heued.

21 Sotheli an other of his disciplis saide hym, Lord, suffre me go first, and rye my fadir.

22 Forsothe Jhesus saide to hym, Sue ou me, and late dede men birye her ead men.

23 And Jhesu steyinge vp in to a litel ip, his disciplis sueden hym.

24 And loo! a grete steryng was maad the see, so that the litil ship was hilid ith wawis; but he slepte.

25 And his disciplis camen niȝ to hym, d raysiden hym, sayinge, Lord, saue ; we perishen.

26 And Jhesus seith to hem, What ben e of litil feith agast? Thanne he rysge comaundide to the wyndis and the e, and a grete pesiblenesse is maad.

27 Forsothe men wondreden, sayinge, hat manere *man* is *he* this, for the yndis and the see obeishen to hym?

28 And whan Jhesus hadde comen ouer e water in to the cuntre of men of enazereth, twey men hauynge deuelis nnen to hym, goynge out fro birielis, l feerse,† so that no man miȝte passe that wey.

29 And loo! thei crieden, sayinge, hat to vs and to thee, Jhesu, the ne of God? hast thou comen hidir fore the tyme for to tourmente vs?

30 Sothely a floc† of many hoggis sewynge was nat fer from hem.

31 But the deuelis preyeden him, seyge, ȝif thou castist out vs hennes, sende in to the droue of hoggis.

32 And he saith to hem, Go ȝee. And ei goynge out wente in to the hoggis; d loo! in a greet bire al the droue ente heedlynge in to the see, and thei n dead in watris.

33 Forsothe the hirdes fledden awey, d cummynge in to the citee, tolden le these thingis, and of hem that had-n the fendis.

34 And loo! al the citee wente aȝeinis

20 And Jesus said vnto him, The foxes have holes, and the bryd of the aier have nestes, but the sonne of the man hath not where on to leye his heede.

21 Anothre that was one of hys disciples seyd vnto him, Master, suffre me fyrst to go, and burye my father.

22 But Jesus said vnto him, Folowe me, and let the deed burie their deed.

23 And he entred in to a shyppe, and his disciples folowed him.

24 And lo! there arose a greate storme in the see, in so moche that the shippe was hyd with waves; and he was aslepe.

25 And his disciples cam vnto him, and awocke hym, sayinge, Master, save vs; we perishe.

26 And he said vnto them, Why are ye fearfull o ye endewed with lytell faithe? Then he arose and rebuked the wyndes and the see, and there folowed a greate calme.

27 And men marveyled, and said, What man is this, that bothe wyndes and see obey hym?

28 And when he was come to the other syde in to the countre off the Gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure fearce, so that no man myght go by that waye.

29 And lo! they cryed out, saynge, O Jesu, the sonne off God, what have we to do with thee? art thou come hyther to torment vs before the tyme be come?

30 There was a good waye off from them a greate heerd of swyne fedinge.

31 Then the devyles besought him, saynge, If thou cast vs out, suffre vs to go oure waye into the heerd of swyne.

32 And he said vnto them, Go youre wayes. Then went they out and departed into the heerd of swyne; and lo! all the heerd of swyne was caryed with violence hedlinge into the see, and perisshed in the water.

33 Then the heerdmen fleed, and went there ways into the cite, and tolde every thinge, and what had fortuned vnto them that were possessed of the devyls.

34 And lo! all the cite cam out, and

wiþra Ïesu; yah gasaiwhandans ïna, bedun ei usliþi hindar markos ïze.

CHAP. IX. 1 Yah atsteigands ïn skip, ufarlaiþ, yah qam ïn seinai baurg.

2 Þanuh atberun du ïmma usliþan, ana ligra ligandan. Yah gasaiwhands Ïesus galaubein ïze, qaþ du þamma usliþin, Þrafstei þuk, barnilo; afletanda þus frawaurhteis þeinos.

3 Þaruh sumai þize bokarye qeþun ïn sis silbam, Sa wayamereiþ.

4 Yah witands Ïesus þos mitonins ïze, qaþ, Duwhe yus mitoþ ubila ïn hairtam ïzwaraim?

5 Whaþar ïst raihtis azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg?

6 Aþþan ei witeiþ, þatei waldufni habaiþ sa sunus mans ana airþai afleitan frawaurhtins, þanuh qaþ du þamma usliþin, Urreisands; nim þana ligr þeinana, yah gagg ïn gard þeinana.

7 Yah urreisands, galaiþ ïn gard seinana.

8. Gasaiwhandeins þan manageins, ohtedun sildaleikyandans, yah mikilidedun Guþ, þana gibandan waldufni swaleikata mannam.

9 Yah þairhleiþands Ïesus yainþro, gasawh mannan sitandan at motai, Maþþaiu haitanana. Yah qaþ du ïmma, Laistei afar mis. Yah usstandands, ïddya afar ïmma.

10 Yah warþ, biþe ïs anakumbida ïn garda, yah sai! managai motaryos yah frawaurhtai qimandans miþanakumbidedun Ïesua yah siponyam ïs.

11 Yah gaumyandans Fareisaieis qeþun du þaim siponyam ïs, Duwhe miþ motaryam yah frawaurhtaim matyiþ sa laisareis ïzwar?

12 Ïþ Ïesus gahausyands, qaþ du ïm, Ni þaurbun hailai lekeis, ak þai unhaili habandans.

13 Aþþan gaggaiþ ganimiþ wha siyai, geanes ðam Hælende; and ða ðá hig hyne gesáwun, ðá bædon hig hyne, ðæt he férde fram heora gemærum.

†CHAP. IX. 1 Ðá ástáh he on scyp and ofer-seglode, and com on his ceastre.

2 Ðá brohton hig hym ænne laman, or bedde liegende. Ðá geseah se Hælend hyra geleafan, and cwæþ to ðam laman Lá beárn, gelýfe ðé; beoþ ðine synna forgifene.

3 Ðá cwædon† sume ða bóceras him betwínan, Ðes spryceþ bysmor-spræce.

4 Ðá se Hælend geseah hyra geþanc ðá cwæþ he, To hwí þence ge yfel on eowrum heortum?

5 Hwæt is eaðelícre to cweðenne, Ðe beoþ forgyfene ðine synna, oððe to cweðanne, Árís, and gá?

6 Ðæt ge sóþlice witon, ðæt manne sunu hæfþ anweald on eorþan synna to forgyfenne, ðá cwæþ he to ðam laman Árís; nym ðín bedd, and gang on ðín hús.

7 And he árás, and férde to hys húse.

8 Sóþlice ðá ðá seo mænigeo ðis gesáw on ðá ondrédon hig hym, and wuldrodon God, ðe sealde swylcne anweald mannum.†

9 Ðá se Hælend ðanon férde, he geseah ænne man sittende æt toll-sceamule, ðæ nama wæs Matheus. And he cwæþ t him, Fylig me. And he árás, and fyligd him.

10 And hyt wæs geworden, ðá he sæ innan húse, ðá comun manega mánfull and synfulle and sæton mid ðam Hælend and mid hys leorning-cnyhtum.

11 Ðá ða Sundor-hálgan ðæt gesáwo ðá cwædon hig to hys leorning-cnyhtum Hwí yt eower láreow mid mánfullum and synfullum?

12 And se Hælend cwæþ ðis gehýrende Nys hálum læces nán þearf, ac seocum.

13 Gáþ sóþlice and leornigeaþ hwæt is

su, metynge hym; and hym seen, i preiden *hym*, that he shulde passe hér coostis.

Chap. IX. 1 And Jhesus, goyng vp to a boot, passide ouer the water, and cam in to his citee.

And loo! thei offreden to hym a man lyȝe in palsie, liggynge in a bed. For-the Jhesus, seeynge the feith of hem, side to the man sike in palsie, Sone, yue thou trust; thi synnes ben for-ȝeuen to thee.

And lo! sum of the scribis said with ne hem self, This blasfemeth.

And when Jhesus hadde seen her ouȝtis, he said, Wherto thenken ȝe yl thingis in ȝour hertis?

What is liȝter to saye, Thi synnes n forȝeuen to thee, other to saye, Ryse ou, and walke?

Forsothe that ȝe wite, that mannes ne hath power to forȝeue synnes in he, thanne he saide to thilke man in sie, Ryse vp; take thi bed, and go to thin house.

And he roose, and wente in to his use.

Sothely the companyes seeynge dred-n, and glorifieden God, that ȝaue siche wer to men.

And when Jhesus passide thennis, he ȝ a man sittynge in a tolbothe, Matheu name. And he saide to hym, Sue ou me. And he, rysynge, folowide m.

o And it is don, hym sittynge at the te in the house, loo! many pupli-ȝys and synneful men cummynge saten the mete with Jhesu and his disciplis.

1 And Pharisees seeynge saiden to his sciplis, Whi etith ȝoure maister with plicanys and synful men?

2 And Jhesus herynge saide, A leche nat nede to men that faren wel, but men hauynge yuel.

3 Sothely ȝee goynge lerne what it is,

met Jesus; and when they sawe him, they besought him to departe out off there costtes.

Chap. IX. 1 And he entred into the shippe, and passed over, and cam into his awne cite.

2 And lo! they brought vnto him a man sicke off the palsey, lyinge in his bed. And when Jesus sawe there faith, he said to the secke off the palsey, Sonne, be off good chere; thy sinnes are foryeven the.

3 And lo! certeyne of the scribes said in them selves, He blasphemeth.

4 And when Jesus sawe there thoughtes, he said, Wherfore thinke ye evyll in your herttes?

5 Whether ys esyer to saye, Thi sinnes ar foryeven the, or to saye, Arise, and walke?

6 That ye may knowe, that the sonne of man hathe power to foryeve synnes in erth, then sayd he vnto the sicke of the palsey, Aryse; take vppe thi beed, and go home to thyne housse.

7 And he arose, and departed to his housse.

8 The people that sawe it marveylled, and glorified God, which had geven suche power to men.

9 And as Jesus passed forth from thence, he sawe a man sytt at the receyte off custume, named Matheu. And said to him, Folowe me. And he arose, and folowed him.

10 And hit cam to passe, thatt Jesus satt at meate in his housse, and lo! many publicans and synners cam and satt downe also with Jesus and his disciples.

11 When the Pharyses had perceaved that they sayd vnto hys disciples, Why eateth youre master with publicans and synners?

12 When Jesus herde that he sayde vnto them, The whole neade not the visicion, but they thatt are sicke.

13 Goo and learne what that meaneth,

armahairtiþa wilyau, yah ni hunsl ; niþþan qam, laþon uswaurhtans, ak frawaurhtans.

14 Þanuh atïddyedun siponyos Ïohannes, qiþandans, Duwhe weis yah Fareisaieis fastam filu, ïþ þai siponyos þeinai ni fastand ?

15 Yah qaþ du ïm Ïesus, Ïbai magun sunyus bruþfadis qainon, und þata wheilos þei miþ im ïst bruþfaþs ? Ïþ atgaggand† dagos, þan afnimada af ïm sa bruþfaþs, yah þan fastand.

16 Aþþan ni whashun lagyiþ du plata fanan þarihis ana snagan fairnyana ; unte afnimiþ fullon af þamma snagin, yah wairsiza gataura wairþiþ.

17 Niþ-þan giutand wein niuyata ïn balgins fairnyans, aiþþau distaurnand balgeis, biþeh þan yah wein usgutniþ, yah balgeis fraqistnand. Ak giutand wein yuggata ïn balgins niuyans, yah bayoþum gabairgada.

18 Miþþanei ïs rodida þata du ïm, þaruh reiks ains qimands, ïnwait ïna, qiþands þatei, Dauhtar meina nu gaswalt ; akei qimands, atlagei handu þeina ana ïya, yah libaiþ.

19 Yah urreisands Ïesus ïddya afar ïmma, yah siponyos ïs.

20 Yah sai ! qino bloþarinnandei . *ib*. wintruns, duatgaggandei aftaro, attaitok skauta wastyos ïs.

21 Qaþuh auk ïn sis, Yabai þatainei atteka wastyai ïs, ganisa.

22 Ïþ Ïesus gawandyands sik, yah gasaiwhands þo, qaþ, Þrafstei þuk, dauhtar ; galaubeins þeina ganasida þuk. Yah ganas so qino fram þizai wheilai yainai.

23 Yah qimands Ïesus ïn garda þis reikis, yah gasaiwhands swiglyans, yah haurnyans haurnyandans, yah managein auhyondein,

24 Qaþ du ïm, Afleiþiþ, unte ni gaswalt so mawi, ak slepiþ. Yah bihlohun ïna.

Ic wylle mïld-heortnesse, næs onsæg nesse ; sóþlïce ne com ic, rihtwise gecigeanne, ac ða synnfullan.†

14 Đá genealæhton Iohannes leornin cnihtas to hym, and ðus† cwæ̆don, H fæste we and ða Sundor-hálgan gelón lïce, sóþlïce ðine leorning-cnihtas fæstaþ ?

15 And se Hælend cwæþ to him, Cwe ge sceolun ðæs brýdguman cnihtas wę an, ða hwïle ðe se brýdguma mid hy byþ ? Sóþlïce ða dagas cumaþ, ðæt brýdguma byþ áfyrred fram hym, a ðonne on ðam dagum† hig fæstaþ.

16 Ne déþ wïtodlïce nán man niw clǽðes scyp on eald reaf ; he to-brycþ h stede on ðam reafe, and se slite biþ wyrsa.

17 Ne hig ne dóþ niwe wïn on eal bytta, gyf hï dóþ, ða bytta beoþ t brocene, and ðæt wïn ágoten, and bytta forwurðaþ. Ac hig dóþ niwe w on niwe bytta, and ægðer byþ gehealden

18 Đá he† ðás þing to him spræc, genealæhte án ealdor, and ge-eaðmédc hyne to him, ðus cwĕðende, Drihte min dóhtor is dead ; ac cum, and se ðïne hand uppan hig, and heo lyfaþ.

19 And se Hælend árás and fyligd hym, and hys leorning-cnihtas.

20 And ðá án wïf ðe þolode blód-ryn twelf gear, genealæhte wiðæftan, an æthrán hys reafes fnæd.

21 Heo cwæþ sóþlïce on hyre mód For án ic beo hál, gyf ic hys reaf æthrïne.

22 And se Hælend bewende hyn and hig geseah, and cwæþ, Gelýf, dóhtor ðïn geleafa ðé gehælde. And ðæt w wæs gehæled on ðære tíde.

23 And ðá se Hælend com into ðæ ealdres healle, and geseah hwistleras, an hlýdende menigeo,

24 He cwæþ, Gáþ heonun, nys ðy mæden dead, sóþlïce ac heo slæpþ. An hig tældon hyne.

wole mercye, and nat sacrifice; for-
he Y came, nat to clepe ri3tful men,
t synful men.

4 Thanne the disciplis of Joon camen
e to hym, sayinge, Whi we and Phari-
s fasten ofte, but thi disciplis fasten
t?

5 And Jhesus saide to hem, Whether
e sonys of the spouse† mow weilen,†
w longe the spouse is with hem? the
thely days shulen come, when the
ouse shal be taken awey fro hem, and
nne thei shulen faste.

6 Sothely no man sendith ynne a
dlynge of rudee† clothe in to an olde
othe; sothely he takith awey the
nte of it fro the clothe, and a wors
tyng is maad.

7 Nether men senden newe wijne in
olde botelis,† ellis the wijn vessels
n broken, and the wijn is shed out,
d the wijn vessellis perishen. But
en senden newe wijn in to newe wijn
ssellis, and bothe ben kept.

8 Jhesu spekynge these thingis to
m, loo! oo prince came to, and wor-
ipid hym, sayinge, Lord, my dou3tir
now dead; but cume thou, and put
in hond vpon hire, and she shal lyue.

9 And Jhesus rysynge suede hym,
d his disciplis.

0 And loo! a womman that suffride
e flix† of blood twelue 3eer, cam to
hynde, and touchide the hemme of his
othe.

1 Sothely she saide with ynne hir
lf, 3if I touche oonly the clothis of
m, I shal be saaf.

2 And Jhesus turnyde, and seeynge
r, saide, Dou3ter, haue thou trust; thi
ith hath made thee saaf. And the
omman was maad saaf fro that houre.

3 And when Jhesus came in to the
ous of the prince, and see3 mynstrelis,
d the companye makynge noyse,

4 He saide, Go 3e awey, for the
enche is nat dead, but slepith. And
ei scornyden hym.

I have pleasure in mercy, and not in offerynge; for I am not come to call the rightewes, but the sinners to repentaunce.

14 Then cam the desciples of Jhon to hym, saynge, Why do we and the Farises fast ofte, but thy disciples fast not?

15 And Jesus sayde vnto them, Can the weddynge chyldren morne, as longe as the bridegrom is with them? The tym will come, when the brydgrome shalbe tacken awaye from them, and then shall they faste.

16 Noo man peceth an olde garment with a pece off newe cloothe; for then tacketh he away the pece agayne from the garment, and the rent ys made worsse.

17 Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runneth oute, and the uessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togedder.

18 Whyls he thus spake vnto them, lo! there cam a certayne ruler, and worshipped hyme, saynge, My doghter is deed all redy; but com, and lay thy honde on her, and she shall live.

19 And Jesus arose and folowed hym, with hys disciples.

20 And beholde! a woman which was diseased with an issue of bloud xij yeres, cam behynde hym, and toched the hem off hys vesture.

21 For she sayd in her silfe, Yff I maye toche but even his vesture only, I shal be safe.

22 Jesus tourned hym about, and behelde her, saynge, Doughter, be off goode comforte; thy fayth hath made the safe. And she was made whole even that same houre.

23 And when Jesus cam into the ruelers housse, and sawe the minstrels, and the people wondrynge,

24 He sayde vnto them, Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne.

25 Þanuh þan usdribana warþ so manageis, atgaggands ïnn, habaida handu ïzos ; yah urrais so mawi.

26 Yah usïddya meriþa so and alla yaina airþa.

27 Yah wharbondin Ïesua yainþro, laistidedun afar ïmma twai blindans, hropyandans, yah qiþandans, Armai uggkis, sunau Daweidis.

28 Qimandin þan ïn garda, duatïddyedun ïmma þai blindans; yah qaþ ïm Ïesus, Gaulaubyats, þatei magyau þata tauyan? Qeþun du ïmma, Yai, Frauya.

29 Þanuh attaitok augam ïze, qiþands, Bi galaubeinai ïggqarai wairþai ïggqis.

30 Yah usluknodedun ïm augona. Yah ïnagida ïns Ïesus, qiþands, Saiwhats, ei manna ni witi.

31 Ïþ eis usgaggandans, usmeridedun ïna ïn allai airþai yainai.

32 Þanuh biþe ut usïddyedun eis, sai! atberun ïmma mannan baudana, daimonari.

33 Yah biþe usdribans warþ unhulþo, rodida sa dumba. Yah sildaleikidedun manageins, qiþandans, Ni aiw swa uskunþ was ïn Ïsraela.

34 Ïþ Fareisaieis qeþun, Ïn fauramaþlya unhulþono usdreibiþ unhulþons.

35 Yah bitauh Ïesus baurgs allos yah haimos, laisyands ïn gaqumþïm ïze, yah meryands aiwaggelyon þiudangardyos, yah hailyands allos sauhtins, yah alla unhailya.

36 Gasaiwhands þan þos manageins, ïnfeinoda ïn ïze ; unte wesun afdauïdai, yah frawaurpanai swe lamba ni habandona hairdeis.

37 Þanuh qaþ du siponyam seinaim, Asans raihtis managa, ïþ waurstwyans fawai.

38 Bidyiþ nu frauyan asanais, ei ussandyai waurstwyans ïn asan seina.

25 And ðá he ða menigeo út-ádráf, h eode† in, and nam hyre hand ; and dæ mæden árás.

26 And ðes hlisa sprang ofer eall dæ land.†

27 Ðá se Hælend ðanun fór, ðá fylig dun hym twegyn blinde, hrýmynde, an cweðende, Lá Dáuides sunu, gemilts unc.

28 Sóþlice ðá he hám com, ða blinda genealæhton to him ; and se Hælen cwæþ to him, Gelýfe gyt, dæt ic inc mæ gehælan? Hig cwædon to him, Witod lice, Drihten.

29 Ðá æthrán he hyra eagena, cweð ynde, Sý inc æftyr inerun geleafan.

30 And hyra eagan wærun ontýned And se Hælynd bebead him, cweðend Warniaþ, dæt ge hyt nánum men n secgeon.

31 Hig sóþlice útgangynde, gewidmæ sudun hyne ofer eall dæt land.

32 Ðá hig wæron sóþlice út-ágán hig brohton him dumbne man, se wæ deofol-seoc.

33 And út-ádryfenum ðam deofle, s dumba spræc. And ða menigeo wundre don, cweðende, Næfre ætýwde swylc o Israhela folce.

34 Sóþlice ða Sundor-hálgan cwædo On deofla ealdre he drífþ út deoflu.

35 And se Hælend ymbfór ealle burg and ceastra, lærende on hyra geson nungum, and bodiende ríces gódspell and hælende ælce ádle, and ælce un trumnesse.

36 He gemiltsude sóþlice ðære menige ðá he hi geseah ; forðan hig wæru gedréhte, and licgende swá swá sceap ð hyrde nabbaþ.

37 Ðá he sæde hys leorning-cnihtu Witodlice micel rip ys, and feawa wyrh yna.

38 Biddaþ ðæs ripes hláford, ðæt h sende wyrhtan to hys ripe.

And when the cumpanye was cast
he entride in, and held hir honde;
the wenche roose vp.
And this fame wente out in to al
onde.
And Jhesu passynge thennes, twey
de men sueden hym, cryinge, and
ıge, Thou sone of Dauith, haue
ey of vs.
Sothely when thei came home, the
de men camen niȝ to hym; and
us saith to hem, What wole ȝe, that
to ȝou? And thei seiden, Lord, that
eeȝen ben opnyd. And Jhesus saide,
eue ȝe, that I may do this thing to
And thei sayn, Sothely,† Lord.
Thän he touchide her eeȝen, say-
, Vp ȝour feith be it don to ȝou.

And the eeȝen of bothe ben opnyde.
Jhesus thretynyde to hem, sayinge,
ȝee, that no man wite.

But thei goynge out, defameden
thorwȝ al that lond.

Sothely thei gon out, loo! thei
den to hym a man doumb, hauynge
uel.
And whan the deuel was cast out,
doumbe man spac. And the cum-
yes wondreden, sayinge, It aperede
ere so in Yrael.
But the Pharisees saiden, In the
ce of deuelis he castith out deuelis.

And Jhesus compaside aboute alle
es and castels, techynge in synagogis
hem, and prechynge the gospel of
gdam, and helynge al languyshynge†,
al siknesse.
Forsothe Jhesus, siynge cumpanyes,
de rewthe of hem; for thei weren
eilid, and liggynge as sheep nat
ynge a sheperde.
Thanne he saide to his disciplis,
hely *there is* moche rype corne, but
e werkmen.
Therfore preye ȝe the lord of the
e corn, that he sende workmen into
rijp corn.

25 As sone as the people wer put forthe a dores, he went in, and toke her by the hond; and the mayde arose.
26 And this was noysed through out all the londe.
27 And as Jesus departed thence, two blynde men folowed hym, crying, and sayng, O thou sonne of David, have mercy on vs.
28 And when he was come into the housse, the blynd cam to hym; and Jesus sayde vnto them, Beleve ye, that I am able to do thys? They sayde vnto hyme, Ye, Master.

29 Then touched he their eyes, sayng, Acordynge to youre faythe be it vnto you.
30 And their eyes wer opened. And he chaurged them, sayng, Se, that no man knowe of it.

31 But they as sone as they were departed, spreed abroade hys name through oute all the londe.
32 As they went out, beholde! they brought to hym a domne man, possessed of a devyll.
33 And as sone as the devyll was cast oute, the domne spake. And the people merveled, saynge, It never soo appered in Israhel.
34 Butt the Pharises sayde, He casteth oute devyls by the power of the chefe devyll.
35 And Jesus went about all the cites and tounes, teachynge in their sinagoages, and preachyng the gospell off the kyngdome, and healinge all maner sicknes, and desease amonge the people.
36 But when he sawe the people, he hadd pite on them; because they were pined awaye, and scattered abroade even as shepe havynge no shepheerd.
37 Then sayde he to hys disciples, The hervest is greate, but the laborers ar feawe.
38 Wherfore praye the harvest lorde, to sende forthe labourers into hys harvest.

Chap. X. 1 Yah athaitands þans twalif si . . . . . .

Chap. X. 1 And to somne gecigy
um hys twelf leorning-cnihtun, he sæ
de him unclǽnra gásta anweald, ðæt h
ádryfon hig út, and hǽldun ádle, a
ǽlce untrumnysse.

2 Ðis synt sóþlice ðæra twelf Aposto
naman; se forma ys, Simon, ðe ys g
nemned Petrus, and Andreas, hys br
ðor; Iacobus Zebedei, and Iohann
hys bróður;

3 Philippus, and Bartholomeus; Tho
as, and Matheus Publicanus; and Ia
obus Alphei, and Taddeus;

4 Simon Chananeus, and Iudas Sc
rioth, ðe hyne belǽwde.

5 Ðás twelf se Hælynd sende, hi
bebeodende, and cweðende, Ne fare
on þeoda weg, and ne gá ge innan Sama
itana ceastre;

6 Ac gáþ má to ðam sceapum ðe fo
wurdun Israela híw-rǽdene.

7 Se Hælend cwæþ to hys leornin
cnihtun, Gáþ and bodiaþ, cweðende, ð
heofona rice genealǽcþ;

8 Hǽlaþ untrume, áwecceaþ dea
clǽnsiaþ hreofle, drífaþ út deoflu;
onféngun to-gyfe, syllaþ to-gyfe.

9 Nǽbbe ge gold, ne seolfer, ne fe
on eowrum bigyrdlum,

10 Ne codd on wege, ne twá tunec
ne gescý, ne gyrde; sóþlice se wyrh
ys wyrðe hys metys.

11 On swá hwylce burh, oððe ceast
swá ge ingáþ, áhsiaþ hwá sí wyrðe
ðære, and wuniaþ ðær, oð ge út-gán.

12 Ðonne ge ingán sóþlice on ðæt h
grétaþ hit, cweðende, Sý syb ðisum hú

13 And gyf ðæt hús witodlice wyr
biþ, eower syb cymeþ ofer hyt; gyf h
sóþlice wyrðe ne byþ, eowur syb byþ
eow gecyrred.

14 And swá hwá swá eow ne und
fehþ, ne eowre spræca ne gehýrþ, ðon
ge út-gán of ðam húse, oððe of ða
ceastere, ásceacaþ dæt dust of eowru
fótum.

15 Sóþlice ic eow secge, ácumendli

HAP. X. 1 And the twelue disciplis
d to gidre, he 3aue to hem power of
ene spiritis, that thei shulde casten
out, and that thei shulden heele al
and al siknesse.
These ben the names of twelue apo-
; the first, Symoun, that is clepid
e, and Andrew, his brother;

Philip, and Bartilmew; Jamys of
dee, and Joon, his brother; Tho-
and Matheu puplican; and James
ei, and Thadee;

ymount Canane, and Judas Scarioth,
whiche betraiede Crist.
Thesus sente these twelue, comaund-
to hem, and sayinge, Goth 3e nat
the wey of heithen men, and entre
at in to the citees of Samarietanys;

But rather goth to the sheep of the
of Yrael, that perishiden.
Sothely 3ee goynge preche, sayinge,
he kyngdam of heuenes shal nei3e;

Hele 3e seke men, vpreyse 3ee dead
, clense 3e meselis, cast 3e out deuelis;
3e han taken, frely 3eue 3e.
Nyl 3e welden gold, nether syluer,
noney in 3oure girdlis,
Not a scripe in the weye, nether
cootis, nether shoon, nether 3eerd;
a workman is worthi his mete.

In to whateuer citee, or castel, 3e
len entre, axeth who therinne is
thi, and there dwelle 3e, til that 3e
out.
Forsothe 3e entrynge in to an house,
te 3e† it, sayinge, Pees to this hous.
And sothely 3if that ilk hous be
thi, 3oure pees shal cume on it;
othe 3if that house be nat worthy,
re pees shall turne a3ein to 3ou.
And who euere shall nat resceyue
, nether heer 3oure wordis, 3ee goynge
h fro that hous,† smytith awey the
t fro 3oure feet.

Trewly I say to 3ou, it shall be

CHAP. X. 1 And he called his xij disciples vnto him, and gave them power over all vnclene sprites, to cast them oute, and to heale all maner of sicknesses, and all maner off deseases.
2 The names of the xij apostles are these; the fyrst, Simon, which ys called Peter, and Andrew, his brother;

3 James the sonne off Zebede, and Jhon, his brother; Philip, and Bartlemew; Thomas, and Mathew the publican; James the sonne off Alphe, and Lebbeus, otherwyse called Taddeus;
4 Simon off Cane, and Judas Iscarioth, which also betrayed hym.
5 These xij sent Jesus, and commaunded them, saynge, Goo nott into the wayes thatt leade to the gentyls, and into the cites off the Samaritans enter ye nott;
6 But go rather to the lost shepe off the housse of Israhel.
7 Go and preach, sayng, that the kyngdome off heven ys at hande;

8 Heale the sicke, clense the lepers, rayse the deed, caste oute the devils; frely ye have receved, frely geve agayne.
9 Posses nott golde, nor silver, nor brasse yn youre gerdels,
10 Nor yet scrip towardes your iorney, nether two cotes, nether shues, nor yet a rod; for the workman is worthy to have his meate.
11 Into whatsoever cite, or toune, ye shall com, enquyre who ys worthy yn it, and there abyde, till ye goo thence.

12 And when ye come into an housse, grete the same.
13 And yff the housse be worthy, youre peace shall come apon the same; but yf it be not worthy, youre peace shall retourne to you agayne.
14 And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre fete.
15 Truely I say vnto you, it shalbe

23

. . . . . þizai baurg, þliuhaiþ in anþara. Amen auk qiþa izwis, ei ni ustiuhiþ baurgs Israelis, unte qimiþ sa sunus mans.

24 Nist siponeis ufar laisarya, nih skalks ufar frauyin seinamma;

25 Ganah siponi, ei wairþai swe laisareis is, yah skalks swe frauya is. Yabai gardawaldand Baiaîlzaibul haihaitun, und whan filu mais þans innakundans is?

26 Ni nunu ogeiþ izwis ins; ni waiht auk ist gahuliþ, þatei ni andhulyaidau; yah fulgin, þatei ni ufkunnaidau.

27 Þatei qiþa izwis in riqiza, qiþaiþ in liuhada; yah þatei in auso gahauseiþ, meryaiþ ana hrotam.

28 Yah ni ogeiþ izwis þans usqimand-

byþ Sodoma lande and Gomorra
dómes dæg, ðonne ðære ceastre.†

16 Nú! ic eow sende swá sceap gema
wulfas; beoþ eornustlíce gleawe swá næ
dran, and bilwyte swá culfran.
17 Warniaþ eow sóþlíce fram mannu
hig syllaþ eow sóþlice on gemótum, a
swingaþ eow on hyra gesomnungum;
18 And ge beoþ gelǽdde to dému
and to cynyngum for me, to hyra dón
and þeodun.
19 Ðonne belǽwaþ hig and† syllaþ ec
ne þence ge, hú oððe hwæt ge sprec
eow byþ gesealdsóþlice on ðære tí
hwæt ge sprecun;
20 Ne synt ge ná ðe ðær sprecaþ,
eowres fæder gást, ðe sprycþ on eow.

21 Sóþlíce bróður sylþ hys bróður
deaþe, and fæder hys sunu, and bea
árisaþ ongén magas, and to deaþe
fordóþ.

22 And ge beoþ on hatunge eallu
mannum, for mínum naman; sóþlice
þurhwunaþ oð ende, se byþ hál.

23 Ðonne hí eow ehtaþ on ðysse byr
fleoþ on óðre; and ðonne hí on ða
eow ehtaþ, fleoþ on ða þryddan. Sóþl
ic eow secge, ne befaraþ ge Israh
burga, ǽrðan ðe mannes sunu cume.

24 Nys se leorning-cniht ofer hys
reow, ne þeow ofer hys hláford;

25 Genóh byþ sóþlíce ðam leornir
cnihte, ðæt he sý swylce hys láreow, a
þeow swylce hys hláford. Gyf hí ð
híredes fæder Belzebub clypedun, my
swýður hig eow clypiaþ?

26 Eornustlíce ne ondrǽde ge hig
nys sóþlíce nán þing dýhle, ðæt ne wur
geswútelod; ne nán díhle þing, ðæt
wurðe geopenod.
27 Ðæt ic eow secge on þýstrum, s
gaþ hyt on leohte; and ðæt ge on ea
gehýraþ, bodiaþ uppan hrófum.

28 And ne ondrǽde ge ða ðe eowyr

ɔre suffreable to the lond of men of dom and Gomor in the day of iuge-nt, than to that citee.

6 Loo! I sende ȝou as sheep in to e mydil of wolues; therfore be ȝe war† serpentis, and symple as dowues.

7 Forsothe be ȝe war of men, for thei ılı taken ȝou in counseilis, and thei ılı bete ȝou in there synagogis;

8 And to presidentis,† and to kyngis shulen be led for me, in to witness-ge to hem, and hethen men.

9 But whenne thei shulen take† ȝou, l ȝe thenke, how or what thing ȝee ɛeken, forsothe it shal be ȝouen to ȝou that hour, what ȝe shuln speke;

o For it ben nat ȝe that speken, but e spirit of ȝoure fadir, that spekith in ı.

ı Sothely the brother shal take the ɔther in to deth, and the fadir the ıe, and the sonys shulen ryse aȝeins ir and modir, and shulen tourmente n bi deth.

2 And ȝe shulen be in hate to alle n, for my name; forsothe he that ll dwelle stille in to the eende, this l bė saaf.

3 Sothely whenne thei shulen pursue ı in this citee, flee ȝe in to an other. ɛwly I saye to ȝou, ȝe shulen nat ıde the citees of Yrael, til that mannes ıe cume.

4 The disciple is nat aboue the maistre, the seruaunt aboue his lord;

5 It is ynow to the disciple, that he as his maistre, and to the seruaunt his lord. ȝif thei han clepid the sbonde man† Belzebub, hou myche re his housholde meynee?

6 Therfore drede ȝe nat hem; for no ng is couerid,† that shal nat be shewid; l no thing is preuy, that shal nat be t.

7 That thing that Y say to ȝou in rcnessis, saye ȝee in the liȝt; and ɛche ȝe vpon housis, that thing that heere in ere.

8 And nyl ȝe dreede hem that sleen

easier for the londe off Zodoma and Gomora in the daye off iudgement, then for that cite.

16 Lo! I sende you forthe as shepe amonge wolves; be ye therfore wyse as serpentes, and innocent as doves.

17 Beware off men, ffor they shall deliver you vp to the counseils, and shall scourge you in there sinagogges;

18 And ye shall be brought to the heed ruelers, and kynges for my sake, in witnes to them, and to the gentyls.

19 But when they put you vp, take no thought, howe or what ye shall speake, for yt shall be geven you even in that same houre, what ye shall saye;

20 For it is not ye that speke, but the sprete of your father, which speaketh in you.

21 The brother shall betraye the brother to deeth, and the father the sonne, and the chyldren shall aryse agynste their fathers and mothers, and shall put them to deethe.

22 And ye shall be hated off all men, ffor my name; but whosoever shall continew vnto the ende, shalbe saved.

23 When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynysshe all the cites of Israhel, tyll the sonne of man be come.

24 The disciple ys nott above hys master, nor yet the servaunt above his lorde;

25 It is ynough for the disciple, to be as hys master ys, and that the servaunt be as his lorde ys. Yf they have called the lorde off the housse Beelzebub, howe moche more shall they call them of his householde so?

26 Feare them nott therefore; there is no thinge so close, that shall not be openned; and no thinge so hyd, that shall not be knowen.

27 What I tell you in dercknes, that speake ye in lyght; and what ye heare in the eare, that preache ye on the housse toppes.

28 And feare ye nott them which kyll

ans leika þatainei ; ïþ saiwalai ni magandans usqiman ; ïþ ogeiþ mais þana magandan yah saiwalai yah leika fraqistyan ïn gaiainnan.

29 Niu twai sparwans assaryau bugyanda ? yah ains ïze ni gadriusiþ ana airþa ïnuh attins ïzwaris wilyan.

30 Aþþan ïzwara yah tagla haubidis alla garaþana sind.

31 Ni nunu ogeiþ ; managaim sparwam batizans siyuþ yus.

32 Sawhazuh nu saei andhaitiþ mis ïn andwairþya manne, andhaita yah ïk ïmma ïn andwairþya attins meinis saei ïn himinam ïst.

33 Ïþ þiswhanoh saei afaikiþ mik ïn andwairþya manne, afaika yah ïk ïna ïn andwairþya attins meinis þis saei ïn himinam ïst.

34 Nih ahyaiþ, þatei qemyau lagyan gawairþi ana airþa ; ni qam lagyan gawairþi, ak hairu.

35 Qam auk skaidan mannan wiþra attan ïs, yah dauhtar wiþra aiþein ïzos, yah bruþ wiþra swaihron ïzos ;

36 Yah fiyands mans ïnnakundai ïs.

37 Saei friyoþ attan aiþþau aiþein ufar mik, nist meina wairþs. Yah saei friyoþ sunu aiþþau dauhtar ufar mik, nist meina wairþs.

38 Yah saei ni nimiþ galgan seinana, yah laistyai afar mis, nist meina wairþs.

39 Saei bigitiþ saiwala seina, fraqisteiþ ïzai ; yah saei fraqisteiþ saiwalai seinai ïn meina, bigitiþ þo.

40 Sa andnimands ïzwis, mik andnimiþ ; yah sa mik andnimands, andnimiþ þana sandyandan mik.

41 Sa andnimands praufetu ïn namin praufetaus, mizdon praufetis nimiþ. Yah sa andnimands garaihtana ïn namin garaihtis, mizdon garaihtis nimiþ.

42 Yah saei gadragkeiþ ainana þize minnistane stikla kaldis watins þatainei ïn namin siponeis, amen qiþa ïzwis, ei ni fraqisteiþ mizdon seinai.

lichaman ofsleaþ ; ne mágon hig sóþlice ða sáwle ofslean ; ac ondrǽdaþ má ðone ðe mæg sáwle and lichaman fordón o helle.

29 Hú ne becýpaþ hig twegen spear wan to peninge ? and án of ðam ne be fylþ on eorþan bútan eowrun fæder.

30 And sóþlice ealle eowres heafde loccas synt getealde.

31 Ne ondrǽde ge ; ge synt sélra ðonne manega spearwan.†

32 Ælcne eornustlice ðe me cýþ be fóran mannum, ic cýðe hyne beforan minum fæder ðe on heofonum ys.

33 Se ðe me wiðsæcþ beforan mannum and ic wiðsace hyne beforan minum fæde ðe on heofenum ys.

34 Ne wéne ge, ðæt ic come sybbe o eorþan to sendanne ; ne com ic sybb to sendanne, ac swurd.

35 Ic com sóþlice mann ásyndria ongén hys fæder, and dóhtur ongén hy módur, and snóre ongén hyre swegre ;

36 And mannes fýnd hys gehúsan.†

37 Se Hǽlend cwæþ to hys leorning cnihtum, Se ðe lufaþ fæder oððe módo má ðonne me, nys he me wyrðe. An se ðe lufaþ sunu oððe dóhtor swýðo ðonne me, nys he me wyrðe.

38 And se ðe ne nimþ hys cwylming and fyligþ me, nys he me wyrðe.

39 Se ðe gemét hys sáwle, se forspi hig ; and se ðe forspilþ hys sáwle f me, he gemét hí.

40 Se ðe eow underfehþ, he underfe me ; and se ðe me underfehþ, he unde fehþ ðone ðe me sende.

41 Se ðe underfehþ witegan on witeg naman, he onfehþ witygan méde. An se ðe underfehþ rihtwísne on rihtwís naman, he onfehþ rihtwíses méde.

42 And swá hwylc swá sylþ ánne dri cealdes wæteres ánum dyssa lytylra ma na on leorning-cnihtes naman, sóþ secge eow, ne ámyrþ he hys méde.

body; trewly thei mowen nat slea
soule; bot rather dreede ȝe hym,
t may lese soule and body in to helle.

) Whether twey sparwis ben not sold
an halpeny? and oon of hem shal nat
e on the erthe withouten ȝoure fadir.
) Forsothe alle the heeris of ȝoure
ed be noumbrid.
Therfore nyle ȝe drede; ȝe ben
ter than many sparwis.
Therfore euery man that shal know-
ne me before men, and I shal know-
ne hym byfore my fadir that is in
enes.
Sothely he that shal denye me
re men, and I shall deniȝe hym be-
e my fadir whiche is in heuenes.

Nyl ȝee deme, that I cam to sende
s in to erthe; I cam not to sende
s in to erthe, but swerd.
Sothely Y cam to departe a man
ns his fadir, and the douȝter aȝeinys
e modir, and the sonys wyf aȝeins the
ues, or husbondis, modir;
And the enmyes of a man *ben* his
ly meynee.
He that loueth fadir or modir more
me, is nat worthi *of* me. And he
loueth sone or douȝter ouer me, is
worthi *of* me.

And he that takith nat his crosse,
sueth me, is not worthi *of* me.
He that fyndith his soule†, shal
e it; and he that lesith his soule†
me, shal fynde it.
He that resseyueth ȝou, resceyueth
; and he that resceyueth me, re-
ueth hym that sente me.
And he that resceyueth a prophete
he name of a prophete, shal take the
le of a prophete. And he that re-
ueth a iust man in the name of a
man, shal take the meede of a iust
.
And who euer ȝiueth drynke to oon
these leste a cuppe of cold water
y in the name of a disciple, trewly I
to ȝou, he shal nat leese his mede.

the body; and be nott able to kyll the soule; but rather feare him, which is able to destroye bothe soule and body in hell.

29 Are nott two sparowes solde for a farthinge? and none of them dothe lyght on the grounde with out youre father.

30 And nowe are all the heeres of youre heedes numbred.

31 Feare ye not therfore; ye are off more value then many sparrowes.

32 Who soever therfore knowlegeth me before men, him will I knowledge before my father in heven.

33 But whosoever shall denye me before men, him will I also denye before my father which ys in heven.

34 Thynke not, that Y am come to sende peace in to the erth; I cam nott to send peace, but a swearde.

35 For Y am come to sett a man att varyaunce ageynst hys father, and the doughter ageynst her mother, and the doughterelawe ageinst her motherelawe;

36 And a mannes fooes shalbe they of his owne housholde.

37 He that lovith hys father or mother more then me, is not worthy of me. And he that loveth his sonne or doughter more then me, is not mete for me.

38 And he that taketh nott his crosse, and foloweth me, ys nott mete for me.

39 He that fyndeth his lyfe, shall lose it; and he that losith hys lyfe for my sake, shall fynde it.

40 He that receavith you, receavith me; and he that receavith me, receavith him that sent me.

41 He that receavith a prophet in the name of a prophet, shall receave a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receave the reward of a righteous man.

42 And whosoever shall geve vnto won of these lytle wonnes to drinke a cuppe of colde water only in the name of a disciple, I tel you of a trueth, he shall not lose his rewarde.

Chap. XI. 1 Yah warþ, biþe usfullida Ïesus, anabiudands þaim twalif siponyam seinaim, ushof sik yainþro du laisyan yah meryan and baurgs ïze.

2 Ïþ Ïohannes gahausyands ïn karkarai waurstwa Christaus, ïnsandyands bi siponyam seinaim,

3 Qaþ du ïmma, Þu ïs sa qimanda, þau anþarizuh beidaima?

4 Yah andhafyands Ïesus, qaþ du ïm, Gaggandans gateihiþ Ïohanne þatei gahauseiþ yah gasaiwhiþ.

5 Blindai ussaiwhand, yah haltai gaggand, þrutsfillai hrainyai wairþand, yah baudai gahausyand, yah dauþai urreisand, yah unledai wailameryanda.

6 Yah audags ïst whazuh, saei ni gamarzyada ïn mis.

7 At þaim þan afgaggandam, dugann Ïesus qiþan þaim manageim bi Ïohannen, Wha usïddyeduþ ana auþida saiwhan? raus fram winda wagidata?

8 Akei wha usïddyeduþ saiwhan? mannan hnasqyaim wastyom gawasidana? Sai! þaiei hnasqyaim wasidai sind ïn gardim þiudane sind.

9 Akei wha usïddyeduþ saiwhan? praufetu? Yai, qiþa ïzwis, yah managizo praufetau.

10 Sa ïst auk, bi þanei gameliþ ïst, Sai! ïk ïnsandya aggilu meinana† faura þus, saei gamanweiþ wig þeinana faura þus.

11 Amen qiþa ïzwis, ni urrais ïn baurim qinono maiza Ïohanne þamma Daupyandin; ïþ sa minniza ïn þiudangardyai himine, maiza ïmma ïst.

12 Framuh þan þaim dagam Ïohannis þis Daupyandins und hita þiudangardi himine anamahtyada, yah anamahtyandans frawilwand þo.

13 Allai auk praufeteis yah witoþ und Ïohanne fauraqeþun.

14 Yah yabai wildedeiþ miþniman, sa ïst Helias saei skulda qiman.

15 Saei habai au[sona† hausyandona, ga]hausya[i].

Chap. XI. 1 And hyt wæs geworde
ðá se Hælynd ðys ge-endude, hys twe
leorning-cnihtum bebeodende, he fó
ðanun dæt he lǽrde and bodude on hy
burgum.†

2 Ðá Iohannes on bendum gehýrd
Cristes weoruc, ðá sende he to hi
twegen hys leorning-cnihta,

3 And cwæþ, Eart ðú ðe to cumenn
eart, oððe we óðres sceolon ábídan?

4 Se Hælend antswarude, and cwæ
to him, Gáþ and cýðaþ Iohanne ða þí
ðe ge gehýrdon and gesáwon.

5 Blinde geseoþ, healte gáþ, hrec
synt áclǽnsude, deafe gehýraþ, dea
árísaþ, þearfan bodiaþ.

6 And eadig ys, se ðe ne swícaþ on m

7 Ðá hí út-eodon, sóþlice ðá ongan
Hælynd secgan be Iohanne, and cwæ
to ðære menigeo, Hwí eode ge út
wésten† geseon? winde áwegyd hreod

8 Oððe hwí eode ge út geseon? ma
hnescum gyrlum gescrýdne? Nú!
ðe synt hnescum gyrlum gescrýdde sy
on cyninga húsum.

9 Ac hwæt eode ge út wítegan geseo
Ic eow secge, eac máran ðonne witeg

10 Ðes ys sóþlice, be ðam áwryten
Nú! ic sende mínne engyl beforan ð
ansýne, se gegearwaþ ðínne weg befó
ðé.

11 Sóþlice ic eow secge, ne árás
twyx wífa bearnum mára Iohanne F
wihtere; sóþlice se ðe læssa ys, ys
heofena ríce him mára.

12 Sóþlice fram Iohannes dagum F
wihteres oð ðis heofena ríce þolaþ ne
and strece nimaþ dæt.

13 Sóþlice ealle wítegan and æ wít
udun oð Iohannes.

14 And gyf ge wyllaþ gelýfan, he
Helías ðe to cumenne ys.

15 Se ðe eáran hæbbe to gehýryn
gehýre.

CHAP. XI. 1 And it is don, when Jhesus hadde eendid, he, comaundynge o his twelue disciplis, passide fro thennes or to preche and teche in the citees of em.

2 Forsothe when Joon in boondis hadde erd the werkis of Crist, he, sendynge wo or three of his disciplis,

3 Seide to hym, Art thou he that art o cummynge, or we abiden an other?

4 And Jhesus answerynge, seide to hem, ee goynge telle azein to Joon the thingis hat ze han herde and seen.

5 Blynde men seen, crokid men wanren, mesels ben maad clene, deef men eeren, dead men risen azein, pore men en taken to prechynge of the gospel.†

6 And he is blessid, that shal nat be claundrid in me.

7 Sothely hem goynge awey, Jhesus iganne for to seye of Joon to the cumanyes, What thing wenten ze out for o see in desert? whether a reede wawid vith wynd?

8 But what thing wente ze out for to een? whether a man clothid with soft hingis? Loo! thei that ben clothid vith softe thingis ben in housis of yngis.

9 But what thing wenten ze out for to e? whether a prophete? Ze, I seie to ou, and more than a prophete.

10 For this is he, of whom it is writyn, oo! I sende myne aungel before thi ace, that shal make redy thi wey bifore hee.

11 Trewly I say to zou, ther roose oon more than Joon Baptist amonge hildren of wommen; forsothe he that s lesse in the kyngdam of heuenes, is nore than he.

12 Sothely fro the days of Joon Baptist il now the kyngdam of heuenes suffreth trengthe,† and violent men rauyshen it.

13 For alle prophetis and the lawe til oon Baptist prophecieden;

14 And zif ze wolen resseyuen, he is ly that is to cume.

15 He that hath eeris of heerynge, eere he.

CHAP. XI. 1 And it cam to passe, when Jesus had ended his preceptes vnto his disciples, he departed thence to preache and teache in there cites.

2 When Jhon beinge in preson herde the workes of Christ, he sent two of his disciples,

3 And sayde vnto him, Arte thou he that shall come, or shall we loke for another?

4 Jesus answered, and sayde vnto them, Go and shewe Jhon what ye have herde and sene.

5 The blind se, the halt goo, the lyppers ar clensed, the deef heare, the ded are reysed vp ageine, and the gospell is preachede to the povre.

6 And happy is he, thatt is noott hurte by me.

7 Even as they departed, Jesus began to speake vnto the people of Jhon, What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde?

8 Oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde! they that weare soofte clothing are in kynges howses.

9 Butt what went ye oute for to se? went ye outt to se a prophet? Ye, I saye vnto you, and more then a prophet.

10 For this is he, off whom it is wrytten, Beholde! I sende my messenger before thy face, which shall prepare thy waye before the.

11 Verely Y saye vnto you, amonge the chyldren off women arose there not a gretter then Jhon Baptist; not with stondinge he that ys lesse in the kyngdom off heven, ys gretter then he.

12 From the tyme off Jhon Baptist hytherto the kyngdom of heven suffreth violence, and they that make vyolence pull it vnto them.

13 For all the prophetes and the lawe prophesyed vnto to tyme of Jhon;

14 Also yf ye wyll receave it, thys ys Helyas which shuld come.

15 He that hath eares to heare, let him here.

16 [We nu galeiko] þata ku[ni? Galeik ïst barnam] sitandam [ïn garunsai, yah wopyan]dam anþar anþa[ris, yah qiþan]dam,

17 Swiglodedum ïzw[is, yah] ni plinsideduþ; huf[um, yah] ni qainodeduþ.

18 Qam raihtis Ïohan[nes nih mat]yands nih drigkan[ds, yah qi]þand, Unhulþ[on habaiþ].

19 [Qam] sa sunus man[s matyands yah] drigkands, y[ah qiþand, Sai! man]na afetya, yah af[drug]kya, [mo]tarye friyonds yah frawaurhtaize. Yah uswaurhta gadomida warþ handugei fram barnam seinaim.

20 Þanuh dugann ïdweitya[n] baurgim, ïn þaimei waurþun þos managistons mahteis ïs, [þatei ni ïdreigodedun] sik.

21 [Wai þus! Kaurazein, wai þ]us! Beþ[saïdan; unte ïþ wa]urþeina [ïn Tyre yah Seidon]e landa mah[teis þos waur]þanons ïn ïzwis, [airis þ]au ïn sakkau yah azgon [ïdreig]odedeina.

22 Swe[þauh qi[þa ïzwis], Tyrim yah Seidonim [sutizo wa]irþiþ ïn daga stau[os, þau ïzwi]s.

23 Yah þu, Kafarna[um, þu und hi]min ushauhida, [daläþ und haly]a galeiþis. [Unte yabai ïn S]audaumyam [wau]rþe[ina m]ahteis, þos waurþanons ïn ïzwis, aiþþau eis weseina und hina dag.

24 Swe[þauh qiþa ïzwis, þatei airþai Saudaumye sutizo wairþiþ ïn daga stauos, þau þus.

25 Ïnuh yainamma mela andhaf- . .
. . . . . .

16 Sóþlice hwam telle ic ðas cneorysse gelíce? Heo ys gelíc sittendum cnapun on fóretige, ða hrýmaþ to hyra efengelicon, and cweðaþ,

17 We sungun eow, and ge ne fricudun; we cwiddun, and ge ne weopun.

18 Sóþlice Iohannes com ne etende ne drincende, and hí cwǽdun, He hæfþ deoful-seocnysse.

19 Mannes sunu com etende and drincende, and hí cweðaþ, Hér ys ettul-man, and wín-drincende, mánfulra and synfulra freond. And wísdóm ys gerihtwísud fram heora bearnum.†

20 Ðá ongan he hyspan ða burga, on ðam wǽrun gedóne manega hys mægena, forðam ðe hí ne dydon dǽd-bóte.

21 Wá ðé! Corozaim, wá ðé! Bethsaida; forðam gyf on Tyro and Sydone wǽrun gedóne ða mægnu ðe gedóne synt on eow, gefyrn hí dydun dǽd-bóte on hǽran and on axan.

22 Ðeah ic secge inc, Tyro and Sydone byþ forgyfendlícur on dómes dæg, ðonne eow.

23 And ðú, Capharnaum, cwyst ðú byst ðú up-áhafen oð heofen? Ac ðú niderfærst oð helle. Forðam gyf on Sodomum wǽron gedóne ða mægnu, ðe gedóne synt on ðé, wítodlíce hí wunedun oð ðysne dæg.

24 Ðeah hwæðere ic secge eow, ðæt Sodom-wara lande byþ forgyfenlícre on dómes dæg, ðonne ðé.†

25 Se Hælynd cwæþ andswariende, Ic andytte ðé, drihten heofenes and eorþan, ðú ðe behýddyst ðás þing fram wísum and gleawum, and onwruge ða lytlingum;

26 Swá, fæder, forðam hyt wæs swá gecwéme beforan ðé.

27 Ealle þing me synt gesealde fram mínum fædyr, and nán man ne can ðone sunu, bútun fædyr, ne nán mann ne can ðone fædyr, bútun sunu, and ðam ðe se sunu wyle onwreon.

28 Cumaþ to me, ealle ðe swincaþ, and gesýmede synt, and ic eow geblissige.

16 But to whom shal I gesse this
eneracioun lichy? It is lichi to chil-
ren sittynge in cheepynge, the whiche,
ryinge to her peeris, seien,
17 We han sungen to 3ou, and 3e han
at lippid; we han mourned to 3ou,
nd 3e han nat weilid.
18 Sothely Joon cam neither etyinge
e drynkynge, and thei seien, He hath
deuel.
19 The sone of man came etynge and
rynkynge, and thei seyen, Loo! a man
euourer,† and drynker of wyn, and
end of puplicanys and synful men.
nd wijsdam is iustified of her sonys.

20 Thanne Jhesus began for to seie
epreue to citees, in whiche ful manye
ertues of hym ben don, for thei diden
at penaunce.
21 Woo to thee! Corozaym, woo to
iee! Bethsaida; for 3if tho vertues
iat ben don in 3ou hadden ben don in
yre and Sydon, sum tyme thei hadden
on penaunce in haire and asch.
22 Netheles I say, it shal be softer† to
yre and Sydon than to 3ou, in the day
f dome.
23 And thou, Caphernaum, whether
l in to heuen thou shalt be rerid vp?
hou shalt go doun til into helle. For
f the vertues that ben don in thee,
ıdden be don in Sodom, perauenture thei
ıulden han dwellid til vn to this day.
24 Netheles Y saye to 3ou, for to the
nd of Sodom it shal be softer† in the
ıy of dome, than to thee.
25 In the ilk tyme Jhesus answerynge
ide, I knowleche to thee, fadir, lord of
euen and erthe, for thou hast hid these
ingis fro wijse *men* and ware,† and
ast shewid hem to litil men;
26 So, fadir, for whi so it was plesynge
fore thee.
27 Alle thingis ben taken to me of my
dir; and no man knewe the sone, no
ıt the fadir, neither eny man knewe
e fadir, no but the sone, and to whom
e sone wolde shewe.
28 Alle 3e that traueilen, and ben
ıargid, come to me, and I shal refreshe†
u.

16 But wheare vnto shall Y lyken this generacion? It ys lyke vnto chyldren which syt in the markett, and call vnto there felowes, and saye,
17 We have pyped vnto you, and ye have not daunsed; we have morned vnto you, and ye have not sorowd.
18 For Jhon cam nether eatynge nor drinkinge, and they saye, He hath the devyll.
19 The sonne of man cam eatynge and drinkynge, and they saye, Beholde! a glutton, and a drynker of wyne, and a frend vnto publicans and synners. And wysdome ys iustified off her chyldren.

20 Then began he to vpbraid the cites, in which most of his miracles were don, because they did not repent.

21 Wo be to the! Chorasin, wo be to the! Betzaida; for if the miracles which wer shewd in you had bene done in Tiyre and Sidon, they had repented longe agon in sack cloth and asshes.
22 Neverthelesse Y say to you, it shall be esier for Tyre and Sidon at the day of iudgment, then for you.
23 And thou, Capernaum, which art lift vp vnto heven, shalt be thrust doune to hell. Ffor if the miracles which have bene done in the, had bene shewed in Zodom, they had remayned to this daye.

24 Neverthelesse I say vnto you, it shall be easiar for Zodom in the day of iudgement, then for the.
25 Then Jesus answered and sayd, I prayse the, o father, lorde of heven and erth, because thou hast hid these thynges from the wyse and prudent, and hast opened them vnto babes;
26 Even so, father, for so it pleased the.
27 All thynges are geven vnto me of my father; and no man knoweth the sonne, but the father, nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.
28 Come vnto me, all ye that labour, and ar laden, and Y will ese you.

29 Nimaþ mîn geoc ofer eow, and leorniaþ æt me, forðam ic eom bilwite and eadmôd on heortan; and ge gemêtaþ reste eowrum sáwlum.

30 Sóþlîce mîn geoc ys wynsum, and mîn byrðyn ys leoht.

CHAP. XII.† 1 Se Hælynd fôr on restedæge ofyr æcyras; sóþlîce hys leorningcnihtas hingryde, and hig ongunnun pluccian ða ear, and etan.

2 Sóþlîce ðá ða Sundor-hâlgan ðæt gesáwon, hî cwædon to him, Nú! ðine leorning-cnihtas dôþ ðæt him álŷfyd nys reste-dagum to dónne.

3 And he cwæþ to him, Ne rædde ge hwæt Dauid dyde, ðá hyne hingrede, and ða ðe mid hym wærun?

4 Hú he ineode on Godes hûs, and æt ða offring-hlâfas, ðe nǽrun him álŷfede to etynne, ne ðam ðe mid him wærun búton ðam sacerdum ánum?

5 Oððe ne rædde ge on ðære æ, ðæt ða sacerdas on reste-dagum on ðam temple gewemmaþ ðone reste-dæg, and synt bútan leahtre?

6 Ic secge sóþlîce eow, ðæt ðes y mǽrra ðonne ðæt tempel.

7 Gyf ge sóþlîce wistun, hwæt ys, I wylle mild-heortnesse, and ná onsægd nysse, ne genyðrude ge æfre unscyldige

8 Sóþlîce mannes sunu ys eac reste dæges hlâfurd.

9 Ðá se Hælend ðanun fôr, he cor into hyra gesomnunge.

10 Ðá wæs ðær án man se hæfde for scruncene hand. And hî âhsudon hyne ðus cweðende, Ys hyt álŷfed to hælenn on reste-dagum? ðæt hî wrêhton hyne.

11 He sæde him sóþlîce, Hwylc man y of eow ðe hæbbe án sceap, and gyf ðæ âfylþ reste-dagum on pytt, hú ne nim he ðæt, and hefþ hyt upp?

12 Witodlîce micle má mann ys sceâp

29 Take 3e my 3oc vpon 3ou, and lerne of me, for I am mylde and meeke in rte; and 3e shulen fynde reste in ure soulis.

30 For my 3oc is swete,† and my charge t.†

CHAP. XII. 1 In that tyme Jhesus ente by cornys on the sabot day; for- the his disciplis, hungrynge, bigunnen pluc eris of corn, and to ete.

2 Sothely Pharisees seeynge, seiden to m, Loo! thi disciplis don that thing at is nat leeful to hem to do in sab- uis.

3 And he seide to hem, Whether 3e n nat rad, what Dauith didde, when hungride, and thei that weren with m?

4 Hou he entride in to the hous of od, and ete louis of proposicioun,† the hiche *loouis* was nat leeful to hym to t, nether to hem that weren with hym, but to prestis only?

5 Or whether 3e han nat rad in the we, for in sabothis prestis in the tem- e defoulen the sabothis, and thei ben ith outen grete synne?

6 Sothely Y saye to 3ou, for this is ore than the temple.

7 Forsothe 3if 3e wisten, what it is, I ole mercy, and nat sacrifice, 3e shulden euer han condempnyd innocentis.

8 Trewly mannys sone is, 3he, lord of ne sabot.

9 And whenne he passide thennus, he ame in to the synagoge of hem.

10 And loo! a man hauynge a drye ond. And thei axiden hym, sayinge, if it is leeful to heele in the sabot? that hei shulden acuse hym.

11 Sothely he seide to hem, Who shal e a man of 3ou, that hath oo sheep, nd 3if it shal falle doun in to a dike in he sabotis, whether he shal nat holde, nd lift it vp?

12 Hou moche more is a man betre

29 Take my yoke on you, and lerne of me, for Y am meke and loly in herte; and ye shall fynde ese vnto youre soules.

30 For my yoke is easy, and my burden is light.

CHAP. XII. 1 In that tyme went Jesus on the sabot day thorow the corn; and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate.

2 When the Pharises had sene that, they sayde vnto him, Behold! thy disciples do that which is not lawfull to do apon the saboth day.

3 He sayde vnto them, Have ye nott reed, whatt David did, when he was anhoungered, and they alsoo which were with hym?

4 Howe he entred into the housse of God, and ate the halowed loves, whiche wernot lawfull ffor hym to eate, nether ffor them which were with hym, but only for the prestes?

5 Or have ye not reed in the lawe, howe that the prestes in the temple breake the saboth daye, and yet are blamlesse?

6 But I saye vnto you, that here is one greater then the temple.

7 Wherfore if ye had wist, what this saynge meneth, I requyre mercy, and not sacrifice, ye wold never have condemned inocentes.

8 For the sonne off man is lord even off the saboth daye.

9 And he departed thence, and went into their sinagogge.

10 And beholde! there was a man whiche had his hande dryed vp. And they axed hym, saynge, Ys yt lawfull to heale apon the saboth daye? because they myght acuse him.

11 And he sayde vnto them, Whyche ys he a monge you, iff he had a shepe, fallen into a pitt on the saboth daye, that wolde not take hym, and lyft hym out?

12 And howe moche ys a man better

betera? Witodlice hyt ys álýfed on reste
dagum wel to dónne.
13 Đá cwæþ he to đam menn, Áþen
đíne hand. And he hí áþenede; and he
wæs hál geworden swá seo óđer.†

14 Đa Sunder-hálgan eodun đá ú
sóþlice, and worhton geþeaht ongé
hyne, hú hí hyne forspildon.
15 Se Hælend sóþlice đæt wiste, an
férde đanon; and him fyligdon myc
mænigeo, and he hælde hig ealle.
16 And bebead him, đæt hig hyt nánu
men ne sædon;
17 Đæt wære gefylled, đæt đe gecwe
en wæs þurh Isaiam, đone witegan, đ
cweđende,
18 Hér is mín cnapa, đone ic gecea
mín gecorena, on đam wel-gelícode mín
sáwle; ic ásette mínne gást ofer hyn
and dóm he bodaþ þeodum.

19 Ne flít he, ne he ne hrýmþ, ne ná
man ne gehýrþ hys stemne on strætom

20 To-cwysed hreod he ne forbrytt, an
smeocende flex he ne ádwæscþ, ærđa
đe he áworpe dóm to sige;

21 And on hys naman þeoda gehyhtaþ

22 Đá wæs him broht án deofol-sec
man, se wæs blínd and dumb; and h
hyne hælde, swá đæt he spræc, and g
seah.

23 And đa menigeo ealle wundrudo
and cwædon, Cweđe we is đes Dauid
sunu?
24 Sóþlice đá đa Sundor-hálgan đ
gehýrdon, đá cwædon hig, Ne ádrífþ đ
deoflu út, búton þurh Belzebub, deof
ealdre.
25 Se Hælend sóþlice wiste hyra g
þancas, and cwæþ to him, Ælc ríce đ
byþ twýræde on him sylfum, byþ to-wor
en, and ælc ceaster, ođđe hús, đe by
wiđerweard ongén hyt sylf, hyt ne sten
26 And gyf se deoful ádrífþ út đon
deoful, hig beoþ to-dælede; hú mæg đor
ue hys ríce standan?
27 And gyf ic þurh Belzebub ádrífe ú

deofla, þurh hwæne ádrifaþ eowre bearn
Forðam hig sylfe beoþ eowre déman.

28 Gyf ic sóþlice on Godes Gáste
wurpe deoflu, witodlice on eow becym
Godes rice.
29 Oððe hú mæg man ingán on strang
hús, and hys fata hyne bereafian, búte
he gebinde ǽrest ðone strangan, an
ðonne hys hús bereafige?†

30 Se ðe nys mid me, he is ongén m
and se ðe ne gaderaþ mid me,
to-wyrpþ.
31 Forðam ic secge eow, ælc syn
and bysmur-spræc byþ forgyfen ma
num, sóþlice ðæs Hálgan Gástes bysmu
spræc ne byþ forgyfen.

32 And swá hwylc swá cwyþ word o
gén mannes sunu, him byþ forgyfen ;
ðe sóþlice cwyþ ongén Háligne Gást,
byþ hyt hym forgyfen, ne on ðisse wo
ulde, ne on ðære toweardan.

33 Oððe wyrceaþ gód treow, and h
weastm gódne ; oððe wyrceaþ yfel treo
and hys wæstm yfelne ; witodlice be ða
weastmme byþ ðæt treow oncnáwen.
34 Lá ge nædrena cynryn, hú mág
ge gód sprecan, ðonne ge synt yfel
Sóþlice of ðære heortan willan se m
spicþ.
35 Gód mann sóþlice of gódum gol
horde bringþ gód forþ, and yfel mann
yfelum gold-horde bringþ yfel forþ.

36 Sóþlice ic secge eow, ðæt ælc îd
word ðe menn sprecaþ, hí ágyldaþ g
scead be ðam on dómes dæge;

37 Soþlice of ðinum wordum ðú by
geryhtwîsod, and of ðinum wordum
byst genyðerod.†
38 Ðá andswarodun hym sume ða bó
eras and ða Sundor-hálgan, ðus cwe
ende, Láreow, we wyllaþ sum tácn of
geseon.
39 He andswarode hym and cwa
Yfel cneorys and forliger séceþ tácn, a

elis, in whom† 3oure sonys casten
? Therfore thei shulen ben 3oure
ys men.
Forsothe 3if I in the Spirit of God
e out fendis, therfore the kyngdam
od is cummen in to 3ou.†
Ether hou may eny man entre in
he hous of a stronge man, and take
y his vesselis, no but first he shal
le the stronge man, and than he
rauyshe his hous?
He that is nat with me, is a3einus
and he that gadrith nat to gidre
me, scatrith abrood.
Therfore Y seye to 3ou, al synne
blasfemye shal be for3ouen to men,
the spirit of blasfemye shal nat be
ouen.

And who euere shal seie a word
ns mannys sone, it shal be for3ouen
ym; forsothe he that shall seye a
d a3eins the Holy Goost, it shal nat
or3ouen to hym, nether in this world,
n the tother.
Ether make 3e the tree good, and
fruyt good; ether make 3e the tree
, and his fruyt euyl; forsothe a tree
nowen of the fruyt.
3e generacioun of eddris, howe mowe
peke good thingis, when 3e ben yuel?
nely the mouth spekith of the grete
ate of the herte.
A good man brengith forth good
gis of good tresoure, and an yuel
bryngith forth yuel thingis of yuel
our.

Forsothe Y seie to 3ou, for whi of
ry ydel word that men speken, thei
l 3elde resoun therof in the day of
ne;
For of thi wordis thou shalt be
ified, and of thi wordis thou shalt be
npnyd.
Thanne sume of the scribes and
arisees answereden to hym, seyinge,
istre, we wolden se a tokne of thee.

The whiche answerynge seith to
n, An iuel generacioun and auoutrere
ith a tokne, and tokne shal nat be

bub cast out devyls, by whose helppe do
youre children cast them out? Therfore
thei shalbe youre iudges.
28 But if I cast out the devyls by the
Sprete of God, then ys the kyngdom of
God come on you.
29 Other howe can a man enter into a
mighty mannes housse, and violently
take awaye his godes, excepte he fyrst
bynde the stronge man, and then spoyle
hys housse?
30 He thatt ys not with me, ys agaynst
me; and he that gaddereth not with
me, scattereth abrode.
31 Wherfore I say vnto you, all maner
off synne and blasphemy shalbe forgeven
vnto men, but the blasphemy against
the Holy Goost shall not be forgeven
vnto men.
32 And whosoever speaketh a worde
agaynst the sonne off man, it shalbe
forgeven him; but whosoever speaketh
agaynst the Holy Goost, yt shall not be
fforgeven hym, no, nether in this worlde,
nether in the worlde to come.
33 Other make the tree good, and his
frute good also; or els make the tree
evyll, and his frute evyll also; for the
tree ys knowen by hys frute.
34 O generacion of vipers, howe can
ye saye well, when ye youre selves are
evyll? For of the aboundance of the
hert the mouthe speaketh.
35 A good man oute of the good trea-
sure of hys hert bryngeth forth good
thynges, and an evyll man out off his
evyll treasure bryngeth forthe evyll
thinges.
36 But I say vnto you, that of every
ydell worde that men shall have spoken,
they shall geve a countes at the daye off
iudgement;
37 For by thy wordes thou shalt be
iustifyed, and by thy wordes thou shalt
be condemned.
38 Then answered certayne off the
scribes and off the Pharises, saynge,
Master, we wolde fayne se a sygne of
the.
39 He answered them saynge, The
evyll and advoutrous generacion seketh
a signe, but there shall no signe be

hyre ne biþ nán tácn geseald, bú
Ionas tácn, ðæs witegan.

40 Witodlice swá swá Ionas wæs
ðæs hwæles innoþe þrý dagas and þ
niht, swá byþ mannes sunu on eor
heortan þrý dagas and þreo niht.

41 Niniuetisce weras árísaþ on dó
mid ðysse cneorysse, and hig genyðer
hig; forðam ðe hig dydon dæd-bóte
Ionas bodunge, and ðes is mára ðo
Ionas.

42 Súþ-dæles cwén árist on dó
mid ðisse cneorysse, and heo genyðe
hig; forðam ðe heo com fram lan
gemærum, to gehýranne Salomo
wisdóm and ðes is mára ðonne Salo
on.

43 Sóþlice ðonne se unclæna gást
færþ fram menn, he gæþ geond dr
stówa, sécende reste, and he ne gemé

44 Ðonne cwyþ he, Ic gecyrre on
hús, ðanon ic út-eode. And cumende
gemét hyt æmtig, and geclænsod
besmum, and gefrætwod.

45 Ðonne gæþ he, and him to-geni
seofun ódre gástas, wyrsan ðonne
and ingangende hig eardigeaþ ðær. A
ðonne wurðaþ ðæs mannes ýtemest
wyrsan ðonne ða ærran. And swá
ðysse wyrrestan cneorysse.

46 Ðá he ðás þing ðá gyt spræc
ðam mænegum, ðá stód hys módor a
his gebróðra ðær úte, sécende spræc
to him.

47 Sóþlice ðá cwæþ sum to him, W
odlice! ðín módur and ðíne gebróð
standaþ hér úte, ðé sécende.

48 And he andswarode hym secger
um, and cwæþ, Hwylc ys mín módu
and hwylce synt mine gebróðra?

49 And he áþenude hys hand on
leorning-cnihtas, and cwæþ, [Hér is m
móder and mine gebróðru;†]

50 Witodlice swá hwylc swá wyr
mines fæder willan ðe on heofenan
he is mín bróður, and mín swustor, a
módor.

to it, no but the tokne of Jonas, rophete.
For as Jonas was in the womb of ll three days and three niȝtis, so us sone shal be in the herte of the three days and three niȝtis.
Men of Nynyue shal ryse in dome this generacioun, and shulen conne it; for thei diden penaunce in rechynge of Jonas, and loo! here re than Jonas.
The queen of the south shal ryse in with this generation, and shal empne it; for she came fro the s of the erthe, for to here the wisof Salomon, and loo! heere *is* more Salomon.

Forsothe whan an vnclene spirit go out fro a man, he goth by drye s, seekynge reste, and he fyndyth

Thanne he saith, I shal turne aȝein my hous, fro whennys Y came out. he cummynge fyndith it voide, d with bismes, and maad faire.

Thanne he goth, and takith seuen spiritis with hym, worse than hym and thei entrynge yn dwellen . And the last thingis of that man naad worse than the former. So it pe and to this worst generacioun.
Sit hym spekynge to the cumpanyes ple, loo! his modir and his bren stoden with outeforth, seekyng o speke to hym.
Sothely sum man saide to hym, thi modir and thi brethren stonden outforth, seekynge thee.
And he, answerynge to the man ge to hym, seith, Who is my modir? who ben my brethren?
And he holdynge forth his hond in is disciples, seide, Loo! my modir ny bretheren;
Treuly whoeuer doth the wil of my that is in heuenes, he is my brosuster, and modir.

geven to them, but the signe of the prophete, Ionas.
40 For as Ionas was thre days and thre nyghtes in the whales belly, soo shall the sonne of man be thre days and thre nightes in the hert of the erth.
41 The men of Ninivite shall rise at the day of iudgement with this nacion, and condemne them; for they repented at the preachynge of Jonas, and beholde! a greater then Jonos ys here.
42 The quene of the south shall ryse at the day of iudgement with this generacion, and shall condemne them; for she cam from the vtmost parties of the worlde, to heare the wisdome of Solomon, and behold! heare is a greater then Solomon.
43 When the vnclene sprete is gone out of a man, he walketh throughout dry places, seking reest, and fyndeth none.
44 Then he sayeth, I will retourne ageyne into my housse, from whence I cam oute. And when he is come he fyndeth the housse empty, and swepte, and garnisshed.
45 Then he goeth his waye, and taketh seven spretes, worsse then hym silfe; and so entre they in and dwell there. And the ende of that man is worsse then the beginnyng. Even so shall it be to this frowarde nacion.
46 Whill he yet talked to the people, beholde! hys moder and his brethren stode with out the dores, desyring to speake with him.
47 Then won said vnto him, Behold! thy moder and thy brethren stond without, desiringe to speke with the.
48 He answered, and sayd to him that tolde him, Who is my mother? or who are my brethren?
49 And he stretched forth his hond over his disciples, and sayd, Behold! my mother and my brethren;
50 For whosoever fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my mother.

Chap. XIII. 1 On đam dæge đ
Hælende út-gangendum of hûse, he
wiđ đa sæ.

2 And mycle mænigeo wæron gesa
node to hym, swâ đæt he eode on s
and đær sæt; and eall seo mæni
stôd on đam waroþe.

3 And he spræc to him fela on bigs
lum, cweđende, Sôþlice! út-eode se s
ere† hys sæd to sâwenne.

4 And đâ đâ he seow, sume hig feol
wiđ weg, and fuglas comun, and æ
đa.

5 Sôþlice sume feollon on stænil
đær hyt næfde mycle eorþan; and hr
lice up-sprungon, forđam đe hig næf
đære eorþan dýpan.

6 Sôþlice up-sprungenre sunnan, hig
drúwudon, and forscruncon, forđam
hig næfdon wyrtrum.

7 Sôþlice sume feollon on þornas;
đa þornas weoxon, and forþrysmu
đa.

8 Sume sôþlice feollon on gôde eor
and sealdon weastm; sum hund-feal
sum sixtig-fealdne, sum þrittig-fealdn

9 Se đe hæbbe earan to gehŷre
gehŷre.

10 And đâ genealæhton his leorni
cnihtas and cwædon to hym, For h
spycst đû to hym mid bigspellum?

11 Đâ andswarode he hym, Forđ
đe eow is geseald to witanne heof
rices gerŷnu; and him nys nâ geseal

12 Sôþlice đam đe hæfþ him byþ
seald, and he hæfþ; sôþlice se đe n
and đæt đe he hæfþ him biþ ætbrode

13 Forđam ic spæc to him mid
spellum, forđam đe lôciende hig ne
seoþ, and gehŷrende hig ne gehŷraþ
ne ongytaþ;

14 Đæt on him sŷ gefylled Esaîas
egung, Of gehŷrnysse ge gehŷraþ,
ge ne ongytaþ; and lôciende ge ges
and ge ne geseoþ;

15 Sôþlice đises folces heorte is âh
and hig hefelice mid earum gehŷr

CHAP. XIII. 1 In that day Jhesus ynge out of the hous, sat besidis the .

And manye cumpanyes of peple ben drid to hym, so that he steyinge vp to a boot sat; and al the cumpanye de in the brynke.

And he spak to hem many thingis in rablis, seiynge, Loo! he that sowith, h out to sowe his seed.

And the while he soweth, sum felden ide the weye, and briddis of the eyre nen, and eeten hem.

Sothely other *seedis* felden into stoony cis, wher thei hadden nat moche he; and anoon thei ben sprungen vp, thei hadde nat depnesse of erthe.

Sothely the sunne sprung vp, thei aliden,† and for thei hadden nat roote, i drieden vp.

Forsothe other *seedis* felden amonge rnis; and the thornis wexen vp, and angliden hem.

But other *seedis* felden in to good d, and ȝauen fruyt; sume an hundred d, another sexti fold, another thritti d.

He that hath eris of heerynge, heere

10 And disciplis cummynge to seiden hym, Whi spekist thou in parablis to n?

11 The whiche answerynge seith to n, For to ȝou it is ȝouen for to knowe mysterie† of the kyngdam of heuenes; t it is nat ȝouen to hem.

12 For it shal be ȝouen to hym that h, and he shal have plentee; trewly o that hath nat, that thing that he is n to haue shal be taken awey fro m.

13 Therfore I speke to hem in parablis, thei seeynge see nat, and thei heerge heeren nat, nether vndirstonden;

14 That the prophecie of Ysay seiynge fulfillid in hem, With heerynge ȝe ulen heere, and ȝee shulen nat vndernde; and ȝee seeynge shulen see, and shulen nat see;

15 For the herte of this peple is entid, and thei herden greuously with

CHAP. XIII. 1 The same daye went Jesus out off the housse, and sat by the see syde.

2 And moch people resorted vnto him, so gretly that he went and sat in a shyppe; and all the people stode on the shoore.

3 And he spake many thynges to them in similitudes, sayinge, Beholde! the sower wentt forth to sowe.

4 And as he sowed, some fell by the wayes syde, and the fowlles cam, and devoured it vppe.

5 Some fell apon stony grounde, where it had not moche erth; and a non it spronge vppe, because it had no depht off erth.

6 And when the sun was vppe, hitt cauth heet, and for lake off rotynge, wyddred awaye.

7 Some fell amonge thornes; and the thornes arose, and chooked it.

8 Parte fell in goode grunde, and broght forth good frute; some an hundred fold, some fifty fold, some thyrty folde.

9 Whosoever hath eares to heare, let him heare.

10 And hys disciples cam and sayde to him, Why speakest thou to them in parables?

11 He answered and sayde vnto them, Hit is geven vnto you to knowe the secrettes off the kyngdom of heven; but to them it is not geven.

12 For whosumever hath to him shall hit be geven, and he shall have aboundance; but whosoever hath not, from him shalbe takyn awaye even that same that he hath.

13 Therfore speake Y to them in similitudes, for though they se, they se not, and hearinge they heare not, nether vnderstonde;

14 And in them ys fulfylled the prophesy of Esay which prophesi sayth, With youre eares ye shall heare, and shall not vnderstonde; and with youre eyes ye shall se, and shall not perceave;

15 For this peoples hert ys wexed grosse, and their eares were dull of

and hyra éagan beclýsdon, ðe-læs hi
æfre mid eagum geseon, and mid earu
gehýron, and mid heortan ongyton, an
sín gecyrrede, and ic hig gehæle.

16 Sóþlice eadige synt eowre eaga
forðam ðe hig geseoþ, and eowre eara
forðam ðe hig gehýraþ.
17 Sóþlice on eornust ic eow secg
ðæt manega witegan and rihtwise gewi
nudon ða þing to geseonne ðe ge geseo
and hig ne gesáwon, and gehýran ða þin
ðe ge gehýraþ, and hig ne gehýrdon.

18 Gehýre ge sóþlice ðæs sáwenda
bigspell.
19 Æ'lc ðæra ðe Godes wurd gehýr
and ne ongyt, ðonne cymþ deoful, an
bereafaþ ðæt on hys heortan ásáwen is
ðæt is se ðe wiðˇ ðone weg ásáwen is.

20 Sóþlice se ðe ofer ðone stán ásáwe
is, ðis is se ðe ðæt Godes wurd gehýr
and hrædlice ðæt mid blisse onfehþ.
21 Sóþlice hyt næfþ ðone wyrtrum o
him, ac is hwilwendlic. Gewordenre g
dréfednesse and ehtnesse for ðam wurd
hrædlice hig beoþ ge-untreowsode.

22 Sóþlice ðæt ðe ásáwen is on þornun
ðæt is se ðe ðæt wurd gehýrþ, and ðonn
eornfullness ðisse worulde, and leasun
ðissa woruld-welena forþrysmiaþ ðæ
wurd, and hit is bútan weastme g
worden.
23 Sóþlice ðæt ðe ásáwen wæs on ða
góde land, ðæt is se ðe ðæt wurd g
hýrþ, and ongyt, and ðone weast
bringþ. And ðonne déþ sum hund
fealdne, sum sixti-fealdne, sum þritt
fealdne.
24 He rehte him ðá óðer bigspel, an
ðus cwæþ, Heofena ríce is geworden ða
men gelíc, ðe seow gód sæd on h
sæcyre.
25 Sóþlice, ðá ða men slépon, ðá co
his feonda sum, and ofer-seow hit mi
coccele on middan ðam hwæte, an
férde ðanon.
26 Sóþlice ðá seo wyrt weox, and ðon

is, and thei han closid her eeȝen, that
m tyme thei see with eeȝen, and with
is heeren, and vndirstonden in herte,
d thei ben to gidre turned, and I heele
m.

16 Forsothe ȝoure eeȝen that seen *ben*
essid, and ȝoure eris that heeren.

17 Forsothe I saye trewthe to ȝou, for
any prophetis and iuste men coueit-
en to see thoo thingus that ȝee seen,
d thei saien nat, and to heeren thoo
ingis that ȝee heeren, and thei herden
t.

18 Therfore heere ȝe the parable of the
wynge *man*.

19 Eche that heerith the word of rewme,
d vndirstondith nat, the yuel spirit
meth, and rauyschith that that is
wyn in his herte; this is that is sowen
sidis the weye.

20 Sothely he that is sowen on the
ȝon, this it is, that heerith the word of
ȝd, and anoon with ioye takith it.

21 Forsothe he hath nat roote in hym
lf, but it is temporal.† Forsothe tribu-
cioun and persecucioune maad for the
ord, anoon he is sclaundrid.

22 Bot he that is sowen in thornys, is
is that herith the word, and the bysy-
sse of this world, and the falsnessis of
chessis stranglith the word, and it is
aad with outen fruyt.

23 Bot he that is sowen in to good
nd, is this that herith the word, and
dirstondith, and bryngthe forth fruyt.
nd sothely sume makith an hundre-
d, treuly another sixtyfold, forsothe
other thrittifold.

24 Another parable Jhesus putte forth
hem, seyinge, The kyngdam of heuenes
maad liche to a man, that sew good
ed in his feeld.

25 But, when men slepten, his enmye
me, and sew aboue dernel† in the
dil of whete, and wente awey.

26 Sothely when the herbe hadde

herynge, and their eyes have they closed,
lest they shulde se with their eyes,
and heare with their eares, and shuld
vnderstonde with their hertes, and shuldo
tourne, that Y myght heale them.

16 But blessed are youre eyes for they
se, and youre eares for they heare.

17 Verely Y say vnto you, that many
prophetes and perfaicte men have desired
to se tho thinges which ye se, and have
not sene them, and to heare tho thinges
which ye heare, and have not herde
them.

18 Heare ye therfore the similitude off
the sower.

19 When a man heareth the worde of
the kingdom, and vnderstondeth it not,
there cometh the evyll man, and catcheth
awaye that which was sowne in hys hert;
and thys is he which was sowne by the
waye syde.

20 But he that was sowne in the stony
grunde, ys he, which heareth the worde
of God, and anon with ioye receaveth itt.

21 Yet hath he no rottes in him selfe,
and therefore he dureth but a season.
For as sone as tribulation or persecucion
aryseth because of the worde, by and by
he falleth.

22 He that was sowne amonge thornes,
ys he that heareth the worde off God,
but the care off this worlde, and the
dissaytfulnes off ryches choke the worde,
and so ys he made vnfrutfull.

23 He which is sowne in the good
grounde, ys he that heareth the worde,
and vnderstondeth it, which also bereth
frute. And bringeth forth, some an
hundred folde, some fyfty folde, and
some thyrty folde.

24 Another similitude put he forth
vnto them, saynge, The kyngdom off
heven ys lyke vnto a man, which sowed
good seede in his felde.

25 Butt, whyll men shlepte, ther cam
his foo, and sowed tares amonge the
wheate, and went his waye.

26 When the blade was spronge vp, and

weastm brohte, đá æteowde se coccel hine.

27 Đâ eodon đæs hlâfordes þeowas, and cwǽdon, Hláford, hú ne seow đû gôd sǽd on đinum æcere? hwanon hæfde he coccel?

28 Đâ cwæþ he, Đæt dyde unholdmann. Đá cwǽdon đa þeowas, Wylt đû we gâþ, and gaderiaþ hig?

29 Đâ cwæþ he, Nese, đe-læs ge đone hwǽte âwurtwalion đonne ge đone coccel gaderiaþ.

30 Lǽtaþ ægđer weaxan oð rip-timan; and on đam rip-timan ic secge đam riperum, Gadriaþ ærest đone coccel, and bindaþ sceaf-mælum to forbærnenne, and gadriaþ đone hwǽte into minum berne.

31 He rehte him đá gyt ôđer bigspel, đus cweđende, Heofena rice is geworden gelic senepes corne, đæt seow se man on hys æcre.

32 Đæt is ealra sǽda læst, sôþlice đonne hit wyxþ, hit is ealra wyrta mǽst, and hit wyrþ treow; swá đæt heofnan fuhlas cumaþ, and eardiaþ on his bogum.

33 He spræc to him ôđer bigspel, and đus cwæþ, Heofena rice is gelic đam beorman, đone đæt wif onféng, and behýdde on þrim gemetum melwes, oð he wæs eall áhafen.

34 Ealle đás þing se Hælend spræc mid bigspellum to đam weredum, and nán þing ne spræc he bútan bigspellum,

35 Đæt wǽre gefylled đæs witegan cwyde, Ic átýne minne múþ mid bigspellum; ic bodige digelnesse fram middan-eardes gesetednesse.

36 He forlêt đá đa mænegeo, and com to his inne; and đá genealǽhton to him his leorning-cnihtas, and cwǽdon, Árec us đæt bigspell đæs hwǽtes and đæs cocceles.

growid, and maad fruyt, thanne the dernel† apperiden.

27 Forsothe the seruauntis of the husbondeman comynge niȝ, seiden to hym, Lord, wher thou hast nat sowen good seed in thi feeld? wher of than hath it dernel?†

28 And he seith to hem, The man enmye hath don this thing. Trewly the seruauntis seiden to him, Wolt thou we go, and gedren hem?

29 And he saith, Nay, lest perauenture ȝe gedrynge dernels† draw vp by the roote togidre with hem and the whete.

30 Suffre ȝe hem bothe wexe til to rype corne; and in tyme of rype corn I shal seie to reperis, First gedre ȝee to gedre dernels,† and byndeth hem to gidre in knytchis† for to be brent, but gedere ȝe whete in to my berne.

31 An other parable Jhesus putte forth to hem, seiynge, The kyngdam of heuenes is like to a corn of seneuey, the whiche a man takynge sewe in his feeld.

32 The whiche trewly is leest of alle seedis, but when it hath wexen, it is most of alle wortis, and is maad a tree; so that briddis of the eyre cummen, and dwellen in bowis† therof.

33 An other parable *Jhesus* spac to hem, The kyngdam of heuenes is lic to soure dowȝ, the whiche taken, a woman hidde in three mesuris of meele, til it were al sowrdowid.

34 Jhesus spac alle these thingis in parablis to the cumpanyes of peple, and he spac nat to hem with outen parablis,

35 That it shulde be fulfillid, that thing that is seid by the prophete, seyinge, I shal opyn my mouth in parablis; I shal bolke out† hid thingus fro makyng of the world.

36 Thanne the cumpanyes laft, he came into an hous; and his disciplis camen niȝ to hym, seiynge, Expoune to vs the parable of dernelis† of the feeld.

had brought forth frute, then appered the tares also.

27 The servauntes cam to the householder, and sayde vnto him, Syr, sowedest not thou good seed in thy closse? from whence then hath it tares?

28 He sayde to them, The envious man hath done this. Then the servauntes sayde vnto hym, Wylt thou then that we go, and gader it?

29 And he sayde, Nay, lest whyll ye go aboute to wede out the tares ye plucke vppe also with them the wheate by the rottes.

30 Let bothe growe to gether tyll harvest come; and in time of harvest I wyll saye vnto my repers, Gadther ye fyrst the tares, and bynd them in sheves to be brent, but gadther the wheete in to my barne.

31 Another parable he putt forthe vnto them, saynge, The kyngedom of heven ys lyke vnto a grayne of mustard seede, whych a man taketh and soweth in his felde.

32 Whych ys the leest of all seedes, but when it is growne, it is the greatest amonge yerbes, and is a tree; so that the bryddes of the aier come, and bylde in te braunches of it.

33 Anothere similitude sayde he to them, The kyngdome of heven ys lyke vnto leven, which a woman toke, and hyd in iij peckes off meele, tyll all was levended.

34 All these thynges spake Jesus vnto the people by similitudes, and withoute similitudes spake he nothinge to them,

35 To fulfyll, that which was spoken by the prophet, sayinge, I wyll open my mouth in similitudes; and wyll speake forth thinges whych have bene kepte secrete from the begynnynge off the worlde.

36 Then sent Jesus the people awaye, and cam to housse; and hys disciples cam vnto him, saynge, Declare vnto vs the similitude of the tares off the felde,

37 Đâ andswarude he him, Se đe seow đæt gôde sæd se is mannes sunu ;

38 Sôþlice se æcyr is đes middangeard ; đæt gôde sæd, đæt synt đæs heofonlican rîces bearn, se coccel synt sôþlice đa mânfullan bearn ;
39 Se unholda-man se đe đone coccel seow đæt is deoful ; sôþlice đæt rîp is worulde endung, đa rîperas synt englas.
40 Eornustlice swâ swâ se coccel byþ gegaderud, and mid fŷre forbærned, swâ byþ on worulde endunge.
41 Mannes sunu sent his englas, and hî gadriaþ of his rîce ealle gedrêfednesse, and đa đe unrihtwisnesse wyrceaþ ;

42 And âsendaþ hig on fŷres ofen, đær byþ wôp and tôþa gristbîtung.

43 Đonne scînaþ đa rihtwîsan swâ swâ sunne, on hyra fæder rîce. [Gehŷre, se đe earan to gehŷranne hæfþ.†]

44 †Heofona rîce is gelîc gehŷddum gold-horde on đam æcere, đone behŷt se man đe hine fint ; and for his blysse gæþ, and sylþ eall đæt he âh, and gebigþ đone æcer.
45 Eft is heofena rîce gelîc đam mangere, đe sôhte đæt gôde meregrot ;

46 Đâ he fûnde đæt ân deorwyrđe meregrot, đâ eode he, and sealde eall đæt he âhte, and bohte đæt meregrot.
47 Eft is heofena rîce gelîc âsendum nette on đa sæ, and of ælcum fiscCynne gadrigendum ;
48 Đâ hî đâ đæt nett upp-âtugon, and sæton be đam strande, đâ gecuron hig đa gôdan on hyra fatu, đa yflan hig âwurpon ût.
49 Swâ byþ on đisse worulde endunge. Đa englas faraþ, and âsyndriaþ đa yfelan of đæra gôdra midlene.

50 And âworpaþ hig on đæs fŷres ofen ; đær byþ wôp and tôþa gristbîtung.

51 Ongyte ge ealle đâs þing ? Đâ cwædon hig, Witodlice we hit ongytaþ.

37 The whiche answerynge saith, He hat sowith good seed is mannes sone;

38 Sothely the feld is the world; bot he good seed, these ben sonys of the yngdam, dernels,† forsothe these ben uel sonys;

39 But the enmye that soweth hem is the eend; but the ripe corn is the eendyng of he world, sothely the repers ben angelis.

40 Therfore as dernels ben gedrid to idre, and brent in fijr, so it shal be in he eendyng of the world.

41 Mannes sone shal sende his angels, nd thei shulden gedre of his rewme lle sclaundris, and hem that don wick-lnesse;

42 And thei shulen sende hem into the hymney of fijr, there shal be weepynge nd betynge togidre of teeth.

43 Thanne iust men shulen shyine as he sunne, in the rewme of her fadir. He that hath eris of heerynge, heere he.

44 The kyngdame of heuenes is lijk to resour hid in a feeld, the whiche a man hat fyndith, hidith; and for ioye of it e goth, and sellith alle thingis that ath, and bieth the ilk feeld.

45 Eftsones the kyngdam of heuenes s lic to a man marchaunt, seekyng good nargarytis;

46 Sothely oo preciouse margarite ounden, he wente, and solde alle thingis hat he hadde, and bouȝte it.

47 Eft the kingdam of heuenes is lic o a nette sent in to the see, and of alle ynd of fishis gedrynge;

48 The whiche whan it was fulfillid, nen ledynge out, and sittynge bysidis ne brynke, cheesiden the good into her essels, but thei senten out the yuel.

49 So it shal be in the eending of the orld. Angelis shulen gon out, and nulen departe yuel men fro the mydil f iuste men.

50 And thei shulen sende hem into the nymney of fijr; there shall be weep-nge and betynge togidre of teeth.

51 Han ȝee vnderstonden alle these hingis? Thei seien to hym, ȝhe.

37 Then answered he and sayde to them, He that soweth the good seed, ys the sonne of man;

38 The felde ys the worlde; the children off the kyngdom are the good seed, the evyll mans children are the tares;

39 But the enemy which soweth them is the devill; the harvest is the end of the world, and the repers be the angels.

40 For even as the tares are gaddred, and brent in the fyre, so shall it be in the ende off this worlde.

41 The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do iniquite;

42 And shall cast them into a furnes of fyre, there shalbe waylynge and gnasshyng off teth.

43 Then shall the iuste men shyne as bryght as the sun, in the kyngdom of their father. Wosoever hath eares to heare, let him heare.

44 Agayne the kyngdom off heven is lyke vnto treasure hidde in the felde, the which a man founde, and hidde it; and ffor ioy there of goeth, and selleth all that he hath, and byeth that felde.

45 Agayne the kyngdom off heven is lyke vnto a marchaunt, sekynge after good pearles;

46 Which when he had founde one precious pearle, wentt, and solde all that he had, and bought it.

47 Agayne the kyngdome off heven is lyke vnto a neet cast in to the see, that gadereth off all kyndes of fysshes;

48 Which when it is full, men drawe to londe, and sitt, and gadre the good in to their vessels, and caste the bad awaye.

49 So shall it be at the ende of the worlde. The angels shall come, and sever the bad from the good.

50 And shall cast them into a furnes of fyre; there shalbe waylinge and gnasshynge of teth.

51 Jesus sayde vnto them, Have ye vnderstonde all these thynges? They sayde, Ye, Syr.

52 Đá sæde he him, Forđam is ælc gelæred bócere on heofenan rice gelic đam hiredes ealdre, đe forþ-bringþ of his gold-horde niwe þing and ealde.

53 And hit wæs geworden, đá se Hælend ge-endode đás bigspel, đá férde he đanone.

54 And đá he com to his earde, he lærde hig on hyra gesamnungum, swá đæt hig wundredon, and cwædon, Hwanon ys đysum đes wisdóm and đis mægen?

55 Witodlice đes is smiþes sunu; hú ne hátte hys módor Maria? and hys bróđru, Iacob, and Ioseph, and Simon, and Iudas?

56 And hú ne synt ealle hys swustra mid us? Hwanon synt đysum ealle đás þing?

57 And hig wæron ge-untrýwsode on him. Đá sóþlice sæde se Hælend him, Nys nán witega bútan wurþscype, búton on hys earde, and on hys húse.

58 And he ne worhte đær manega mægena, for hyra ungeleafulnysse.

Chap. XIV. 1 On đære tíde gehýrde Herodes se feorþan dæles rica đæs Hælendes hlisan;

2 And đá sæde he his cnihtum, Đes is Iohannes se Fulluhtere đe ic beheafdode, he árás of deaþe, and forđan synd đás wundru gefremode on him.

3 Sóþlice Herodes nam Iohannem, and geband hyne, and sette on cwertern for đam wife Herodiaden Philippes hys bróđer.

4 Iohannes him sæde, Nys đé álýfed hí to wife to hæbbenne.

5 And đá he hyne ofslean wolde, he ádréd him đæt folc; forđam đe hig hæfdon hyne for æfne witegan.

6 Đá on Herodes gebyrd-dæge, tumbude đære Herodiadiscean dóhtur beforan him, and hit licode Herode.

7 Đá behét he mid úþe hyre to syllenne, swá hwæt swá heo hyne bæde.

52 He seith to hem, Therfore euery ryter tau3t in the kyngdam of heuenes, lic to an husbonde man, that bryngith orth of his tresour newe thingis and lde.

53 And it is don, whanne Jhesus hadde endid these parables, he passide fro nennis.

54 And he, cummynge in to his cunree, tau3t hem in her synagogis, so that hei wondriden, and seiden, Wherof to ym this wisdam and vertues?

55 Wher is nat this the sone of a smyth?† Vher his modir be nat seid Marie? and is brethren, Jamys, and Joseph, and Symount, and Judas?

56 And his sistris, wher thei alle ben at at vs? Therfore wherof to hym alle hese thingis?

57 And so thei weren sclaundrid in ym. Forsothe Jhesus seide to hem, A prophete is nat with outen wirshipe, no but in his owne cuntree, and in his owne hous.

58 And he dide nat there manye vertues, for the vnbyleue of hem.

Chap. XIV. 1 In that tyme Eroude etrarcha† herde the fame of Jhesu;

2 And seide to his children, This is Jon Baptist, he hath risen fro dead, and therfore vertues worchen in hym.

3 Forsothe Eroude helde Joon, and bounde hym, and putte him in to prisoun for Erodias, the wif of his brother.

4 For Joon saide to hym, It is nat leful to thee for to haue hir.

5 And he willynge to slea hym, drede the peple; for thei hadden hym as a prophete.

6 Forsothe in the day of Eroudis birthe, the dou3ter of Erodias leepte in the mydil, and pleside to Eroude.

7 Wherfore with an ooth he byhi3te for to 3eue to hir, what euer thinge she hadde axid of hym.

52 Then sayde he vnto them, Therfore every scrybe which is coninge vnto the kyngdom of heven, is lyke an housholder, which bryngeth forth out of hys treasure thynges bothe newe and olde.

53 And hyt cam to passe, when Jesus had fynnesshed these similitudes, that he departed thence.

54 And cam into his awne countre, and taught in there synagogges, in so moche that they were astunyed, and saide, Whence cam all thys wysdon and power vnto him?

55 Is not thys the carpenters sonne? Is not hys mother called Mary? and hys brethren be called, James, and Joses, and Symon, and Judas?

56 And are not hys systers all here with vs? Whence hath he all these thynges?

57 And they wer hurte by him. Then Jesus sayde vnto them, There is no prophet with out honoure, save in hys awne countre, and amonge his awne kynne.

58 And he dyd not many myracles there, for there vnbelefes sake.

Chap. XIV. 1 In that tyme Herod the tetrarcha herde off the fame of Jesu;

2 And sayde vnto his servauntes, This is Jhon Baptist, he is risen agayne from deeth, and therfore hys power ys so greate.

3 For Herod toke Jhon, and bounde hym, and put hym in preson ffor Herodias sake, hys brother Phips wyfe.

4 For Jhon sayde vnto hym, Hit ys not lawfull for the to have her.

5 And when he wold have put hym to deeth, he feared the people; because they counted hym as a prophet.

6 When Herodes birth daye was come, the doughter off Herodias daunsed before them, and pleased Herod.

7 Wherfor he promysed with an oth that he wolde geve her, whatsoever she wolde axe.

8 Đá cwæþ heo, fram hyre mêder ge-myngod, Syle me on ánum disce Iohannes heafod dæs Fulluhteres.

9 Đá wæs se cyning ge-unrêt, for đam áþe, and forđam đe him sæton mid,† . .

. . . . . .

10 And he ásende đá, and beheafdode Iohannem on đam cwerterne.

11 And man brohte đá his heafod on ánum disce, and sealde đam mædene, and dæt mæden hyre méder.

12 And đá genealæhton his leorning-cnihtas and námon hys lichaman, and bebyrgdon hyne; and comon and cýđdon hyt đam Hælende.

13 Đá se Hælend dæt gehýrde, đá férde he đanon on-sundron on ánum scype. And đá đa gangendan mænigeo dæt gehýrdon, hig fyligdon him of đam burgum.

14 And đá he đanon férde, he geséh mycele mænigu, and he him gemýltsode, and gehælde đa untruman.

15 Sóþlice dá hyt wæs æfen geworden, him to genealæhton hys leorning-cnihtas, and him to cwædon, Đeos stów ys wéste, and tíma ys forþ-ágán; forlæt đás mænegeo, đæt hí faron into đás burga, and him mete bicgean.

16 Đá cwæþ se Hælend to him, Nabbaþ hí neode to farenne; sylle ge him etan.

17 Đá andswarodun hig, We nabbaþ hér, búton fif hláfas and twegen fixas.

18 Đá cwæþ se Hælend, Bringaþ me hider đa.

19 And đá he hét đa menegu ofer dæt gærs hí sittan, and he nam đa fif hláfas and twegen fixas, and beseah on đone heofon, and bletsiende, bræc đa hláfas, and sealde his leorning-cnihtum; and hí đam folce.

20 And hí æton ealle, and wæron gefyllede. And hí námon đa láfa, twelf wylian fulle dæra gebrytsena.

21 Sóþlice dæra etendra getæl wæs fif þusenda wera, bútan wifum and cildum.†

22 And đá sóna hét se Hælend his

And she bifore monestid† of hir
odir, seith, 3eue thou to me hidir the
d of Joon Baptist in a dische.

And the kyng was sorowful, but for
e ooth, and for hem that seeten to
lre at the mete, he comaundide to be
ıen.

o And he sente, and bihedide Joon in
e prisoun.

ı And his heed is brou3t to in a
che, and it is 3ouen to the whenche,
d she bare it to hir modir.

2 And his disciplis cummynge to
ken his body, and biryeden it; and
ei cummynge tolden to Jhesu.

3 The whiche thing when Jhesus
lde herd, he went fro thennus in to a
ot, in to desert place besidis. And
enne the cumpanyes of peple hadden
rd, thei folowiden hym and on the
t fro citees.

4 And Jhesus, goynge out, saw a
et multitude of peple, and hadde
rthe of hem, and heelide the sike men
ıem.

5 Sothely the euenynge maad, his
ciplis camen ni3 to him, seiynge, The
ce is desert, and the hour hath now
sid; leeue thou the cumpanyes of
le, that thei, goynge in to castels,
ge meetis to hem.

6 Forsothe Jhesus seide to hem, Thei
nat neede to go; 3eue 3e to hem
to ete.

7 Thei answeriden, We han nat here,
but fiue looues and two fishis.

8 The whiche seith to hem, Brynge
hem hidir to me.

9 And when he hadde comaundid the
mpanye for to sitte to mete on hay,
e looues and two fishis taken, he by-
lynge in to heuen, blesside, and brak,
3aue to his disciplis; sothely the
ciplis 3auen to the cumpanyes.

10 And alle eeten, and weren fulfillid.
l thei token the relifis of broken
etis, twelue cofyns ful.

11 Forsothe the noumbre of men etynge
fyue thousand of men, out taken
ımen and litel children.

12 And anon Jhesus compellide† the

8 And she beinge informed of her mother before, sayde, Geve me here Jhon Baptistes heed in a platter.

9 And the kynge sorowed, neverthelesse for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her.

10 And sent, and behedded Jhon in the preson.

11 And his heed was brought in a platter, and geven to the damsell, and she brought it to her mother.

12 And his disciples cam and toke vp his body, and buryed it; and went and tolde Jesus.

13 When Jesus had herde that, he departed thence by shippe, into a desert place out of the way. And when the people had herde therof, they folowed him afote out of there cites.

14 And Jesus went forth, and sawe moche people, and his herte dyde melte vppon them, and he healed off them those that were sicke.

15 When even was come, his disciples cam to him, saynge, This ys a deserte place, and the daye is spent; let the people departe, that they maye go in to the tounes, and bey them vytaylles.

16 But Jesus sayde vnto them, They have no neade to go awaye; geve ye them to eate.

17 Then sayde they vnto him, We have here but .v. loves and two fysshes.

18 He saide, Bringe them hydther to me.

19 And he comaunded the people to syt downe on the grasse, and toke the .v. loves and the .ij. fysshes, and loked vp to heven, and blessed, and brake, and gave the loves to his disciples; and the disciples gave them to the people.

20 And they all ate, and wer suffised. And they gadered vp of the gobbetes thatt remained, xij basketes full.

21 They that ate were in nombre about v. M. men, besyde wemen and children.

22 And strayght way Jesus made his

leorning-cnihtas on scyp ástígan, an
tofóran him faran ofer ðone múþan, c
ðæt he ða menegu forléte.

23 And ðá he hig forlæten hæfde, l
eode on ðone múnt, and hyne ðær án
gebæd. Sóþlice ðá hyt æfen wæs, l
wæs ána ðær.

24 Witodlice wæs ðæt scyp of ða
ýþum totorfod, forðam ðe hyt wæ
strang wind.

25 Ðá com se Hælend embe ðone feor
an han-créd to him, ofer ða sæ gan
ende.

26 Ðá hí gesáwon ðæt, hí wurdon g
dréfede; and for ðam ege clypodon, a
cwædon ðus, Sóþlice hyt ys scinlác.

27 Ðá spræc se Hælend, and cwæ
Habbaþ geleafan, ic hyt eom; nellen
eow ondrædan.

28 Ðá andswarode him Petrus a
cwæþ, Drihten, gyf ðú hyt eart, hát m
cuman to ðé ofer ðás wæteru.

29 Ðá cwæþ he, Cum to me. Ðá eo
Petrus of ðam scype, ofer ðæt wæt
ðæt he to ðam Hælende come.

30 Ðá he geseah ðone strangan wi
he him ondréd; ðá he wearþ gedofe
he cwæþ, Drihten, gedó me hálne.

31 And ðá hrædlíce† . . . . .
. . . . . he gefénge hyne, a
ðus cwæþ, Lá lytles geleafan, hwi twý
edest ðú?

32 And ðá hí wæron on ðam scy
geswác se wind.

33 Sóþlice ða, ðe on ðam scype wær
comon, and to him gebædon, and ð
cwædon, Sóþlice, ðú eart Godes sunu.

34 And ðá hig ofer-segelodon, hí com
on ðæt land Genesareth.

35 And ðá ðæt folc hyne gecneow,
sendon geond eall ðæt land; and brol
on to him ealle untrume.

36 And hyne bædon, ðæt hig hú
þinga his reafes fæd æt-hrinon; a
swá hwylce his æthrinon wurdon hále

ciplis for to go vp in to a boot, and bifore hym ouer the see, til that he e the cumpanyes.
And the cumpanyes left, he steiȝide in to an hill aloone for to preye. hely the euenyng maad, he was there one.
Sothely the boot in the mydil see throwen with wawis, forsothe the id was contrarie.
But in the fourthe wakyng of the , he came to hem walkynge aboue see.
And thei, seeynge hym walkynge ue the see, weren distourblid, seye, For it is a fantum; and for drede cryeden.
And anoon Jhesus spac to hem, inge, Haue ȝe trust, I am; nyl ȝe ede.
Sothely Petre answerynge seide, d, ȝif thou art, comaunde me to cume hee vpon the watris.
And he seith, Cume thou. And re goynge doun fro the bote, walkide the wateris for to cume to Jhesu.
Trewly he, seeynge a strong wynde, aferde; and whan he bygan for to drenchid, he cryede, seyinge, Lord, ȝe me saaf.
And anoon Jhesus, holdynge forth hond, cauȝte hym, and seith to hym, ou of litil feith, whi hast thou doutid?
And whenne he hadde stied vp in he boot, the wynde cesside.
Sothely thei, that weren in the t, camen, and worshipiden hym, seye, Veryly, thou art Goddis sone.
And whenne he had passide ouer see, thei camen in to the lond of nesar.
And whenne men of that place lden knowen hym, thei senten into that cuntree; and thei offriden to n al hauynge yuel.
And thei preyiden hym, that thei lden touche ether the hem of the thing of hym; and who euer touchen ben maad saaf.

desciples enter into a shippe, and to goo over before him, whill he sent the peple a way.
23 And as sone as he had sent the peple a way, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym silf alone.
24 And the shippe was in the middes of the see, and was toost with waves, for it was a contrary wynde.
25 In the fourthe watche of the night, Jesus cam vnto them walkynge on the see.
26 And when hys disciples sawe him walkynge on the see, they were amased, sayinge, It is some spirite; and cryed out for feare.
27 And streyght waye Jesus spake vnto them, saynge, Be of good cheare, it is Y; be not a frayed.
28 Peter answered and sayde, Master, and thou be he, bidde me come vnto the on the water.
29 And he sayde, Come. And when Peter was come doune out of the shyppe, he walked on the water to go to Jesus.
30 But, when he sawe a myghty winde, he was afrayed; and as he began to synke, he cryed, sayinge, Master, save me.
31 And immediatly Jesus stretched forth his honde, and caught him, and saide to hym, O thou of lytell fayth, wherfore diddest thou dout?
32 And as soone as they were come in to the shippe, the winde ceassed.
33 Then they, that were in the shyppe, cam, and worshypped him, sayinge, Of a truth, thou arte the sonne off God.
34 And when they were come over, they went in to the londe of Genazareth.

35 And when the men of that place had knowledge of him, they sent out in to all that countre rounde about; and brought vnto him all that were sicke.
36 And besought him, that they myght touche the border of hys vesture only; and as many as touched hytt were made safe.

Chap. XV.† 1 Đá comon to him fra
Hierusalem ða bóceras and Fariseisc
and cwǽdon,
2 Hwí forgýmaþ ðíne leorning-cniht
úre yldrena lage? ne þweaþ hí hy
handa, ðonne hig mete þicgeaþ.

3 Đá andsworode he him and [cwæþ,
Hwí forgýme ge Godes bebod for eow
lage?

4 Witodlíce God cwæþ, Wurþa ðín
fæder and módor, and se ðe wyrigþ h
fæder and módor, swelte se deaþe.

5 Sóþlíce ge cweðaþ, Swá hwylc sw
segþ hys fæder and méder, Swá hwy
lác swá of me is, fremaþ ðé;
6 And ne weorþiaþ fæder and módo
and ge for náht dydon Godes bebod f
eowre lage.

7 Lá licceteras, wel be eow wítego
Isaias, se wítega, đá he cwæþ,
8 Đis folc me mid welerum weorþaþ,
. . . . and hyra heorte is feorr fram me

9 Bútan intingan hig me wurþiaþ, a
lǽraþ manna lára.

10 And he đá, ðam menegum togæde
geclypedum, ðus cwæþ, Gehýraþ, a
ongytaþ.
11 Ne besmít ðone mann, ðæt on h
múþ gǽþ; ac hyne besmít, ðæt of h
múþe gǽþ.

12 Đá genealǽhton hys leorning-cnil
as and cwǽdon, Wást ðú, ðæt ða Fa
iseiscean synt gedrêfede, ðisum wur
gehýredum?
13 Đá andswarode he him, Æ'lc plan
ung, ðe mín heofenlíca fæder ne plan
ode, byþ áwurtwalod.

14 Lǽtaþ hí; hig synt blínde, a
blíndra látteowas. Se blínda gyf
blíndne lǽt, hig feallaþ begen on ǽn
pytt.
15 Đá andswarode him Petrus†. .
Árece us ðis bigspell.

HAP. XV. 1 Thanne scribis and risees camen niȝ to hym fro Jerusa-
seyinge,
Whi thi disciplis ouerpassen† the icioun̄s† of elder men? for thei nen nat hondis, whenne thei eten d.
Sothely he answerynge seith to hem, whi and ȝe breken the maunde-t of God for ȝoure tradicioun?
For whi God seide, Honoure thi fadir thi modir, and he that cursith fadir odir, dye he by deth.
But ȝe seyn, Who euere shal saye to or modir, What euere ȝifte is of it shal profite to thee;
and he hath not worshipid his fadir odir; and ȝe han made the maunde-of God voide† for ȝoure tradicioun.
pocritis, Ysay, the prophete, pro-ede wel of ȝou, seyinge,
his peple honoureth me with lippis, the her herte is fer fro me;
rewly thei worshipen me with outen techynge the doctrines and ndements of men.
And the cumpanyes of peple clepid dre to hym, he seide to hem, Heere nd vnderstonde.
Nat that thing that entrith in to nouth, defoulith a man; but that that cummeth forth fro the mouth, lith a man.
Thanne his disciplis cummynge niȝ n to hym, Wost thou, that, this herd, Pharisees ben sclaundrid?
And he answerynge seith, Euery ynge, the whiche my fadir of heuen nat plantid, shal be drawen vp by oote.
Suffre ȝe hem; thei ben blynde, ederis of blynde men. Sothely ȝif nd man ȝeue ledynge to a blynd bothe fallen doun in to the diche.
Forsothe Petre answerynge saide to Expoun to vs this parable.

CHAP. XV. 1 Then cam to Jesus scrybes and Pharises from Jerusalem, sayinge,
2 Why do thy disciples transgresse the tradicions of the seniours? for they wesshe not there hondes, when they eate breed.
3 He answered and sayde vnto them, Why do ye also transgresse the commaundment of God thorowe youre tradicions?
4 For God commaunded, sayinge, Honoure thy father and moder, and he that speaketh evyll ayeynst hys father or mother, shall suffer deeth.
5 But ye saie, Every man shall saie to his father or mother, Whatsoever thyng I offer, that same doeth profyt the;
6 And so shal he not honoure hys father and mother; and thus have ye made that the commaundment of God is with out effecte through youre tradicions.
7 Ypocrites, wel prophesied off you, Esay, sayinge,
8 This people draweth nie vnto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me;
9 But in vaine thei worshippe me, teachinge doctrine which is nothing but mens precepts,
10 And he called the people vnto him, and saide to them, Heare, and vnderstonde.
11 That which goeth in to the mougth, defyleth not a man; but that which commeth out of the mougth, defyleth the man.
12 Then cam his disciples and sayde vnto hym, Perceavest thou, howe that the Pharyses are offended, hearinge thys saynge?
13 He answered and sayde, All plantes, which my hevenly father hath nott planted, shalbe plucked vppe by the rotes.
14 Lett them alone; they be the blynde ledders of the blynde. If the blynde leede the blinde, boothe shall fall in to the dyche.
15 Then answered Peter and sayd to him, Declare vnto vs thys parable.

16 Đá andswarode he him, And sy
ge gyt bútan andgyte?
17 Ne ongyte ge, đæt eall đæt on đo
múþ gæþ, gæþ on đa wambe, and byþ
forþgang ásend?

18 Sóþlíce đa þing đe of đam mú
gáþ, cumaþ of đære heortan, and
besmítaþ đone mann.
19 Of đære heortan cumaþ yfle geþa
as, mann-slyhtas, unriht-hæmedu, f
ligru, stala,† lease gewitnyssa, tálli
word.
20 Đis synt đa þing đe đone ma
besmítaþ; ne besmít đone mann, đe
he unþwogenum handum ete.†

21 And đá férde se Hælend đanon,
Tyrisce and Sidonisce endas.
22 And efne! đá of đam Chananéiscu
gemærum clypode sum wíf, and cwa
Drihten, Dauides sunu, gemiltsa m
mín dóhtor ys yfle mid deofle gedréht

23 Đá ne ge-andswarode he hyre.
genealæhton hys leorning-cnihtas
him to cwædon, Forlæt hig, forđam
clypaþ æfter us.
24 Đá andswarode he, Ne eom ic áse
búton to đam sceapun đe forwurdon
Israhela húse.
25 Đá com heo, and hig to him geb
and đus cwæþ, Drihten, gefylst me.
26 Đá cwæþ he, Nys hit ná gód
man nime bearna hláf, and húnd
worpe.
27 Đá cwæþ heo, Drihten, đæt
sóþ; witodlice đa hwelpas etaþ of đ
crumum, đe of hyra hláforda beo
feallaþ.
28 Đá andswarode Drihten hyre, E
đú wíf, mycel ys đín geleafa; gewu
đé, ealswá đú wylle. And đá of đ
tíde wæs hyre dóhtor hál geworden.

29 Đá se Hælend đanon férde, ef
com wiđ đa Galileiscean sæ. And á
on đone múnt, and đær sæt.

30 Đá genealæhton him to my
menegu, mid him hæbbende ma

And he seide, 3it and 3e ben with-
vnderstondyng?
Wher 3e vnderstonde nat, that al
g that entrith in to the mouth, goth
:o the wombe, and is sent out in to
goyng awey?
But tho thingis that cummen forth
the mouth, gon out of the herte, and
thingus defoulen a man.
For of the herte gon out yuel
13tis, mansleayngis, auoutries, forni-
ouns, theftis, fals witnessis, blas-
yes.
These thingis it ben that defoulen
an; sothely for to ete with hondis
ashen, defouleth not a man.

And Jhesus gon out fro thennys,
te into parties of Tyre and Sidon.
And loo! a womman of Canane
out of the costis, cryede, seyinge to
, Lord, the son of Dauid, haue
eye on me; my dou3ter is yuel tra-
id of a deuyl.

The whiche answerid nat to hir o
d. And his disciplis cummynge to
eden hym, seyinge, Leeue thou hire,
she crieth after vs.
Forsothe he answerynge seith, I am
sent, no but to the sheep of the hous
rael that perishiden.
Bot she came, and wirshipide hym,
nge, Lord, help me.
The whiche answerynge seith, It is
good for to take the breed of sonys,
sende to houndis.
And she seide, 3he, Lord; forwhi
the litel whelpis eten of the crum-
, that fallen doun fro the bord of
lordis.
Thanne Jhesus answeringe seith to
O! thou womman, thi feith is grete;
it don to thee, as thou wolt. And
dou3ter was heelid fro that hour.

And whenne Jhesus hadde passide
nes, he came bisidis the see of Gali-
And he steiynge in to an hyl, sat
e.
And many cumpanyes camen ni3 to
, hauynge with hem doumbe men

16 Then sayde Jesus, Are ye yett with
outen vnderstondinge?
17 Perceave ye not, that whatsoever
goeth in at the mouth, descendeth doune
in to the bely, and ys cast out in to the
draught?
18 Butt those thinges which procede
out of the mought, come from the herte,
and they dyffyle a man.
19 For out of the herte come evyll
thoughtes, murder, breakyng of wed-
locke, whordom, theefte, falce witnes-
berynge, blasphemy.
20 These are the thinges which defyle
a man; but to eate with vnwesshen
hondes, defyleth nott a man.

21 And Jesus went thence, and de-
parted in to the costes of Tire and Sidon.
22 And beholde! a woman which was
a Cananyte cam out of the same coostes,
and cryed vnto him, saynge, Have mercy
on me, Lorde, the sonne off Dauid; my
doughter is pytiously vexed with a
devyll.
23 And he gave her never a worde to
answer. Then cam to him his disciples
and besought him, sayinge, Sende her
awaye, for she foloeth vs cryinge.
24 He answered and sayde, I am not
sent, but vnto the loost shepe of the
housse of Israhel.
25 Then she cam, and worshypped
him, sayinge, Master, sucker me.
26 He answered and saide, It is not
good to take the childrens breed, and to
cast it to whelpes.
27 She answered and saide, It is
truthe; neverthe lesse the whelppes eate
of the crommes, which fall from there
masters table.
28 Then Jesus answered and sayde vnto
her, O! woman, greate ys thy fayth;
be hit to the, even as thou desyrest.
And her doughter was made whole even
at that same tyme.
29 Then Jesus went awaye from thence,
and cam nye vnto the see of Galyle.
And went vppe in to a mountayne, and
sat doune there.
30 And moche people cam vnto hym,
havinge with them halt, blinde, domne,

healte and blinde, and wanhâle, an
manega ôdre; and âlédon to hys fótum
and he gehælde ða,

31 Swâ ðæt ða mænegu wundredon
geseonde dumbe sprecende, healte gang
ende, blinde geseonde; and hig mærs
odon Israhela God.†

32 Ðâ cwæþ se Hælend, togædere g
clypedum his leorning-cnihtum, Diss
menegu ic gemiltsige, forðam hig þr
dagas mid me wunodon, and hig nabb
aþ hwæt hig eton; and ic hig nel
fæstende forlætan, ðe-læs hig on weg
geteorian.

33 Ðâ cwædon hys leorning-cnihta
Hwar nime we swâ fela hlâfa on ð
wêstene, ðæt we gefyllan swâ myce
mænegu?

34 Ðâ cwæþ he, Hû fela hlâfa hæbb
ge? Ðâ cwædon hig, Seofon, and feaw
fixa.

35 And he bebead ða ðæt seo menegu
sæte ofer ðære eorþan.

36 And he nam ða ða seofon hlâfa
and ða fixas, and bræc, and sealde h
leorning-cnihtum; and hig sealdon ða
folce.

37 And hig æton ealle, and wæro
gefyllede, and ðæt toláfe wæs of ðam g
brote, hig námon seofon wilian fulle.

38 Witodlice ða ðær æton wæron fe
wer þúsend manna, bútan cildum a
wifum.

39 And he forlet ða ða menegu, a
eode on scyp, and com on ða end
Magedon.

Chap. XVI.† 1 And ða genealæht
him to Farisei and Saducei and hy
costodon, and bædon ðæt he him sw
tácen of heofone ætýwde.

2 Ða andswarode he him and cwæ
On æfen ge cweðaþ, To morgen hyt l
smylte weder, ðes heofon ys read;

3 And on morgen ge cweðaþ, To d

d crokid, feble and blynde, and many
ir; and castiden hem doun at his
t. And he helide hem,
1 So that the cumpanyes wondriden,
ynge doumbe men spekynge, and
kid goynge, blynd men seeynge; and
i magnyfieden God of Yrael.

2 Sothely Jhesus, his disciplis gedered
gider, seide, I haue rewthe of the
npany of peple, for now the thridde
thei dwellen still with me, and thei
not thing whiche thei shulen ete;
Y wole nat leeue hem fastynge, lest
i failen in the weye.
3 And the disciplis seyen to hym,
erfore wherof so many loouys to vs
desert, that we fulfille so grete a
npanye of peple?
4 And Jhesus seith to hem, Hou
ny loouys han 3ee? And thei seiden,
iene, and a few smalle fishis.
5 And he comaundide to the cumpany,
t thei shulde sitt to the mete vpon
erthe.
6 And he takynge seuen looues, and
is, and doynge thonkyngis, brak, and
e to his disciplis; and disciplis 3auen
he peple.
7 And alle eten, and weren fulfillid,
thei token that that was ouer of
rues, seuene lepis fulle.
8 Forsothe thei that eten weren foure
usand of men, with outen litil chil-
n and wemmen.
9 And, the cumpanye of peple laft,
stiede vp in to a boot, and cam into
coostis of Magedan.

Chap. XVI. 1 And Pharisees and
uceis temptynge him camen nig to
n, and preiden hym for to shewe to
n a tokene fro heuene.
2 And he answerynge seith to hem,
eeuenynge maad, 3e seien, It shal
leer, for the heuene is lijk to reed;

3 And the morwe, To day tempest, for

maymed, and other many; and cast them doune at Jesus fete. And he healed them,

31 In so moche that the people wondred, to se the domne speake, the maymed whole, the halt to go, and the blinde to se; and they glorifyed the God of Israhel.

32 Jhesus called his disciples to him, and saide, I have compassion on the people, because they have contynued with me nowe iij dayes, and have nothinge to eate; and I wyll not let them departe fastinge, leste they perisshe in the waye.

33 And his disciples sayd vnto him, Whence shuld we get so moche breed in the wyldernes, as shulde suffyse so greate a multitude?

34 And Jesus sayde vnto them, Howe many loves have ye? And they seyde, Seven, and a feawe fysshes.

35 And he commaunded the people, to syt doune on the grounde.

36 And toke the seven loves, and the fysshes, and gave thankes, and brake them, and gave to hys disciples; and his disciples gave them to the people.

37 And they all ate, and were suffysed, and they toke vppe of the broken meate that was lefte, vij basketes full.

38 They that ate were iiij M. men, besyde wemen and chyldren.

39 And he sent awaye the people, and toke shyppe, and cam in to the parties of Magdala.

Chap. XVI. 1 Then cam to hym the Pharises with the Saduces also and dyd tempte hym, desyringe that he wold shewe them some signe from heven.

2 He answered and sayde vnto them, Att even, ye saye, We shall have fayre wedder, and that because the skye ys reed;

3 In the morninge ye saye, To daye

hyt byþ hreoh weder, ðeos lyft scín
unwederlice. Nú cunne ge tocnáwa
heofones híw, witodlice ge ne mágo
witan ðæra tída tácnu.

4 Seo yfele cneoryss and unryht-hæfn
ende tácen sécþ ; and hyre ne by
geseald, búton Ionas tácen, ðæs witega
And, him forlætenum, he férde.

5 And ðá his leorning-cnihtas com
ofer ðone múþan, hig forgéton ðæt h
hláfas námon.
6 And ðá sæde he, Gýmaþ, and war
iaþ fram ðam beorman Fariseorum a
Saduceorum.
7 Ðá þohton hig betwux him, a
cwædon, Námon we hláfas mid us ?

8 Ðá se Hælend wiste hyra geþanc
he cwæþ to him, Hwæt þence ge betw
eow lytles geleafan, ðæt ge hláfas nab
aþ ?
9 Ne understande ge gyt, ne ge
geþenceaþ ðæra fíf hláfa and fíf þúse
manna, and hú fela wyligena ge námo

10 Ne ðæra seofon hláfa and feow
þúsend manna, and hú fela wyligena
námon ?
11 Hwí ne ongyte ge gyt, ðæt ic
sæde be hláfe, Warniaþ fram ðam beor
an Fariseorum and Saduceorum ?

12 Ðá ongéton hig, ðæt he ne sæ
warniaþ fram hláfa beorman, ac fr
láre Fariseorum and Saduceorum.†

13 Witodlice ðá com se Hælend on
dælas Cesareæ Philippi, and áhsode h
leorning-cnihtas, Hwæne secgeaþ me
ðæt sý mannes sunu ?

14 Ðá cwædon hig, Sume Iohann
ðone Fulluhtere ; sume Heliam ; su
Hieremiam, oððe án ðæra witegena.†
15 Ðá sæde he, Hwæt secge ge ðæt
sí ?
16 Ðá andswarode him Petrus, Ðú e
ðæs lyfigendes Godes sunu.

17 Ðá andswarode him se Hæle

euen shyneth heuy.† Therfore ȝe han nowe to deme wisely the face of heuen, ut ȝe mowen not wite the tokenys of mes.

The yuel generacioun and avowtrer kith a tokne; and a tokene shal nat ȝouen to it, no but the tokne of nas, the prophete. And, hem forsaken, wente awey.

And whenne his disciplis camen ouer e see, thei forȝaten for to take loouys.

The whiche seide to hem, Beholde ȝe, d beth war of the sourdowȝ of Phari-es and Saducees.

And thei thouȝten amonge hem, sei-ge, For we han nat taken loouys.

Forsothe Jhesus witynge seide to m, What thenken ȝe amonge ȝou of l feith, for ȝe han nat loouys?

ȝit ȝe vndirstonden nat, nether han nde of fyue loouys in to fyue thou-d of men, and hou many cofyns ȝe ken?

Trewly nether of seuen loouys in to r thousand of men, and hou many is ȝee token?

Whi vndirstonden ȝe nat, for I seide to ȝou of breed, Be ȝe war of sour-wȝ of Pharisees and of Saducees?

Thanne thei vnderstoden, that he le nat to be war of sourdowȝ of uys, bote of the techynge of Pharisees l Saducees.

Sothely Jhesus came in to the ties of Cesarie of Philip, and axide disciplis, seyinge, Whom seyn men ȝen mannes sone?

And thei seiden, Summe Joon Bap-; other forsothe Hely; but other emye, or oon of the prophetis.

Jhesus seith to hem, Sothely whom n ȝe me to be?

Symon Petre answerynge seide, Thou Crist, the sone of God lyuynge.

Forsothe Jhesus answerynge seide shalbe foule wedder, and that because the skye ys troubbelous and reed. O ye ypocrytes, ye can discerne the fassion of the skye, and can ye not discerne the sygnes of the tymes?

4 The frowarde nacion and advoutrous seketh a sygne; there shall nonother sygne be geven vnto them, but the sygne off the prophet Jonas. So lefte he them, and departed.

5 And when his disciples were come to the other side of the water, they had forgotten to take breed with them.

6 Then Jesus sayd vnto them, Take hede, and beware of the leven of the Pharises and of the Saduces.

7 They thought a monge them selves, sayinge, We have brought no breed with vs.

8 When Jesus vnderstode that, he sayd vnto them, O ye of lytell fayth, why are youre mindes cumbred because ye have brought no breed?

9 Do ye not yet perceave, nether remember those v lovesse when there were v M. men, and howe many baskettes toke ye vp?

10 Nether the vij loves when there were iv M. and howe many baskettes toke ye vppe?

11 Why perceave ye not then, that Y spake not vnto you of breed when I sayde, Beware off the leven of the Pharises and of the Saduces?

12 Then vnderstode they, howe that he bad not them beware of the leven of breed, butt of the doctryne of the Pharises and of the Saduces.

13 When Jesus cam in to the coostes of the cite which is called Cesarea Philippi, he axed hys disciples, sayinge, Whom do men saye that I the sonne of man am?

14 They saide, Some saye that thou arte Jhon Baptist; some Helyas; some Jeremias, or won of the prophetes.

15 He seyde vnto them, But whom saye ye that I am?

16 Symon Peter answered and sayde, Thou arte Crist, the sonne of the livynge God.

17 And Jesus answered and sayde to

Eadig eart đú, Simon culfran bearn
forđam hit đé ne onwreah flæsc ne blód
ac mín fæder đe on heofenum ys.

18 And ic secge đé, đæt đú eart Petrus
and ofer đisne stán ic timbrige mín
cyricean, and helle gatu ne mágon ongé
đa.
19 And đé ic sylle heofona ríces cægia
and swá hwæt swá đú ofer eorþan ge
bindst, đæt byþ on heofonum gebúnden
and swá hwæt swá đú unbindst ofe
eorþan, đæt byþ unbúnden on heofonum

20 Đá bebead se Hælend hys leorning
cnihtum, đæt hig nánum menn ne sædo
đæt he wære Hælend Crist.
21 Syđđan he ongan swútelian hy
leorning-cnihtum, đæt he wolde faran t
Hierusalem, and fela þinga þolian fra
yldrum, and bócerum, and ealdor-mar
num đæra sacerda; and beon ofslege
and đý þryddan dæge árísan.

22 And đá genam Petrus hyne on-sun
dron, and cwæþ to him, Drihten, n
gewurđe đæt.

23 Đá beseah he hyne, and cwæþ t
Petre, Gang bæftan me, Satanas; wiđe
ræde đú eart me; forđam đú nást đ
þing đe synd Godes, ac đa đe syn
manna.†
24 Đá sæde se Hælend hys leorning
cnihtum, Gyf hwá wylle fyligean m
wiđsace hyne sylfne, and nyme hys ród
and me fylige;
25 Sóþlice se đe wyle hys sáwle há
gedón, he hig forspilþ; and se đe wy
hig for me forspyllan, se hig fint.

26 Hwæt fremaþ ænegum menn, đe
he ealne middan-eard gestrýne, gyf h
hys sáwle forwyrd þolaþ? ođđe hwy
gewrixl sylþ se mann for hys sáwle?

27 Witodlice mannes sunu ys to cum
enne on hys fæder wuldre, mid hy
englum, and đonne ágylt æghwylcum b
hys ágenum weorce.†
28 Sóþlice ic secge eow, sume synt hé
standende, đe deaþ ne onbyrigeaþ, ä

hym, Blessid art thou, Symon Bar-
a ;† for flesh and blood shewide nat
thee, but my fadir that is in heuenes.

3 And Y seye to thee, for thou art
re, and vpon this stoon I shal bilde
churche, and the ȝatis of helle shulen
han miȝt† aȝeins it.

9 And to thee I shal ȝeue the keies
the kyngdam of heuenes ; and what
r thou shalt bynde vpon erthe, shal
bounden and in heuenes ; and what
r thou shalt vnbynde vpon erthe, shal
vnbounden and in heuenes.

0 Thanne he comaundide to his dis-
lis, that thei shulden seie to no man,
t he was Crist.

1 Fro that tyme Jhesus bygan for to
we to his disciplis, that it byhouith
n to go to Jerusalem, and suffre
ny thingus of the eldris, and scribis,
l princis of prestis ; and be sleyn, and
thridde day ryse vp aȝein.

2 And Petre, takynge hym to, began
to blame hym, seyinge, Fer be it fro
e, Lord ; this thing shal not be to
e.

3 The whiche, turnyd, seide to Petre,
thanas, go after me; thou art sclaundre
me ; for thou sauerist nat† tho thingis
t ben of God, but tho thingis that
n of men.

4 Thanne Jhesus seide to his disciplis,
eny man wole cume after me, denye
hym self, and take his crosse, and
e me ;

5 For he that wole make his soule
af,† shal lese it ; forsothe he that shal
e his soule† for me, shal fynde it.

6 Sothely what profitith it to a man,
he wynne al the world, trewly he
ffre peyrynge of his soule? or what
aungynge shal a man ȝeue for his
ule?

7 For mannes sone is to come in
orie of his fadir, with his angelis, and
anne he shal ȝelde to euery man aftir
s workis.

8 Treuly I seie to ȝou, there ben
mme of *men* stondynge heer, the

him, Happy arte thou, Simon the sonne
of Jonas ; for fleshe and bloud have
nott opened vnto the that, butt my father
which is in heven.

18 And I saye also vnto the, that thou
arte Peter, and apon this roocke I wyll
bylde my congregacion, and the gates
off hell shall nott prevayle a geynst it.

19 And I wyll geve vnto the the keyes
of the kyngdom of heven ; and whatso-
ever thou byndest vppon erth, yt shall be
bounde in heven ; and whatsoever thou
lowsest on erthe, yt shalbe lowsed in
heven.

20 Then he charged his disciples, that
they shulde tell no man, that he was
Jesus Christ.

21 From that tyme forth Jesus began
to shewe vnto hys disciples, howe that
he must go vnto Jerusalem, and suffer
many thinges of the seniores, and of the
hye prestes, and of the scribes ; and
must be killed, and ryse agayne the
thirde daye.

22 Peter toke him a side, and began
to rebuke hym, sayinge, Master, favor
thy sylfe; this shall not come vnto the.

23 Then tourned he aboute, and sayde
vnto Peter, Go after me, Satan ; thou
offendest me ; because thou perceavest
nott godly thynges, but worldly thinges.

24 Jesus then sayde to hys disciples,
Yf eny man wyll folowe me, leet hym
forsayke hym sylfe, and take hys crosse,
and folowe me ;

25 For who soever wyll save hys lyfe,
shall loose yt ; and whosoever shall loose
hys lyfe for my sake, shall fynde yt.

26 Whatt shall hit proffet a man, yf he
shulde wyn all the whoole worlde. so he
loose hys owne soule? or els what shall
a man geve to redeme hys soule agayne
with all?

27 For the sonne off man shall come
in the glory of hys father, with hys
angels, and then shall he rewarde every
man accordinge to hys dedes.

28 Verely I saye vnto you, some there
be a monge them that here stonde,

hig geseon mannes sunu cumendne o
hys fæder rice.

Chap. XVII. 1 And æfter six dagu
nam se Hælend Petrum, and Iacobum
and Iohannem, hys bróðor, and lædd
hig on-sundron on énne healne múnt,
2 And he wæs gehíwod beforan him
And his ansýn scean swá swá sunne
and hys reaf wæron swá hwíte sw
snáw.
3 And efne! ðá ætýwde Moyses an
Helias, mid him sprecende.

4 Ðá cwæþ Petrus to him, Drihten, gó
ys us hér to beonne. Gyf ðú wylt, uto
wyrcean hér þreo eardung-stówa; ð
áne, Moyse áne, and Helie áne.

5 Him ðá gyt sprecendum, and sóþlice
ðá beorht wolcn hig ofersceaþ; and ð
efne! com stefn of ðam wolcne, and cwæ
Hér ys mín leofa sunu, on ðam me wel
gelícaþ; gehýraþ hyne.
6 And ðá hig ðis gehýrdon hys leorn
ing-cnihtas, hig feollon on hyra ansýn
and hym swýðe ondrédon.
7 He genealæhte ðá, and hig æt-hrá
and him to cwæþ, Árisaþ, and ne on
drǽdaþ eow.
8 Ðá hig hyra eagan upp-áhófon, n
gesáwon hig nænne, búton done Hælen
sylfne.
9 And ðá hig of ðam múnte eodon, s
Hælend hym bebead, and ðus cwæ
Nánum menn ne secgean ge ðis, æ
mannes sunu of deaþe árise.†

10 And ðá áxodon hys leorning-cnihta
hyne, Hwæt secgeaþ ða bóceras, ðæt ge
byrige ærest cuman Heliam?
11 Ðá andswarode he hym, Witodlíc
Helias ys toweard, and he ge-edniwa
calle þing.
12 Sóþlice ic eow secge, ðæt Helia
com, and hig hyne ne geencowon, ac hi
dydon ymbe hyne, swá hwæt swá hi
woldon; and swá ys mannes sunu ea
fram him to þrówigenne.

iche shul nat taaste deth, til thei
n mannys sone cummynge in his
ngdom.

Chap. XVII. 1 And after sexe
yes Jhesus toke Petre, and Jamys,
l Joon, his brother, and ledde hem
rdis in to an hiȝ hill,
2 And was transfigured† bifore hem.
d his face schoon as the sunne; for-
he his clothis were maad white as
ow.
And lo! Moyses and Helye apperiden
hem, spekynge with hym.

3 Sothely Petre answerynge seid to
esu, Lord, it is good vs to be here.
thou wolt, make we here three taber-
clis; to thee oon, to Moyses oon, and
n to Helie.
4 Ȝit hym spekynge, loo! a liȝty cloude
adewid hem; and loo! a vois of the
ude, seyinge, This is my derworth
ne, in whom I haue wel pleside to
; heere ȝe hym.
5 And the disciplis, heerynge, fellen
un in to her facis, and dredden gretely.

6 And Jhesus came niȝ, and touchide
m, and seide to hem, Ris vp, nyl ȝe
eede.
7 Forsothe thei, rysynge vp her eiȝen,
wen no man, no but Jhesus aloon.

8 And, hem cummynge doun fro the
ounteyn, Jhesus comaundide hem,
yinge, Saie ȝe to no man the visioun,
mannes sone ryse aȝein fro dead.

9 And his disciplis axiden hym, sey-
ge, What therfore seyn scribis, that it
houeth Hely first come?
10 And he answerynge seith to hem,
orsothe Hely is to come, and he shal
store alle thingis.
11 Treuly Y seye to ȝou, that Hely is
w comen, and thei knewen hym nat,
t thei diden in hym, what euere thingis
ei wolden; so and mannys sone is to
ffre of hem.

whych shall nott taste of deeth, tyll
they shall have sene the sonne of man
come in hys kyngdome.

Chap. XVII. 1 And affer vj dayes
Jhesus toke Peter, and James, and Jhon,
hys brother, and brought them vppe
into an hye mountayne out of the waye,
2 And was transfygured before them.
And hys face dyd shyne as the sun; and
hys clothes were as whyte as the light.

3 And beholde! there appered vnto
them Moses and Helyas, talkinge with
him.
4 Then answered Peter and sayde to
Jesus, Master, here is good beinge for
vs. Yff thou wylt, leet vs make here iij
tabernacles; won for the, and won for
Moses, and won for Helyas.
5 Whyll he yet spake, beholde! a bright
cloude shadowed them; and lo! a voice
out of the cloude sayde, This is my deare
sonne, in whon I delite; heare hym.

6 And when the disciples herde that,
they fell flatt on there faces, and were
soore afrayed.
7 And Jesus cam, and touched them,
and sayde, Aryse, and be not a frayed.

8 Then lyfte they vppe their eyes, and
sawe no man, but Jesus only.

9 And as they cam doune from the
mountayne, he charged them, sayinge,
Se that ye shewe thys vysion to no man,
tyll the sonne of man be rysen ageyne
from deeth.
10 And hys disciples axed off him,
sayinge, Why then saye the scribes, that
Helias muste fyrst come?
11 Jesus answered and sayd vnto them,
Helias shall fyrst come, and restore all
thynges.
12 And I saye vnto you, that Helias
ys come alredy, and they knewe hym
nott, butt have done vnto him, whatso-
ever they lusted; in lyke wyse shall also
the sonne of man suffre of them.

13 Đâ ongêton hys leorning-cnihtas đæt he hyt sæde be Iohanne đam Full-uhtere.†

14 And đâ he com to đære menegu him to genealæhte sum mann, gebîgedum cneowum toföran him, and cwæþ,

15 Drihten, gemiltsa mînum suna, forđ-am đe he ys fylle-seoc, and yfel þolaþ, oft he fylþ on fŷr, and gelômlice on wæter.

16 And ic brohte hyne to đînum leorn-ing-cnihtum, and hig ne mihton hyne gehælan.

17 Đâ andswarode he him, Ealâ ge ungeleaffulle and þwyre cneores; hû lange beo ic mid eow? hû lange forbere ic eow? Bringaþ hyne to me hider.

18 And đâ þreade se Hælend hyne, and se deofol hyne forlêt; and se cnapa wæs of đære tîde gehæled.

19 Đâ genealæhton hys leorning-cnihtas him to, and him to cwædon dîglice, Hw ne myhte we hyne út-ádrîfan?

20 Đâ cwæþ he, For hyra ungeleafful nesse. Sóþlîce on eornost ic eow secge gyf ge hæfdon geleafan, swâ senepe corn, and ge cwædon to đissum múnte Far heonone, đonne férde he; and eow ne byþ ænig þing unmihtelîc;

21 Sóþlîce đis cynn ne byþ út-ádryfen būton þurh gebed and fæsten.

22 Đâ hig wunedon on Galilea, đâ cwæþ se Hælend, Mannes sunu ys tô syllenne on manna handa;

23 And hig ofsleaþ hyne, and he árîs on đam þriddan dæge. Đâ wurdon hig þearle ge-unrôtsode.

24 And đâ he com to Cafarnaum, đâ genealæhton to Petre, đa đæt gafol nám on, and đus cwædon, Eower láreow ne gylt he gafol?

25 Đâ cwæþ he, Gyse he dêþ. And đâ he com into đam húse, đâ cwæþ se Hælend, Hwæt þincþ đé, Symon? Æ hwam nimaþ cyningas gafol ođđe toll of hyra bearnum, hwæđer đe of frem edum?

26 Đâ cwæþ he, Of fremedum. Đâ

Thanne disciplis vndirstoden, that
ꝑon Baptist he hadde seid to hem.

And whanne he cam to the cum-
ꝛe of peple, a man cam to hym,
ld on knees byfore hym, seyinge,
Lord, haue mercy on my sone; for
lunatyke, and suffrith yuel, for why
tymys he fallith in to the fijr, and
ymys in to water.
And I offride hym to thi disciplis,
thei myȝten nat hele hym.

Jhesus answerynge seith, A! thou
eracioun vnbyleeful,† and weiward;
longe shal I be with ȝou? hou
ȝe shal I suffre ȝou? Brynge ȝee hym
r to me.
And Jhesus blamyde hym, and the
el wente out fro hym; and the child
elid fro that houre.
Thanne disciplis camen niȝ to Jhesu
yly, and seiden to hym, Whi miȝte
we casten hym out?
Jhesus seith to hem, For ȝoure
yleue. Treuly I seie to ȝou, ȝif ȝe
len haue feith, as a corn of seneuey,
shulen seie to this hill, Passe thou
nus, and it shal passe; and no thing
be impossible to ȝou;

Forsothe this kynde is nat cast out,
but by preyinge and fastynge.
Treuly, hem lyuynge togidre in
ilee, Jhesus seide to hem, Mannes
e is to be bitraied in to the hondis
nen;
And thei shulen slea hym, and the
idde day he shal ryse aȝein. And
i ben maad ful sory.
And whanne he came to Caphar-
ım, thei that token tribut, camen to
re, and seiden to hym, ȝoure maister
eth nat tribute?
He seith, ȝhe. And whenne
had entrid in to an house, Jhesus
ne bifore hym, seyinge, Symount,
at semeth to thee? Of whiche taken
kyngis of erthe tribut?† of her *owne*
ys, ether of alyenys?†
And he seide, Of other mennus

13 Then hys disciples perceaved, that
he spake vnto them of Jhon Baptist.

14 And when they were come to the
people, ther cam to hym a certayne
man, and kneled doune to hym, saynge,
15 Master, have mercy on my sonne;
ffor he is franticke, and ys sore vexed,
and oft tymes falleth into the fyre, and
oft into the water.
16 And I brought him to thy disciples,
and they coulde not heale him.

17 Jesus answered and sayde, O!
generacion faythles, and croked; howe
longe shall I be with you? how longe
shall Y suffre you? Bryng him hidder
to me.
18 And Jhesus rebuked the devyll, and
he cam out; and the child was healed
even that same houre.
19 Then came hys disciples secretly,
and sayde, Why could not we cast him
out?
20 Jesus sayd vnto them, Because off
youre vnbelfe. For I saye veryly vnto
you, yff ye had faythe, as a grayne off
musterd seed, ye shuld saye vnto this
mountayne, Remeve hence to yonder
place, and he shulde remeve; nether
shuld eny thynge be vnpossyble for you
to do;
21 But this kynde goeth not oute,
butt by pryer and fastynge.
22 Whill they passed the tyme in
Galile, Jesus sayde vnto them, The
sonne off man shalbe betrayed into the
hondes off men;
23 And they shall kill hym, and the
thyrd daye he shall ryse agayne. And
they sorowed greatly.
24 When they were come to Caper-
naum, they that were wont to gadre
poll money, cam to Peter, and sayde,
Doth youre master paye tribute?
25 He sayd, Ye. And when he was
come into the housse, Jesus spake fyrst
to hym, sayng, What thynkest thou Si-
mon? Of whome do the kynges off the
erth take tribute, or poll money? of
their chyldren, or of straungers?
26 Peter sayde vnto hyme, Of straungers.

cwæþ he, Eornostlice ða bearn syn
frige.

27 Ðeah-hwæðere ðæt we hí ne g
unrótsigeon, gang to ðære sǽ, and wur
ðinne angel út, and nim ðone ǽrest
fisc; and, hys múþ ge-opena, ðú fint
ǽnne weeg on him; nim ðone, and sy
for me and for ðé.

Chap. XVIII.† 1 On ðære tíde g
nealǽhton hys leorning-cnihtas to ða
Hǽlende, and cwǽdon, Hwá, wénst ð
ys yldra on heofena ríce?

2 And ðá clypode se Hǽlend ǽnn
lytling, and gesette on hyra midlen;

3 And cwæþ, Sóþlice ic secge eo
búton ge beon gecyrrede, and gewor
ene swá swá lytlingas, ne gá ge on hec
ena ríce.

4 Swá hwylc swá hyne ge-eaðmét sw
ðes lytling, se ys mára on heofena ríce

5 And swá hwylc swá ánne ðilic
lytling on mínum naman onfehþ, se o
fehþ me.

6 Sóþlice se ðe beswícþ ǽnne of ðyssu
lytlingum, ðe on me gelýfaþ, betere hi
ys ðæt án cwyrn-stán sí to hys swyr
gecnytt, and sí besenced on sǽs grúnd

7 Wá ðysum middan-gearde, þurh swí
dómas; neod ys, ðæt swýcdómas cumo
ðeah-hwæðere wá ðam menn ðe swý
dóm þurh hyne cymþ.

8 Gyf ðin hand oðþe ðín fót ðé swíca
áceorf hyne of, and áwurp fram ð
Betere ðé ys ðæt ðú gá wanhál, oð
healt, to lífe, ðonne ðú hæbbe twá han
and twegen fét and sý on éce fýr ásen

9 And gyf ðin eage ðé swícaþ, áhc
hyt út, and áwurp hyt fram ðé. Bete
ðé ys mid ánum eage on lífe to gán
ðonne ðú sí mid twám ásend on he
fýr.

ys. Jhesus seide to hym, Therfore
ys ben free.
Forsothe that we sclaundre nat
n, go thou to the see, and sende an
te, and take the ilke fishe that first
ımeth vp; and, his mouth openyd,
u shalt fynde stater;† thou takyng
geue to hem for me and for thee.

Then sayd Jesus vnto hym agane, Then are the chyldren fre.
27 Neverthelesse lest we shulde offende them, goo to the see, and cast in thyne angle, and take the fysshe that fyrst cometh vp; and, when thou hast opened his mouthe, thou shalt fynde a pece of twelve pens; that take and paye for me and the.

Chap. XVIII. 1 In that hour the
ciplis camen niȝ to Jhesus, seiynge,
o, gessist thou, is more in the kyng-
n of heuenes?
And Jhesus, clepynge to a litil child,
te hym in the mydil of hem;
And seide, I seie trewthe to ȝou, no
ȝif ȝe shulen be turnyd, and maad
litil children, ȝe shulen nat entren
o the kyngdam of heuenes.
Therfore who euere shal meeke
n as this litil child, he is more in
kyngdam of heuenes.
And he that resceyueth oon siche
in my name, resceyueth me.

Chap. XVIII. 1 The same tyme the disciples cam vnto Jesus, sayng, Who is the greatest in the kyngdom off heven?

2 Jesus called a chylde vnto hym, and set hym in the middes of them;
3 And sayd, Verely I say vnto you, except ye tourne, and become as children, ye cannot enter into the kyngdom off heven.
4 Whosoever therfore shall submit him silfe as this chylde, he is the greatest in the kyngdom of heven.
5 And whosoever receaveth suche a chylde in my name, receaveth me.

Forsothe who shal sclaundre oon of
se smale leste, that byleeuen in me,
spedith to hym that a myln stoon
assis be hanged in his neeke, and
drenchid in to the depnesse of the

6 But whosoever offend won of these lytell wons, which beleve in me, yt were better for hym that a millstone were hanged aboute his necke, and that he were drouned in the depth of the see.

Woo to the world, for sclaundris;
ıly it is neede, that sclaundris come;
heles woo to the ilk man by whom a
ıundre cometh.

7 Wo be vnto the world, because of evill occasions; hit is necessary, that evyll occasions be geven; neverthelesse woo be to that man by whom evyll occasion commeth.

Forsothe ȝif thin hond or thi foot
ıundre thee, kitt it of, and kast awey
thee. It is good to thee to entre in
lyf feble, other croked, than hauynge
o hondis or two feet to be sent in to
rlastynge fijr.

8 Wherefore yff thy honde or thy fote geve the an occasion of evyll, cut hym of, and cast hym from the. Hit is better for the to enter into lyfe halt, or maymed, rather then thou shuldeste havynge two hondes or two fete be cast into everlastyng fyre.

And ȝif thin eiȝe sclaundre thee,
le it out, and cast awey fro thee. It
good to thee with oon eiȝe to entre
to lyf, than hauynge two eiȝen to be
te in to fijr of helle.

9 And yf also thyne eye offende the, plucke him oute, and caste hym from the. It is better for the to enter into lyfe with one eye, then havyng two eyes to be cast into hell fyre.

10 Warniaþ, ðæt ge ne oferhogian ǣnn
of ðysum lytlingum ðe gelýfaþ on me.†
. . . . . .

11 Sóþlice mannes sunu com to gehǣ
anne ðæt forwearþ.
12 Hwæt ys eow geþuht? Gyf hwy
mann hæfþ hund sceapa, and him los
án of ðam, hú ne forlǣt he ða nigon an
hund nigontig on ðam múntum, an
gæþ and sēcþ ðæt án ðe forwearþ?

13 And gyf hyt gelimpþ ðæt he hy
fint, sóþlice ic eow secge, ðæt he swýðo
geblissaþ for ðam ánum ðonne ofer ð
nigon and hund nigontig ðe ná ne lo
edon.
14 Swá nys willa beforan eowru
fæder ðe on heofenum ys, ðæt án fo
wurðe of ðisum lytlingum.†
15 Sóþlice gyf ðin bróðor syngaþ wi
ðé, gá, and stýr him, betwux ðé and hi
sylfum; gyf he ðé gehýrþ, ðú gestaþe
ast ðinne bróðor.

16 Gyf he ðe ne gehýrþ, nim ðonn
gyt ǣnne oððe twegen to ðé, ðæt ǣl
word stande on twegra oððe þreo
gewittnysse.
17 Gyf he hig ne gehýrþ, sæge hy
gefērrǣdene. Gyf he hig ne gehýrþ
sí he ðé swá swá hǣðen and mánfull.

18 Sóþlice ic secge eow, swá hwylc
swá ge gebindaþ ofer eorþan, ða beo
gebúndene on heofonum; and swá hwy
ce swá ge ofer eorþan unbindaþ, ða beo
on heofonum unbúndene.

19 Eft ic eow secge, gyf twegen o
eow geþwæriaþ ofer eorþan, be ælcu
þinge ðe hig biddaþ, hit gewurþ him o
mínum fæder ðe on heofonum ys.

20 Ðær twegen oððe þrý synt on mín
um naman gegaderode, ðær ic eom o
hyra midlene.
21 Ðá genealæhte Petrus to him, an
cwæþ, Drihten, gyf mín bróðor synga
wið me, mót ic him forgyfan? Oð seofo
síðas?

10 Se ȝe, that ȝe dispise nat oon of
ese litile. Trewly I seie to ȝou, that
e angelis of hem in heuenes seen euer-
ore the face of my fadir that is in
euenes.
11 Forsothe mannys sone came for to
ue that thing that perishide.
12 What semeth to ȝou? ȝif ther
eren to summan an hundrid sheep,
d oon of hem shall erre, wher he shal
t leeue nynty and nyne in desert,
d shal go for to seeke that that
ride?
13 And if it befalle that he fynde it,
ewly I seie to ȝou, for he shal ioye
eron more than of nynty and nyne
at erriden nat.

14 So it is nat will before youre fadir
at is in heuenes, that oon of these litil
erishe.
15 Forsoth ȝif thi brother shal synne
thee, go thou, and reproue hym,† twixe thee and hym aloone; ȝif he
al heere thee, thou hast wonnen thi
rother.
16 Trewly ȝif he shal nat heere thee,
ke with thee oon or two, that euery
ord stonde in the mouthe of two or
ree witnessis.
17 That ȝif he shal nat heere hem,
ie thou to the chirche. Forsothe ȝif
e shal not heere the chirche, be hee to
ee as an hethen and a puplicane.
18 I seie to ȝou trewli, what euere
ingis ȝee shulen bynde vpon erthe,
o shulen be bounden and in heuenes;
d what euere thingis ȝee shulen vn-
ynde vpon erthe, tho shulen be vn-
ounden and in heuenes.
19 Eftsoone I seie to ȝou, that ȝif two
f ȝou shulen consente on the erthe, of
iery thinge whateuer thei shulen axe,
shal be don to hem of my fadir that
in heuenes.
20 For where two or three shulen be
edrid in my name, ther I am in the
idil of hem.
21 Thanne Petre, cummynge niȝ to
ym, seide, Lord, hou ofte shal my
rother synne in me, and I shal forȝeue
ym? Whether to seuen tymes?

10 Se, that ye despise not won of these litell wons. For I saye vnto you, thatt in heven their angels behold the face of my fader which ys in heven.

11 Ye and the sonne of man is come to save that which is lost.
12 How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leve nynty and nyne in the mountains, and go and seke that won which is gone astray?

13 If it happen that he fynd him, veryly I say vnto you, he reioyseth more of that shepe then of the nynty and nyne which went not astray.

14 Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.
15 Moreover yf thy brother trespas ayenst the, go, and tell hym his faute, betwene hym and the alone; yf he heare the, thou hast wone thy brother.

16 But yf he heare the not, then take with the won or two, that in the mouth of two or thre witnesses all sainges maye stonde.
17 Yf he heare not them, tell hit vnto the congregacion. Yf he heare not the congregacion, take him as an hethen man and as a publican.
18 Verely I say vnto you, whatsoever ye bynde on erth, shalbe bounde in heven; and whatsoever ye lose on erth, shalbe losed in heven.

19 Agayn I say vnto you, that if two off you shall agre in erth, in eny maner thinge whatsoever they shall desyre, hit shalbe geven them of my fader which is in heven.
20 For where two or thre are gadered togedder in my name, there am I in the myddes off them.
21 Then cam Peter to hym, and sayde, Master, howe ofte shall my brother trespas ageynst me, and I shall foryeve hym? Shall I forgeve hym seven tymes?

22 Đâ cwæþ se Hælend, Ne secge i
đé, oð seofon síðas ; ac oð seofon hun
seofontigon síðon.†

23 Forðam ys heofena ríce anlíc ðan
cyninge, ðe hys þeowas gerádegode.

24 And ðâ he ðæt gerád sette, hin
wæs án broht, se him sceolde tyn þúsen
púnda.

25 And ðâ he næfde hwanon he hy
águlde, hyne hêt hys hláford gesyllan
and hys wíf, and hys cíld, and eall ðæ
he áhte. . . . .

26 Đâ ástrehte se þeow hyne, and cwæþ
Hláford, gehafa geþyld on me, and i
hyt ðé eall ágylde.

27 Đâ gemíltsode se hláford him, an
forgeaf him ðone gylt.

28 Đâ se þeowa út-eode, he gemêtt
hys efen-þeowan, se him sceolde án hun
penega ; and he nam hyne ðâ, and fo
þrysmede hyne, and cwæþ, Ágyf ðæt ð
me scealt.

29 And ðâ ástrehte hys efen-þeow
hyne and bæd hyne, and ðus cwæ
Geþyldega, and ic hyt ðé eall ágyfe.

30 He ðâ nolde ; ac férde, and wear
hyne on cweartern, oð ðæt he him ea
ágefe.

31 Đâ gesáwon hys efen-þeowas ðæ
ðâ wurdon hig swýðe ge-unrótsod
And comon, and sædon hyra hláford
ealle ða dæde.

32 Đâ clypode hys hláford hyne, an
cwæþ to him, Ealâ ðú lyþra þeow
eallne ðinne gylt ic ðé forgeaf, forða
ðe ðú me bæde.

33 Hú ne gebyrede ðé gemíltsia
ðínum efen-þeowan, swá swa ic ð
gemíltsode ?

34 Đâ wæs se hláford yrre, and seal
hyne ðam witnerum, oð ðæt he ea
águlde.

35 Swá déþ mín se heofonlíca fæde
gyf ge of eowrum heortum eowru
bróðrum ne forgyfaþ.

22 Jhesus seith to hym, I seie nat to hee, til seuen sithis; but to seuenty ythis seuene sithis.

23 Therfore the kingdom of heuenes s lickened to a man kyng, that wolde utte resoun with his seruauntis.

24 And whanne he began for to putte esoun, oon was offrid to hym, that w3te to hym ten thousand talentis.

25 Trewly whanne he hadde nat wher-f to 3elde, his lord comaundide hym to e sold, and his wif, and sonys, and alle iingis that he hadde, and to be payed.

26 Forsothe the ilk seruaunt, fallynge oun, preide hym, seyinge, Haue pa-ience in me, and alle thingis I shal eelde to thee.

27 Sothely the lord of that seruaunt auynge mercy, leete hym,† and for3aue hym the dette.

28 Trewly thilk seruaunt gon out, nde oon of his euen seruauntis, that u3te hym an hundrid pens; and he, oldynge hym, stranglide hym, seyinge, eld that thou owist.

29 And his euen seruaunt preiede hym, eyinge, Haue pacience in me, and alle iingis I shal quyte to thee.

30 Forsothe he wolde nat; but wente, nd sent hym in to pryson, til that he aide al the dette.

31 Sothely his euen seruauntis, seeynge ie thingis that weren don, gretely adden sorowe. And thei camen, and olden to her lord alle the thingis that eren don.

32 Thanne his lord clepide hym, and eide to hym, Weyward seruaunt, I r3af to thee al the dette, for thou reidist me.

33 Therfore wher it behouede nat nd thee to haue mercy on thi euen ruaunt, as I hadde mercy of thee?

34 And his lord wroth, tok hym to urmenturs, til that he paiede al the ette.

35 So and my fadir of heuen shal do o 3ou, 3if 3e for3eue nat euery man to s brother, of 3oure hertis.

22 Jesus sayd vnto hym, I saye nott vnto the, seven tymes; but seventy tymes seven tymes.

23 Therefore is the kyngdom off heven lykened vnto a certayne kynge, which wolde take a countes of his servauntes.

24 And when he had begune to recken, won was browghte vnto hym, whiche ought hym ten thousande talenttes.

25 But when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children, and all that he had, and payment to be made.

26 The servaunt fell doune, and besought hym, sainge, Syr, yeve me respyte, and I vyll paye hit every whit.

27 Then had the lorde pitie on the servaunt, and lowsed hym, and forgave hym the dett.

28 The same servaunt went out, and founde wone off his felowes, which ought hym an hundred pence; and leyed hondes on hym, and toke hym by the throote, sainge, Paye that thou owest.

29 And his felowe fell doune and besought hym, saynge, Have pacience with me, and I wyll paye the all.

30 And he wollde not; but went, and cast hym into preson, tyll he shulde paye the dett.

31 When his other felowes sawe what was done, they were very sory. And cam, and tolde vnto there lorde all that had happened.

32 Then the lorde called him, and sayde vnto hym, O evyll servaunt, Y forgave the all that dett, because thou praydest me.

33 Was it not mete also that thou shuldest have had compassion on thy folow, even as Y had pitie on the?

34 And his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym.

35 So lyke wyse shall youre hevenly father do vnto you, yf ye wyll not forgeve with youre herttes, eache won to his brother there treaspases.

Chap. XIX. 1 And đá se Hælend ge-endode đás spræca, he férde fram Galilea, and com on Iudeisce endas begeondan Iordanen.

2 And hym fyligdon mycele mænegu, and he hig gehælde đær.

3 Đá genealæhton him to Farisæi, hyne costnigende, and cwædon, Is álýfed æn-egum menn hys wif to forlætenne, for ænegum þinge?

4 Đa andswarode he him, Ne rædde ge, se đe on fruman worhte, he worhte wæp-mann and wif-mann?

5 And cwæþ, Forđam se mann forlæt fæder and módor, and hyne to hy wife geþeot; and beoþ twegen on ánum flæsce.

6 Witodlice ne synt hig twegen, ac á flæsc. Ne getwæme nán mann đa đ God gesomnode.

7 Đá cwædon hig, Hwí hét Moyses syllan hiw-gedáles bóc, and hig for læton?

8 Đá cwæþ he, Moyses, for eower he ortan heardnesse, lýfde eow eower wif t forlætenne; sóþlice næs hyt on frymþ swá.

9 Sóþlice ic secge eow, swá hwá sw forlætt hys wif, búton for forligere, an óđer fetaþ, se unryht-hæmþ; and se đ forlætene æfter him nymþ, se unriht hæmþ.

10 Đá cwædon hys leorning-cnihta Gyf hyt swá ys đam menn mid hys wif ne fremaþ nánum menn to wifienne.

11 Đá cwæþ he, Ne underfóþ eall menn đis word; ac đam đe hyt geseal ys.

12 Sóþlice synd belistnode, đe of hy módor innođum cumaþ; and eft syn belistnode, [đa men đe man belistna and eft† synd belistnode,] đe hig syl belistnodon, for heofena ríce. Unde nyme se, đe undernyman mæge.

13 Đá wæron him gebrohte lytling to, đæt he hys hand on hig ásette, an

CHAP. XIX. 1 And it is don, whenne hesus hadde eendide these wordis, he asside fro Galilee, and came in to the endis of Judee ouer Jordan.

2 And manye cumpanyes *of men* sueden ym, and he helide hem there.

3 And Pharisees camen niȝ to hym, emptynge hym, and seyinge, Wher it e leeful for a man for to leeue† his rijf, of what euer cause?

4 The whiche answerynge seith to em, Han nat ȝee rad, for he that made ien at the bygynnynge, male and female e made hem?

5 And he seide, For this thing a man nal leeue fadir and modir, and he shal leue† to his wif; and thei shulen be wo in oo flesh.

6 And so thei ben nat now two, bot o flesh. Therfore a man departe nat nat thing that God enioynyde.†

7 Thei seyen to hym, What thanne omaundide Moyses, to ȝeue a litil boke f forsakynge, and to leeue off?

8 And he seith to hem, For Moyses, t the hardnesse of ȝoure herte, suffride ou forsake ȝoure wyues; forsothe at ie begynnyng it was nat so.

9 Trewly I seie to ȝou, that who euer eueth his wif, no but for fornicacioun, nd weddith an other, doth a vowtrie; nd he that weddith the forsaken *wife*, oth avowtrie.

10 His disciplis seien to hym, ȝif the ause of a man with a wijf is so, it eedith nat to wedde.

11 The whiche seith to hem, Nat alle ien taken this word; but to which it ȝouen.

12 Sothely there ben geldyngis, the hiche ben thus born of the modris ombe; and there ben geldyngis, that en maad of men, and there ben geldngis, that han geldid hem self, for the yngdam of heuenes. He that may ake, take he.

13 Thanne litil children weren offrid p to hym, that he shulde putte hondis

CHAP. XIX. 1 And it folowed, when Jesus had fynysshed those sayinges, he gat hym from Galile, and cam in to the coostes off Iewry beyonde Jordan.

2 And moche people folowed hym, and he healed them theare.

3 Then cam vnto hym the Pharises, to tempte hym, and sayde to hym, Ys hit lawfull for a man to put a waye his wyfe, for all manner off causes?

4 He answered and sayde vnto them, Have ye not redde, howe that he which made man at the begynnynge, made them man and woman?

5 And saide, For thys thinge shall a man leve father and mother, and cleve vnto his wyfe; and they twane shalbe won flesse.

6 Wherfore nowe are they not twayne, but won fleshe. Let not man therefore put asunder that which God hath cuppled to gedder.

7 Then sayde they to hym, Why did Moses commaunde, to geve vnto her a testimoniall of divorsement, and to put her a waye?

8 He saide vnto them, Moses, because of the hardnes of youre hertes, suffred you to put awaye youre wyfes; but from the begynnynge hit was nott so.

9 I saye therefore vnto you, whosoever putteth awaye his wyfe, except hit be for fornicacion, and maryeth another, breaked wedlocke; and whosoever marieth her which is divorsed, doeth commyt advoutry.

10 Then spake his disciples to hym, Yff the matter be so betwene man and wyfe, then is it not good to mary.

11 He sayde vnto them, All men can not awaye with that saynge; but they to whom it is geven.

12 There are chaste, which were so borne out of the mothers belly; and there are chaste, which be made of men, and there be chaste, which have made them selves chaste, for the kyngdom off hevens sake. He that can take it, lett hym take it.

13 Then were brought to hym yonge chyldren, that he shulde put his hondes

hig gebletsode. Đá þreadon hys leorning-cnihtas hig.

14 Đá cwæþ se Hǽlend, Lǽtaþ đa lytlingas, and nelle ge hig forbéodan cuman to me; swylcra ys heofena rice.

15 And đá he him hys handa on-ásette, đá férde he đanon.

16 And đá genealǽhte him án man to, and cwæþ, Lá góda láreow, hwæt gódes dó ic, đæt ic éce líf hæbbe?

17 Đá cwæþ he, Hwæt áxast đú me be góde? Án God ys gód. Sóþlice gyf đú wylt on líf becuman, heald đa beboda.

18 Đá cwæþ he, Hwylce? Đá cwæþ se Hǽlend, Ne dó đú mann-slyht, ne dó đú unryht-hǽmed, ne stel đú, ne sege đú leáse gewittnysse;

19 Wurþa đinne fæder and módor, and lufa đinne nehstan swá đé sylfne.

20 Đá cwæþ se geonga, Eall đis ic geheold, hwæt ys me gyt wana?

21 Đá cwæþ se Hǽlend, Gyf đú wylt beon fullfremed, gá, and becýp eall đæt đú áhst, and syle hyt þearfum, and đonne hæfst đú gold-hord on heofone; and cum, and folga me.

22 Đá se geonga mann gehýrde đis word, đá eode he áweg unrót, sóþlice he hæfde mycele ǽhta.

23 Witodlíce se Hǽlend cwæþ to hys leorning-cnihtum, Sóþlice ic eow secge, đæt earfoþlice se welega gǽþ on Godes rice.

24 And eft ic eow secge, đæt eaðelícre byþ đam olfende to gánne þurh nǽdle eage, đonne se welega on heofona rice gá.

25 Đá hys leorning-cnihtas đis gehýrdon, hig wundrodun, and cwǽdon, Hwá mæg đis gehealdan?

26 Đá cwæþ se Hǽlend, Uneaðelíc đæt ys mid mannum; ac ealle þing synt mid Gode eaðelice.†

to hem, and preie. Sothely his disciplis blameden hem.

14 But Jhesus seith to hem, Suffre ȝe litil childre cume to me, and nyl ȝe forbede hem for to come to me; for of siche is the kyngdam of heuenes.

15 And whenne he hadde putte to hem hondis, he wente thennus.

16 And loo! oon, cummynge to, seith to hym, Good maister, what of good thing shal I do, that I haue euerlastynge lyf?

17 The which seith to hym, What axist thou me of good thing? There is oo good God. For ȝif thou wolt entre in to lif, kepe the comaundementis.

18 He seith to hym, Whiche? Trewly Jhesus seide, Thou shalt nat do man sleaynge, thou shalt nat do avowtrie, thou shalt nat do thefte, thou shalt nat seye fals witnessinge;

19 Worshipe thi fadir and thi modir, and thou shalt looue thi neiȝbore as thi self.

20 The ȝung man seith to hym, I haue kepte alle these thingis fro my ȝouthe, what ȝit failith to me?

21 Jhesus seith to hym, ȝif thou wolt be perfit, go, and selle alle thingus that thou hast, and ȝeue to pore men, and thou shalt haue tresour in heuene; and cum, sue thou me.

22 Forsothe whenne the ȝung man hadde herde these wordis, he wente awey sorwful, for he was hauynge many possessiouns.

23 Forsothe Jhesus seide to his disciplis, I seie to ȝou trewthe, for a riche man of hard shal entre in to the kyngdam of heuenes.

24 And eftsone I seie to ȝou, it is iȝter† a camel for to passe thorwȝ a nedelis eiȝe, than a riche man to entre into the kyngdam of heuenes.

25 Treuly these wordis herd, the disciplis wondriden gretely, seyinge, Who therfore may be saaf?

26 Forsothe Jhesus beholdynge seide to hem, Anentis men this thing is impossible; but anentis God alle thingis ben possible.

on them, and praye. And his disciples rebuked them.

14 Jesus sayde vnto them, Suffre the chyldren, and forbid them not to come to me; ffor vnto suche belongeth the kingdome off heven.

15 And when he had put his hondes on them, he departed thence.

16 And beholde! won cam, and sayde vnto hym, Good master, what good thinge shall I do, that I maye have eternal lyfe?

17 He sayde vnto him, Why callest thou me good? There is none good but won, and that is God. But and thou wilt entre in to lyfe, kepe the commaundmentes.

18 He sayde, Which? And Jesus sayde, Thou shalt not kyll, thou shalt not breake wedloocke, thou shalt not steale, thou shalt nott beare falce witnes;

19 Honoure thy father and mother, and thou shalt love thyne neghbour as thy sylfe.

20 The yonge man sayde vnto him, I have observed all these thinges from my youth, what have Y more to do?

21 Jesus sayde vnto him, Yf thou wylt be perfecte, goo, and sell that thou hast, and geve it to the povre, and thou shalt have treasure in heven; and come, and folowe me.

22 When the yonge man herde that sayinge, he went a waye morninge, for he had greate possessions.

23 Jesus sayde then vnto his disciples, Verely I saye vnto you, a ryche man shall with difficulte enter into the kyngdome of heven.

24 And moreover I saye vnto you, it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven.

25 When his disciples herde that, they were excedingly amased, sayinge, Who then can be saved?

26 Jesus behelde them and saide vnto them, With men this is vnpossyble; but with God all thinges are possyble.

27 Đá andswarode Petrus and cwæþ, Nú! we forléton ealle þing, and folgodon đé; hwæt byþ us to méde?

28 Đá cwæþ se Hælend, Sóþ ic eow secge, đæt ge đe me folgodon, on edcenninge đonne mannes sunu sitt on hys mægen-þrymme, đæt ge sittaþ ofer twelf setl, démende twelf mægþa Israhel.

29 And ælc đe forlæt, for mínum naman, hys hús, ođđe hys gebróđru, ođđe swustra, ođđe fæder, ođđe módor, ođđe wíf, ođđe bearn, ođđe land, be hund-fealdon he onfehþ lean, and hæfþ ece líf.

30 Sóþlice manega fyrmeste beoþ ýtemeste, and ýtemeste fyrmeste.

Chap. XX.† 1 Sóþlice heofona ríce ys gelic đam híredes ealdre, đe on ærne mergen út-eode, áhýrian wyrhtan on hys win-geard.

2 Gewordenre geowydrǽdene đam wyrhtum, he sealde ælcon ænne penig wiđ hys dæges weorce, he ásende hig on hys win-geard.

3 And đá he út-eode embe undern-tíde he gesceah óđre on stræte ídele standan.

4 Đá cwæþ he, Gá ge on mínne win geard, and ic sylle eow đæt riht byþ. And hig đá férdon.

5 Eft he út-eode embe đa sixtan, and nigoþan tíde, and dyde đam swá gelíce.

6 Đá embe đa endlyftan tíde he út eode, and fúnde óđre standende; and đá sæde he, Hwí stande ge hér ealne dæg ídele?

7 Đá cwǽdon hig, Forđam đe us nán man ne hýrode. Đá cwæþ he, And g ge on mínne win-geard.

8 Sóþlice đá hyt wæs æfen geworden Tá sæde se win-geardes hláford hys ge reran, Clypa đa wyrhtan, and ágyf hyr

27 Thanne Petre answerynge seide to hym, Loo! we han forsaken alle thingis, and we han sued thee; what therfore shal be to us?

28 Jhesus forsothe seide to hem, Trewly Y seye to 3ou, that 3e that han forsaken alle thingis, and sued me, in regeneracioun† whenne mannes sone shall sitte in the sete of his mageste, and 3e shulen sitt on twelue setis,† demynge the twelue kynredis of Yrael.

29 And euery man that shal forsake hous, or bretheren, or sistren, or fadir, or modir, or wif, or sonys, or feeldis, for my name, he shal take an hundrid fold, and shal welde euere lastynge lyf.

30 Forsothe many shulen be, the firste the laste, and the laste the firste.

Chap. XX. 1 The kyngdam of heuenes is lic to an husbond man, that wente out first erly,† to hyre workemen in to his vyne 3erd.

2 Forsothe the couenaunt maad with workmen, of a peny for the day, he sente hem in to his vyne 3erd.

3 And he, gon out about the thridde hour, say other stondynge ydil in the chepyng.

4 And he seide to hem, Go and 3ee in to my vyne 3erd, and that that shal be ri3tful, I shal 3eue to 3ou. Sotheli thei wenten forth.

5 Forsothe eftsoone he wente out aboute the sixte hour, and the nynethe, and dide on liche manere.

6 But aboute the elleuenthe houre he wente out, and foond other stondynge; and he seide to hem, What stonden 3e her ydil al day?

7 Thei seien to hym, For no man hath hirid us. He seith to hem, Go and 3e in to my vyne 3erd.

8 Forsothe whenne euenynge was maad, the lord of the vyne 3erd seith to his procuratour, Clepe the workmen, and

27 Then answered Peter and saide to him, Beholde! we have forsaken all, and have folowed the; what shall we have ther fore?

28 Jesus sayde vnto them, Verely I saye to you, thatt ye which have folowed me, in the seconde generacion when the sonne off man shal syt in the seate of his maieste, shall syt also vppon xij seates, and iudge the xij trybes off Israhel.

29 And whosoever forsaketh housse, or brethren, or systers, other father, or mother, or wyfe, or children, or lyvelod, for my names sake, the same shall receave an hundred folde, and shall inheret everlastynge lyfe.

30 Many that are fyrste shalbe laste, and the laste shalbe ffyrste.

Chap. XX. 1 For the kyngdom off heven ys lyke vnto an houssholder, which went out erly in the morninge, to hyre labourers into hys vynyarde.

2 And he agreede with the labourers, for a peny a daye, and sent them into his vynyarde.

3 And he went out about the thyrde houre, and sawe other stondyng ydell in the market place.

4 And sayd vnto them, Go ye also into my vynyarde, and whatsoever is right, I will geve you. And they went there way.

5 Agayne he went out about the syxte, and nynthe houre, and dyd lyke wyse.

6 And he went out aboute the eleventhe houre, and founde other stondynge ydell; and sayde vnto them, Why stonde ye here all the daye ydell?

7 They sayde vnto hym, Because no man hath hyred vs. He sayde to them, Goo ye alsoo into my vynyarde, and whatsoever shalbe right, that shall ye receave.

8 When even was come, the lorde of the vyneyarde sayde vnto hys steward, Call the labourers, and geve them their

hcora mêde, ágynn fram đam ýtemestan, oð đone fyrmestan.

9 Eornostlîce đá đe† gecomon, đe embe đa endlyftan tîde comon, đá onfêngon hig ælc his pening.

10 And đá đe đær ærest comon wéndon, đæt hig sceoldon máre onfón, đá onfêngon hig syndrige penegas.

11 Đá ongunnon hig murcnian ongên đone hîredes ealdor,

12 And đus cwædon, Đás ýtemestan worhton âne tîde, and đú dydest hig gelîce us, đe bæron byrđena on đises dæges hætan.

13 Đá cwæþ he, andswarigende hyra ânum, Ealá đú freond, ne dó ic đé nænne teonan; hú ne come đú to me to wyrceanne wið ânum peninge?

14 Nim đæt đîn ys, and gá; ic wylle đysum ýtemestum syllan, eal swá mycel swá đé.

15 Oðđe ne mót ic dón đæt ic wylle? Hwæđer đe đîn eage mânful ys, forđam đe ic gód com?

16 Swá beoþ đa fyrmestan ýtemeste, and đa ýtemestan fyrmeste; sóþlice manega synt geclypede, and feawa gecorene.†

17 Đá férde se Hælend to Hierusalem, and nam hys leorning-cnihtas onsundron, and đus cwæþ.

18 Nú! we faraþ to Hierusalem, and mannes sunu byþ geseald đæra sacerda ealdrum, and bócerum; and hig genyđeriaþ hyne to deaþe,

19 Þeodum to bysmrigenne, and to swingenne, and to âhónne; and đam þryddan dæge he âríst.

20 Đá com to him Zebedeis bearna módor mid hyre bearnum, hig ge-eadmédende, and sum þing fram him biddende.

21 Đá cwæþ he, Hwæt wylt đú?† Đá cwæþ heo, Sege đæt đás mîne twegen suna sittan, án on đîne swîđran healfe, and án on đîne wynstran, on đînum rîce.

22 Đá andswarode him se Hælend, Gyt nyton hwæt gyt biddaþ. Mâge gyt

ȝelde to hem her hijre, bygynnynge at the laste til to the firste.

9 Therfore whenne thei weren commen, that camen about the elleuenth hour, and thei token synguler pens.†

10 Trewly and the firste cummynge demeden, that thei weren to take more, trewly and thei token echon by hym silf a peny.

11 And thei takynge grutcheden aȝeins the husbond man,

12 Seyinge, These laste diden *worche* oon our, and thou hast maad hem euen to vs, that han born the charge of the day and hete.

13 And he answerynge to oon of hem, seide, Frend, I do thee no wronge; whether thou hast nat accordid with me for a peny?

14 Take that that is thine, and go; forsothe Y wole ȝeue and to this the laste *man*, as and to thee.

15 Wher it is nat leful to me for to do that that I wole? Wher thin eiȝe is wickid, for I am good?

16 So there shulen be the last *men* the firste, and the firste *men* the laste; for many ben clepid, bot few chosun.

17 And Jhesus, steyinge vp to Jerusalem, toke his twelue disciplis in priuytee, and seith to hem,

18 Loo! we gon vp to Jerusalem, and mannes sone shal be taken to princis of prestis, and scribis; and thei shulen condempne hym by deth.

19 And thei shulen bitake hym to hethen men, for to be scornyd, and scourgid, and crucified; and the thridde day he shal ryse aȝein.

20 Thanne the modir of the sonis of Zebede came niȝ to hym with hire sonys, honourynge, and axinge sume thing of hym.

21 The whiche seide to hir, What wolt thou? She seith to hym, Seie that these two my sonys sitten, oon at thi riȝthalf, and oon at thi lefthalf, in thi kyngdam.

22 Forsothe Jhesus answerynge seide, ȝe wyten nat what ȝe axen.† Mowen ȝe

hyre, begynnyng at the laste tyll thou come to the fyrste.

9 And they whiche were hyred aboute the eleventhe houre cam, and receaved every man a peny.

10 Then cam the fyrst, supposyng that they shulde receave mooare, and they like wyse receaved every man a peny.

11 And when they had receaved it they grudged agaynst the good man of the housse,

12 Sayng, These laste have wroght but one houre, and thou hast made them equall vnto vs, which have born the burthen and heet of the daye.

13 He answered to one of them, saynge, Frende, I do the no wronnge; dyddeste thou not agre withe me for a penny?

14 Take that which is thy duty, and goo thy waye; I will geve vnto this last, as moche as to the.

15 Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll, because I am good?

16 Soo the laste shalbe fyrste, and the fyrste shalbe laste; for many are called, and feawe be chosen.

17 And Jesus ascended to Jerusalem, and toke the xij disciples aparte in the way, and sayde to them,

18 Loo! we goo vp to Jerusalem, and the sonne off man shalbe betrayed vnto the chef prestes, and vnto the scrybes; and they shall condemne hym to deeth.

19 And shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified; and the third day he shall ryse agayne.

20 Then cam to hym the mother off Zebedes children with her sonnes worshippynge him, and desyrynge a certayne thynge off hym.

21 He sayde vnto her, What wylt thou have? She sayde vnto hym, Graunte that these my two sonnes maye sitt, one on thy right hond, and the other on thy lifte honde, in thy kyngdom.

22 Jesus answered and sayd, Ye wot not whatt ye axe. Are ye able to

drincan ðone calic ðe ic to drincenne hæbbe?† . . . . . Ðá cwǽdon hig, Wyt mágon.

23 Ðá cwæþ he, Witodlíce gyt minne calic drincaþ; . . . to sittanne on mine swýðran healfe oððe on wynstran, nys me inc to syllanne; ac ðam ðe hyt fram mínum fæder gegearwod ys.

24 And ðá ða tyn leorning-cnihtas gebulgon wið ða twegen gebróðru.

25 Ðá clypode se Hǽlend hí to him, and cwæþ, Wite ge, ðæt ealdor-menn wealdaþ hyra þeoda, and ða ðe synt yldran, habbaþ anweald on him.

26 Ne byþ swá betweox eow; ac swá hwylc swá wyle betweox eow beon yldra, sý he eower þén;

27 And se ðe wyle betweox eow beon fyrmest, sý he eower þeow.

28 Swá mannes sunu ne com ðæt him man þénode, ac ðæt he þénode, and sealde his sáwle líf to álýsednesse for manegum.†

29† And ðá hig férdon fram Hiericho, him fyligde mycel menegu.

30 And ðá sǽton twegen blínde wið ðone weg, and gehýrdon ðæt se Hǽlend férde; and ðá clypodon hig to him, and cwǽdon, Drihten, gemiltsa unc, Dauides sunu.

31 Ðá bead seo menegu him, ðæt hig súwodon; ðá clypodon hig ðæs ðe má, Drihten, gemiltsa unc, Dauides sunu.

32 Ðá stód se Hǽlend, and clypode hig to him, and cwæþ, Hwæt wylle gyt ðæt ic inc dó?

33 Ðá cwǽdon hig, Drihten, ðæt uncre eagan sín ge-oponede.

34 Ðá gemiltsode he him, and hyra eagan æt-hrán; and hig sóna gesáwon, and fyligdon him.

Chap. XXI.† 1 And ðá he genealǽhte Hierusalem, and com to Bethfage, to

rynke the cuppe that I am to drynke?
. . . . . .
Thei seien to hym, We mowen.

23 He seith to hem, Forsothe ȝe shal rynke my cuppe; but to sitte at the ȝthalf or at lefthalf, it is nat myn to eue to ȝou; but to whiche it is made edy of my fadir.

24 And the ten herynge hadden indigacioun of the two bretheren.
25 Sothely Jhesus clepide hem to hym, nd seith, ȝe witen, for princis of heithen en ben lordis of hem, and thei that en more, hawnten power in to hem.

26 It shal nat be so among ȝou; bot ho euere wole be maad more among u, be he ȝoure mynystre;
27 And who euere amonge ȝou wole e firste, he shal be ȝoure seruaunt.
28 As mannes sone came nat for to be rued, but for to serue, and for to ȝeue s soule† redempcioun for many.

29 And hem goynge out of Jerico, anye cumpanyes of peple sueden hym.
30 And loo! two blynd men sittynge esidis the weye, herden that Jhesus asside; and thei crieden, seyinge, Lord, e sone of Dauyth, haue mercy on vs.

31 Forsothe the cumpanye blamyde m, for to be stille; and thei crieden ore and more, seiynge, Lord, the sone Dauyth, haue mercy on vs.

32 And Jhesus stood, and clepide hem, d seith, What wole ȝe, that I do to u?
33 Thei seien to hym, Lord, that oure ȝen be openyd.
34 Forsothe Jhesus, hauynge mercy on m, touchide her eiȝen; and anoon thei yen, and sueden hym.

CHAP. XXI. 1 And whanne Jhesus me niȝ to Jerusalem, and cam to Betn-

drynke off the cuppe that Y shall drynke of, [and to be baptised with the baptim that Y shalbe baptised with?] They answered to him, That we are.
23 He sayd vnto them, Ye shall drynke of my cupe, and shalbe baptised with the baptim that Y shall be baptysed with; but to syt on my ryght hond and on my lyft hond, is not myne to yeve; but to them for whom it is prepared of my father.
24 And when the ten herde this they desdayned att the two brethren.
25 But Jesus called them vnto hym, and saide, Ye knowe, that the lordes of the gentyls have dominacion over them, and they that are great, exercise power over them.
26 It shall not be so amonge you; but whosoever wyll be greate among you, let hym be youre minister;
27 And whosoever wilbe chefe, let him be youre servaunt.
28 Even as the sonne off man cam not to be ministred vnto, butt to minister, and to geve his lyfe for the redempcion off many.
29 And as they departed from Hierico, moche people folowed hym.
30 And beholde! two blynde men syttinge by the way syde, when they herde that Jesus passed by, cryed, sayinge, Master, the sonne off David, have mercy on vs.
31 And the people rebuked them, be cause they shulde holde there peace; but they cryed the moare, sayinge, Have mercy on vs, Master, which arte the sonne off David.
32 Then Jesus stode styll, and called them, and sayde, What will ye, that Y shall do to you?
33 They said vnto hym, Master, that oure eyes maye be opened.
34 Jesus pitied them, and touched there eyes; and immediatly theire eyes receved syght, and they folowed hym.

CHAP. XXI. 1 When they drewe nye vnto Jerusalem, and were come to Bet-

Oliuetes dúne, đá sende he hys twege
leorning-cnihtas,
2 And sǽde him, Faraþ on đæt cast
đæt fóran ongean eow ys, and đonn
sóna finde gyt áne assene getíggede, an
hyre folan mid hyre; untígeaþ hig, an
lǽdaþ to me.
3 And gyf hwá eow ǽnig þing to cwy
secgeaþ, đæt Drihten hæfþ đyses neod
and đonne forlǽt he eow hrædlice.

4 Eall đis wæs geworden, đæt wæ
gefylled đæt þurh Esaiam đone wítegu
gecweden wæs,
5 Secgeaþ heahnesse dehter, Nú! đ
cyning đé cymþ to, gedǽfte, and rít u
þan tamre assene, and hyre folan.

6 Đá férdon hys leorning-cnihtas, an
dydon swá he him bebead.
7 And lǽddon đa assene to him, an
hyra folan, and lédon hyra reaf upp
hig, and setton hyne an uppan.
8 Witodlice đæt folc strehton hyra re
on đone weg; sume heowun đæra treo
bogas, and streowedon† on đone weg.

9 Đæt folc đæt đar beforan férde, a
đæt đar æfter férde, clypodon, and cwǽ
on, Hál sý đú Dauides sunu; sý g
bletsod se đe com on Drihtenes nama
sý him hǽl on hehnessum.

10 Đá he férde to Ierusalem, đá wea
eall seo burh-waru onstyred, and cwá
on, Hwæt is đes?
11 Đá cwæþ đæt folc, Đis ys se Ha
end, wítega, of Nazareth on Galilea.

12 Đá se Hǽlend into đam tem
eode, he ádráf út ealle đa đe ceapod
innan đam temple; and đara mynet
sceamelas, and hyra setlu, đara đe cu
ran sealdon, he tobræc.
13 And cwæþ to him, Hyt ys áwrit
Mín hús ys gebed-hús; witodlice
worhton dæt to þeofa cote.

14 Đá eodon to him đa blindan a
đa healtan, and he hí gehǽlde.

15 Witodlice đá đara sacerda eald

ge, in the mount of Olyfeet, thanne
esus sente his two disciplis,
Seyinge to hem, Go ȝe in to the
stel that is aȝeinus ȝou, and anon ȝe
il fynde a she asse tyed, and a colt
th hir; vnbynde ȝe, and bryng to
e.
And ȝif eny man shal seie to ȝou eny
nge, seie ȝe, that the Lord hath need
hem; and anoon he shal leeue hem.

Trewly al this was don, that that
ng that was seid by the prophete
ilde be fulfillid, seyinge,
Seie ȝe to the douȝter of Syon, Loo!
kyng cometh to thee, homly,† sitt-
ge on an asse, and a fole, the sone of
beest vndir ȝook.
Forsothe disciplis, goynge, diden as
esus comaundide hem.
And thei brouȝten to a she asse, and
e fole, and puttiden her clothis on
m, and maden hym sitte aboue.
Forsothe ful muche cumpanye strew-
en her clothis in the wey; sothely
ier kittiden braunchis of trees, and
owiden in the weye.
But the cumpanyes that wenten be-
e, and that sueden, crieden, seyinge,
anna† to the sone of Dauith; blessid
he that cummeth in the name of the
rd; Osanna in the heeȝist thingis.

10 And when he had entrid in to Jeru-
em, al the cite was stirid, seyinge,
ho is this?
11 Treuly the peplis seiden, This is
esus, the prophete, of Nazareth of
lilee.
12 And Jhesus entride in to the temple
God, and kest out of the temple alle
lynge and byinge; and he turnyde
sadoun the bordis of chaungeris, and
e chaiers of men sellynge culueris.
13 And he seith to hem, It is writen,
y hous shal be clepid an hous of
eiere; forsothe ȝe han made it a
ane of thefes.
14 And blynde and crokid camen niȝ
hym in the temple, and he helide
m.
15 Forsothe the princis of prestis and

phage, vnto mounte Olivete, then sent
Jesus two off his disciples,
2 Sayinge to them, Go in to the toune
that lyeth over agaynste you, and anon
ye shall fynde an asse bounde, and her
colte with her; lose them, and bringe
them vnto me.
3 And if eny man saye ought vnto you,
saye ye, that youre Master hath neade
off them; and streyght waye he will let
them go.
4 All this was donne, to fulfyll that
which was spoken by the prophet, say-
inge,
5 Tell ye the doughter of Sion, Beholde!
thy kinge commeth vnto the, meke, sitt-
inge vppon an asse, and a colte, the foole
off an asse vsed to the yooke.
6 The disciples went, and did as Jesus
commaunded them.
7 And brought the asse, and the colte,
and put on then there clothes, and set
him there on.
8 Many of the people spreed theire
garmentes in the waie; other cut doune
braunches from the trees, and strawed
them in the waye.
9 Moreover the people that went be-
fore, and they also that cam after,
cried, sayinge, Hosianna to the sonne of
David; blessed be he that commeth in
the name of the Lorde; Hosianna in
the hyest.
10 And when he was come in to Jeru-
salem, all the cite was moved, sayinge,
Who ys this?
11 And the people sayde, Thys ys
Jesus, the prophet, off Nazareth a cite
of Galile.
12 And Jesus went in to the temple of
God, and caste out all them that bought
and solde in the temple; and overthrew
the tables of the mony chaungers, and
the seates of them that solde doves.
13 And saide to them, It is written,
Mine housse shalbe called the housse off
prayer; butt ye have made it a denn of
theves.
14 And the blinde and the halt cam
to hym in the temple, and he healed
them.
15 When the chefe prestes and scribes

and ða bóceras gesáwon ða wundru
se Hǽlend worhte, and gehýrdon hú
cild clypodon on ðam temple, and cwæ
on, Sý Dauides sunu hál, ðá wǽron h
yrre,

16 And cwǽdon, Gehýrst ðú hwæt ð
cwæðaþ? Ðá cwæþ he, Witodlice;
ræddon ge nǽfre, Ðú fulfremedest lof,
cilda, and of sucendra† múþe?

17 And he forlét hí ðá, and férde
ðære byrig, to Bethania; and lǽrde
ðar be Godes ríce.

18 On morgen, ðá he eft to ðæ
byrig fór, ðá hingrede hyne.

19 And he geséh án fic-treow w
done weg, ðá eode he to him, and
fúnde on him búton ða leaf ána;
cwæþ he, Ne wurðe nǽfre weastm
ðé ácenned. Ðá sóna forscranc ð
fic-treow.

20 And his leorning-cnihtas wundr
on, and cwǽdon, Lóca nú hú hrædl
ðæt fic-treow forscranc.

21 Ðá andswarode he him, and cwa
Sóþ ic eow secge, gyf ge habbaþ gele
an, and ne twýniaþ, ne dó ge ná ðæt
be ðam fic-treowe, ac eac ðeh ge cweð
to ðisum múnte, Áhefe ðé upp, and fe
innan ða sǽ.

22 And ealles ðæs ðe ge biddaþ
beoþ tiþa, gyf ge gelýfaþ.†

23 Ðá he com into ðam temple,
comon ðara sacerda ealdras . . . . .
him to, and cwǽdon, On hwylcere mi
wyrcst ðú ðás þing? and hwá sealde
ðisne anweald?

24 Ðá andswarode se Hǽlend him a
cwæþ, And ic áhsige eow ánre spræ
gyf ge me ða spræce secgeaþ, ðon
secge ic eow, on hwylcum anwealde
ðás þing wyrce.

25 Hwæðer wæs Iohannes fullu
ðe of heofonum, ðe of mannum?
cwǽdon hig betwux him, Gyf
secgaþ of heofone, ðonne cwyþ

ribis, seeynge the marueilouse thingis
at he dide, and children cryinge in
e temple, and seiynge, Osanna to the
ne of Dauith, dedeyneden,

16 And seiden to hym, Heerist thou
hat these seyen? Sothely Jhesus seith
hem, 3he; wher 3e han nat rad, For
the mouth of children† and of souk-
ge mylk, thou hast made parfite
ryinge?

17 And, hem forsaken, he wente forth
t of the citee, in to Betanye; and
ere he dwelte, and tau3te hem of the
ngdam of God.

18 Forsothe on the morw, he, turn-
ge a3ein in to the citee, hungride.

19 And he, seeynge a fige tree bysidis
e weye, came to it, and fonde no
ing ther on no but leeuys oonly; and
seith to it, Neuer be fruyt born of
ee, in to with outen eende. And
oon the fijge tree was dried vp.

20 And disciplis seeynge, wondreden,
yinge, Hou anon it driede.

21 Sothely Jhesus answerynge, seith to
m, Trewly I seye to 3ou, 3if 3e shulen
n feith, as a corn of seneuey, and
uten nat, nat oonly 3e shulen do of
is fijge tree, bot and 3if 3e seien to
is hill, Take thee, and caste thee in
the see, and so it shal be don.

22 And alle thingis what euer 3e
ulen axe in preier byleuynge, 3ee
ulen take.

23 And whenne he came in to the
nple, the princis of prestis and eldre
en of the peple camen ni3 to hym
chynge, seyinge, In what power dost
ou these thingis? and who 3af to thee
is power?

24 Jhesus answerynge seide to hem,
nd I shal axe 3ou o word, the whiche
3e shulen seie to me, and I shal
ie to 3ou, in what power I do these
ingis.

25 Of whennes was the baptem of
on; of heuene, or of men? And thei
ou3ten with inne hem self, seyinge,
we shulen seie of heuene, he shal

sawe the marveylles thatt he dyd, and
the chyldren cryinge in the temple, and
sayinge, Hosianna to the sonne of David,
they desdayned,

16 And sayde vnto hym, Hearest thou
what these saye? Jesus sayde vnto them,
Have ye never redde, Off the mouth off
babes and suckelinges, thou haste or-
deyned prayse?

17 And he lefte them, and went out of
the cite vnto Bethani; and passed the
tyme there.

18 In the mornynge, as he returned
in to the cite ageyne, he hungred.

19 And spyed a fygge tree in the waye,
and cam to it, and founde nothinge there
on but leves only; and said to it, Never
frute growe on the, hence forwardes. And
anon the fygge tree wyddered awaye.

20 And when his disciples sawe that,
they marvelled, sayinge, How sone is
the fygge tree wyddered awaye.

21 Jesus answered, and sayde vnto
them, Verely I saye vnto you, yff ye
shall have fayth, and shall not dout, ye
shall nott only do that which Y have
done to the fygge tree, but also yf ye
shall saye vnto this mountayne, Take
thy silfe a waye, and cast thy silfe in to
the see, it shalbe done.

22 And whatsoever thinge ye shall axe
in youre prayers if ye beleve, ye shall
receave hit.

23 And when he was come into the
temple, the chefe prestes and the seni-
ores of the people cam vnto him as he
was teachinge, and sayde, By what
auctorite doest thou these thinges? and
who gave the this power?

24 Jesus answered and sayde vnto
them, I also wyll axe of you a certayne
question, which if ye asoyle me, Y in
lyke wyse wyll tell you, by what auc-
torite I do these thinges.

25 Whence was the baptim of Jhon;
from heven, or of men? And they
thought in themselves, sayinge; Yf we
shall saye from heven, he wyll saye

Forhwam ne gelýfde ge him?

26 Gyf we secgaþ of mannum, w
ondrædaþ ðis folc, ealle hig hæfdo
Iohannem for ánne witegan.
27 Đá andswaredon hig and cwædon
We nyton. Đá cwæþ he, Ne ic eow n
secge, of hwylcum anwealde ic ðás þin
wyrce.
28 Hú þinceþ eow? A'n mann hæfd
twegen suna; đá cwæþ he to ðam yld
ran, Suna, gá and wyrce to dæg o
mínum wín-gerde.

29 Đá cwæþ he, Ic nelle; . . . . . .
eode ðeh syððan to ðam wín-gerde.

30 Đá cwæþ he eal swá to ðam ðð
rum. Đá andswarude se him, and cwæ
Hláford, ic gá; and ne eode swá ðeah.

31 Hwæðer ðara twegra dyde ða
fæder willan? Đá cwǽdon hig, S
[yldra.]† Đá cwæþ se Hǽlend to hin
Sóþ ic eow secge, ðæt mánfulle an
myltystran gáþ beforan eow on God
ríce.
32 Iohannes com on ryhtwísnesse weg
and ge ne gelýfdon him; witodlíc
mánfulle and myltystran gelýfdon. An
ge gesáwon, and ne dydon syððan nán
dǽd-bóte, ðæt ge gelýfdon on him.

33 Gehýraþ nú óðer bigspel.† Sum
híredes ealdor wæs, se plantode wín
gerd, and betýnde hyne, and sette ða
on wín-wringan, and getimbrode ánr
stýpel, and gesette ðone myd eorþ-tylio
and férde on elþeodignysse.
34 Đá ðæra weastma tíd genealǽht
đá sende he hys þeowas to ðam eor
tylion, ðæt hig onfængon his wæstmas.

35 Đá námon hig hys þeowas, an
swungon sumne, sumne hí ofslógo
sumne hig oftorfodon.

36 Đá sende he eft óðre þeowas, sélra
ðonne ðam ǽrran wǽron, đá dydon hí
ðam gelice.
37 Ǽt nyhstan he sende hys sunu hy

e to vs, Whi therfore beleuen ȝe nat hym?
5 Sothely ȝif we shulen seie of men, dreden the cumpanye of peple, for e hadde Joon as a prophete.
7 And thei answerynge to Jhesu len, We witen nat. And he seith hem, Nether I seie to ȝou, in what ver I do these thingis.
8 Forsothe what semeth to ȝou? Sum n hadde two sonys; and he cumnge niȝ to the firste seide, Sone, go to worche this day in to myn ieȝerd.
9 Sothely he answerynge seith, I e; forsothe afterward he stirid by aunce,† wente.
0 Forsothe he, cummynge to the her, seide lic maner. And he anerynge seith, Lord, I go; and he ite nat.
1 Who of the two dide the fadris l? Thei seien to hym, The firste. esus seith to hem, Trewly I seie to , for puplicanys and hooris shulen before ȝou in to the kyngdam of l.
2 Forsothe Joon cam to ȝou in the ye of riȝtwisnesse, and ȝe bileeueden to hym; but puplicanys and hooris eueden to hym. Sothely ȝee seeynge her hadde don penaunce afterward, t ȝe bilceuyden to hym.

3 Heere ȝe an other parable. Ther s an husbondman, that plantide a ie ȝerd, and ȝaue an hegge aboute, l dalue a pressour therynne, and lide a toure, and hiride† *it* to erthe ers, and wente ferre in pilgrimage.
4 Forsothe whenne the tyme of fruytis ȝide, he sente his seruauntis to the ie tiliers, that thei token fruytis of

5 And, his seruauntis taken, the erthe ers beeten the toon, an other thei ven, but another thei stoonyden *to* h.
6 Eftsones he sente other seruauntis, than the firste, and liche maner i diden to hem.
7 Forsothe at the laste he sent his

vnto vs, Why dyd ye not then beleve hym?
26 But and iff we shall saye of men, then feare we the people, for all men helde Jhon as a prophet.
27 And they answered Jesus and sayde, We cannot tell. He lyke wyse sayd vnto them, Nether tell I you, by what auctorite Y do these thinges.
28 What saye ye to thys? A certayne man had ij sonnes; and cam to the elder sayinge; Go and worke to daye in my vyneyarde.

29 He answered and sayd, I wyll not; but afterwarde repented, and went.

30 Then cam he to the seconde, and sayde lyke wyse. And he answered and sayde, I wyll, Syr; yet went he not.

31 Whedder of these ij fulfylled there fathers wyll? And they sayde vnto hym, The fyrst. Jesus sayde vnto them, Verely I saye vnto you, that the publicans and the harlotes shal come into the kyngdome off God before you.
32 For Jhon cam vnto you in the waye of righte wesnes, and ye beleved hym not; but the publicans and the whoores beleved hym. But ye though ye sawe it, yet were not moved with repentaunce, that ye myght afterwarde have beleved hym.
33 Herken another similitude. There was a certayne housholder, whych set a vyneyarde, and hedged it rounde about, and made a wynpresse in it, and bilt a tower, and lett it out to husbandmen, and went in to a straunge countre.
34 And when the tyme of the frute drewe neare, he sent his servauntes to the husbandmen, to receave the frutes of it.
35 And the husbandmen caught his servauntes, and bet won, kylled another, and stoned another.

36 Againe he sent other servauntes, moo then the fyrst, and they served them lyke wyse.
37 But last of all he sent vnto them

to, and cwæþ, Hig forwandiaþ ðæt hig
ne dón minum suna swá.
38 Witodlice ðá ða tylian ðone sunu
gesáwon, ðá cwǽdon hig betwyx hym
Ðes ys yrfenuma, uton gán, and ofslea
hyne, and habban us hys ǽhta.

39 Ðá námon hig, and ofslógon hyne
and áwurpon wiðútan ðone wín-geard.

40 Hwæt déþ ðæs wín-geardes hlá
ðam eorþ-tylion, ðonne he cymþ?

41 Ðá cwǽdon hig, He fordéþ ða yfel
an mid yfele, and gesett hys wín-ger
mid óðrum tilion, ðe him hys wæstm
hyra tídum ágyfon.

42 Ðá cwæþ se Hǽlynd, Ne rǽdde g
nǽfre on gewritun, Se stán ðe ða timbr
endan áwurpon, ys geworden to dær
hyrnan heafde? Ðys ys fram Drihtn
geworden, and hyt ys wundorlíc o
úrum eagum.
43 Forðam ic secge eow, ðæt eow by
ætbroden Godes ríce, and byþ geseal
ðære þeode ðe hys earnaþ.

44 And se ðe fylþ uppan ðysne stá
he byþ tobrysed; and he tobrysþ ðon
ðe he on uppan fylþ.

45 Ðá ðæra sacerda ealdras and ð
Pharisei ðys bigspel gehýrdon, ðá o
gǽton hig ðæt he hit sǽde be him.
46 Hi sóhton hyne, and ondrǽdon ðæ
folc, forðam ðe hí hæfdon hyne for ǽnu
witegan.

Chap. XXII. 1 Ðá sǽde he hy
eft óðer bigspell, and ðus cwæþ.

2 Heofona ríce ys gelíc gewurden ða
cyninge ðe macode hys suna gyfta.

3 And sende his þeowas and clypo
ða geladodan to ðam gyftum, ðá nold
hí cuman.
4 Ðá sende he eft óðere þeowas, a

ne to hem, seyinge, Thei shulen
ame† my sone.
38 Sothely the erthe tiliers, seeynge
e sone, seiden with ynne hem self,
his is the eire; cume ȝe, slea we hym,
id we shulen haue his eritage.

39 And, hym taken, thei kesten out of
e vyneȝerd, and slewen.

40 Therfore whenne the lord of the
neȝerd shal cume, what shal he do
the ilk erthe tiliers?
41 Thei seien to hym, He shal lese
iele the yuel men, and sette to hire
s vyneȝerd to other erthe tiliers, the
iiche shulen ȝelde to hym fruytis in
r tymes.
42 Jhesus seith to hem, Redden ȝe
uer in scripturis, The stoon the whiche
ldynge men reproueden, this is maad
to the heued of the corner? Of the
ord this thing is maad, and it is mer-
ilous in oure eiȝen.
43 Therfore I seie to ȝou, for the
ngdam of God shal be taken fro ȝou,
d shal be ȝouen to a folk doinge
ytis of it.
44 And he that shal falle on this stoon,
al be broken togidre; forsothe vpon
iom it shal falle, it shal togidre poune
m.
45 And when the princis of prestis
d Pharisees hadden herde his parablis,
ei knewen that he seide of hem.
46 And thei, seekynge to holde hym,
eden the cumpanyes of peple, for thei
dden hym as a prophete.

CHAP. XXII. 1 And Jhesus answer-
ge seide eftsone in parablis to hem,
ynge,
2 The kyngdam of heuenes is maad lic
a man kyng that made weddingus to
s sone.
3 And he sente his seruauntis for to
epe men beden to the weddyngis, and
ei wolden nat cume.
4 Eftsoone he sente other seruauntis,

lyȝe awne sonne, sayinge, They wyll
feare my sonne.
38 When the husbandmen sawe his
sonne, they sayde amonge them selves,
Thys ys the heyre; come on, lett vs
kyll hym, and lett vs take hys inheryt-
aunce to oure selves.
39 And they caught hym, and thrust
him out of the vyneyarde, and shlewe
him.
40 When the lorde of the vyneyarde
commeth, what wyll he do with those
husbandmen?
41 They sayde vnto hym, He will evyll
destroye those evyll persons, and wyll
lett out hys vyneyarde vnto other hus-
bandmen, whych shall delyver hym his
frute att tymes convenient.
42 Jesus saide vnto them, Dyd ye
never redde in the scriptures, The same
stone which the bylders refused, is set
in the princypall parte of the corner?
This was the Lordes doinge, and yt is
mervelous in oure eyes.
43 Therfore saye I vnto you, the king-
dome of God shalbe taken from you,
and shalbe geven to the gentyls which
shall brynge forth the frutes off it.
44 And whosoever shall fall on thys
stone, shalbe alto broken; and whom-
soever thys stone shall fall oppon, he
shall grynde him to powder.
45 And when the chefe prestes and
Pharyses herde his similitudes, they
perceaved that he spake of them.
46 And they went about to laye
hondes on hym, but they feared the
people, because they counted hym as
a prophet.

CHAP. XXII. 1 And Jesus answered
and spake vnto them agayne in simili-
tudes, sayinge,
2 The kyngdome of heven is lyke vnto
a certayne kinge which maryed his
sonne.
3 And sent forth his servauntes to call
them that were byd to the weddinge,
and they wolde nott come.
4 Ageyne he sentt forth other ser-

sǽde ðam geladedon, Nú! ic gegearwode mîne feorme, mîne fearras and mîne fugelas synt ofslegene, and ealle mîne þing synt gearwe; cumaþ to ðam gyftum.

5 Ðá forgýmdon hig ðæt, and férdon, sum to hys túne, sum to hys manggunge.
6 And ða ódre námon hys þeowas, and mid teonan geswencton, and ofslógon.

7 Ðá se cyning, ðæt gehýrde, ðá wæs he yrre; and sende hys here to, and fordyde ða manslagan, and hyra burh forbærnde.
8 Ðá cwæþ he to hys þeowum, Witodlice ðás gyfta synt gearwe,† ac ða ðe geladode wǽron, ne synt wyrðe.

9 Gáþ nú witodlice to wega gelǽtum, and clypiaþ to ðisum gyftum, swá hwylce swá ge gemêton.
10 Ðá eodon ða þeowas út on ða wegas, and gegaderedon ealle ða ðe hig gemêtton, góde and yfele; ðá wǽrun ða gyft-hús mid syttyndum mannum gefyllede.
11 Ðá eode se cyning in, ðæt he wolde geseon ða ðe dær sǽton; ðá geseah he dær ǽnne mann ðe næs mid gyftlicum reafe gescrýd.
12 Ðá cwæþ he, Lá freond, húmeta eodest ðú in, and nǽfdest gyftlic reaf? Ðá gesúwode he.

13 And se cyning cwæþ to hys þénon, Gebíndaþ hys handa and hys fét, and wurpaþ hyne on ða úttran þýstro; dær byþ wóp and tóþa gristbítung.

14 Witodlice manega synt geladode, and feawa gecorene.†
15 Ðá ongunnon ða Pharisei rǽdan, ðæt hig woldon done Hǽlend on hys spræce befón.
16 Ðá sendon hí him hyra leorningcnihtas to, mid ðam Herodianiscum, and ðus cwǽdon, Láreow, we witon ðæt ðú cart sóþfæst, and ðú lǽrest Godes weg myd sóþfæstnysse, and ðú ne wandast for nánum menn, ne ðú ne besceawast nánes mannes hád.

seiynge, Scie ȝee to the men beden to the feeste, Loo! I haue made redy my mete, my boles and volatilis ben slayn, and alle thingis redy; cumme ȝe to the weddyngus.

5 Sothely thei dispisiden,† and thei wenten awey, oon in to his vnezerd, forsothe an other to his marchaundise.

6 But the other helden his seruauntis, and slowen hem, ponished with contek.

7 Forsothe the kyng, whenne he hadde herde, was wroth; and, his hoostis sente, he loste† the man quellers, and brente her citee.

8 Thanne he seith to his seruauntis, Sothely the weddyngis ben redy, but thei that weren clepid to the feeste, weren nat worthi.

9 Therfore go ȝee to the outgoyngis of weyes, and whom euere ȝe shulen fynde, clepe to the weddyngis.

10 And his seruauntis, gon out in to the weyes, gedreden togidre alle that thei founden, good and yuel; and the weddyngis of men sittynge at mete ben fulfillid.

11 Forsothe the kyng entride, that he shulde see men sittynge at mete; and he seeȝ there a man nat clothid with brijd clothis.

12 And he seith to hym, Frend, hou entridist thou hidir, nat hauynge brijd clothe? And he was doumbe.

13 Thanne the kyng seide to the mynystris, His hondis and feet bounden, sende ȝee hym into vttermore derknessis; there shal be weepyng and getyng to gidre of teeth.

14 Forsothe many ben clepid, but fewe chosen.

15 Thanne Pharisees, goynge awey, token a counseile, that thei shulden take Jhesus in word.

16 And thei senden to hym her disciplis, with Erodyanys,† seiynge, Maister, we witen, that thou art sothfast, and thou techist in trewthe the weye of God, and there is no cure† to thee of eny man, for thou beholdist nat the persoone of men.

vauntes, sayinge, Tell them which are bydden, Lo! I have prepared my dynner, myne oxen and my fatlinges are kylled, and all thinges are redy; come vnto the mariage.

5 They made light of it, and went their wayes, won to his ferme place, another about his merchandyse.

6 The remnaunt toke his servauntes, and intreated them vngoodly, and slewe them.

7 When the kinge herde that, he was wroth; and sent forth his warryers, and distroyed those murtheres, and brent vppe theire cite.

8 Then sayde he to hys servauntes, The weddinge was prepared, butt they which were bydden there to, were not worthy.

9 Go ye therefore out in to the hye ways, and as many as ye fynde, byd them to the mariage.

10 The servauntes went out in to the wayes, and gaddered togedder as many as they coulde fynde, booth good and bad; and the weddinge was furnysshed with gestes.

11 The kinge cam in, to viset hys gestes; and spyed there a man which had not on a weddinge garment.

12 And sayde vnto hym, Frende, howe camyst thou in hydder, and hast not on a weddyng garment? And he was even spechlesse.

13 Then sayde the kynge to hys ministers, Take and bynde hym hande and fote, and caste hym into vtter dercknes; there shalbe wepinde and gnassinge of teth.

14 For many are called, and feawe be chosen.

15 Then went the Farises, and toke counsell, howe they myght tangle him in his wordes.

16 And sent vnto him there disciples, with Herodes servauntes, sayinge, Master, we knowe, that thou arte true, and that thou teachest the waye of God trueli, nether carest for eny man, for thou consydrest nott mennes estate.

17 Sæge us, hwæt þincþ ðé. Ys hyt álýfed ðæt man Casere gafol sylle, ðe ná?
18 Đá se Hælend hyra fácn gehýrde, đá cwæþ he, Lá licceteras, hwí fandige ge mín?
19 Æt-ýwaþ me ðæs gafoles mynyt. Đá brohton hí him ánne peninc.

20 Đá cwæþ se Hælend to him, Hwæs anlícnys ys ðis, and ðis ofergewrit?
21 Hig cwǽdon, Ðæs Caseres. Đá cwæþ he, Ágyfaþ ðam Casere ða þing ðe ðæs Casyres synt, and Gode ða þing ðe Godes synt.

22 Đá hig ðæt gehýrdon đá wundrodon hig; and forléton hyne, and férdon onweg.
23 On ðam dæge comon to him Saducei, ða secgeaþ ðæt nán ǽrýst ne sý, and hig ácsedon hyne,
24 And cwǽdon, Láreow, Moyses sǽde, gyf hwá dead sýg, and bearn næbbe, ðæt his bróðor nyme hys wíf, and strýne hym bearn.
25 Witodlice myd us wǽron seofun gebrǽðru; and se forma fette wíf, and forþ-férde. And læfde hys bréðer his wíf bútan bearne;
26 And se óðer ealswá, and se þrydda, oð ðone seofoþan.
27 Đá æt síðemestan, forþ-férde ðæt wíf.
28 Hwylces ðæra sufona byþ ðæt wíf, on ðam ǽríste? ealle hig hæfdon hig.

29 Đá andswarode se Hælend hym and cwæþ, Ge dweliaþ, and ne cunnon hálige gewritu, ne Godes mægen.

30 Witodlice ne wífiaþ hig, ne hig ne ceorliaþ, on ðam ǽrýste; ac hig synt swylce Godes englas on heofone.

31 Ne rædde ge, be deadra manna ǽrýste, ðæt eow fram Gode gesǽd wæs,

32 Ic eom Abrahames God, and Isáács God, and Iacobes God? nys God ná deadra, ac lybbendra.

17 Therfore seie to vs, what it semeth
o thee. Is it leful to 3eue to Cesar†
ente?†
18 Forsothe, the wickednesse of hem
nowen, Jhesus seith, Ypocritis, what
empten 3ee me?
19 Shewe 3ee to me the prynte of the
noneye. And thei offriden to hym a
eny.
20 And Jhesus seith to hem, Whos is
his ymage, and the wrytyng aboue?
21 Thei seyen to hym, Of Cesar.
Thanne he seith to hem, Therfore 3elde
ee to Cesar tho thingis that ben Ces-
ris, and to God tho thingis that ben
f God.
22 And thei heerynge wondreden; and,
ym laft, thei wenten awey.

23 In that day Saducees, that seyen
iere is no rysyng a3ein, camen ni3 to
ym, and axiden hym,
24 Seyinge, Maister, Moyses seide, 3if
ny man be dead, nat hauynge a sone,
at his brother wedde his wyf, and
yse seed to his brother.
25 Forsothe seuen bretheren weren at
; and the first, a wijf weddid, is dead.
nd he nat hauynge seed, left his wijf
his brother;
26 Also the secounde, and the thridde,
to the seuenthe.
27 Forsothe the laste of alle, and the
omman is dead.
28 Therefore in the rysynge a3ein,
ios wijf of the seuene shal she be?
alle hadden hir.
29 Sothely Jhesus answerynge seith to
m, 3ee erren, nether knowynge the
ipturis, nether the vertu of God.

30 Forsothe in the rysyng a3eyn,
ther thei wedden, nether ben weddid;
t thei ben as the aungelis of God in
iene.
31 Sothely of the rysynge a3ein of
ad men, 3ee han nat rad, that it is
d of the Lord, seyinge to 3ou,
32 I am God of Abraham, and God of
aac, and God of Jacob? he is nat
d of deed men, but of lyuynge men.

17 Tell vs there fore, howe thynkeste thou. Is it lawfull to yeve tribute vnto Cesar, or not?
18 Jesus perceaved there wylynes, and sayde, Why tempte ye me, ye ypocrytes?

19 Lett me se the tribute money. And they toke hym a peny.

20 And he sayde vnto them, Whose ys thys ymage, and superscripcion?
21 They sayde vnto hym, Cesars. Then sayde he vnto them, Geve therefore to Cesar that which is Cesars, and geve vnto God that which is Goddes.

22 When they herde that they marvelled; and lefte hym, and went there waye.
23 The same daye the Saduces cam vnto hym, which saye that there is no resurreccion, and they axed hym,
24 Saynge, Master, Moses bade, if a man dye, havinge no chyldren, that the brother mary his wyfe, and reyse vppe seed vnto his brother.
25 There were with vs seven brethren; the fyrst maried, and dyed with out ysshewe. And lefte hys wyfe vnto hys brother;
26 Lyke wise the seconde, and the thryd, vnto the seventhe.
27 Laste of all, the woman dyed also.

28 Nowe in the resurreccion, whose wyfe shall she be of the vij? for all had her.
29 Jesus answered and sayde vnto them, Ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of God.
30 For in the resurreccion, they nether mary, nor are maryed; but are as the angels of God in heven.

31 As touchynge the resurreccion off the deed, have ye nott redde, what ys sayde vnto you off God, which sayeth,
32 I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the God of the deed, but of the lyvinge.

33 Đá dæt folc dæt gehýrde, đá wundredon hig hys láre.†

34 Đá đa Phariseiscan gehýrdon, dæt he hét đa Saduceiscan stylle beon, đá eodon hig togædere.

35 And án, đe wæs dære æ láreow, ácsode hyne, and fandode hys, đus cweđende,

36 Lá láreow, hwæt ys dæt mæste bebod on dære æ?

37 Đá cwæþ se Hælend, Lufa Drihten đinne God, on ealre đinre heortan, and on ealre đinre sáwle, and on callum đinum móde.

38 Đis ys dæt mæste and dæt fyrmeste bebod.

39 Óđer ys đysum gelíc; Lufa đinne nehstan swá swá đé sylfne.

40 On đysum twám bebodum byþ gefylled eall seo æ.

41 Đá đa Phariseiscan gegaderode wæron, đá cwæþ se Hælend,

42 Hwæt þinc þ eow be Criste, hwæ sunu ys he? Hig cwædon, Dauides.

43 Đá cwæþ se Hælend, Hwí clypa Dauid hyne on gáste Drihten, and cwyþ,

44 Drihten cwæþ to mínum Drihtne Site on míne swýdran healfe, od dæt i gesette đine fýnd đé to fót-sceamole?

45 Gyf Dauid hyne on gáste Dryhten clypaþ, hú ys he hys sunu?

46 Đá ne mihton hig him nán wor andswarian, ne nán ne dorste of đar dæge, hyne nán þing máre ácsian.

Chap. XXIII. 1 Đá spræc se Hæ end to đam folce, and to hys leorning cnyhtum,

2 And cwæþ, Bóceras and Pharise sæton ofer Moyses láreow-setl.

3 Healdaþ, and wyrceaþ, swá hwæt sw hig secgeaþ. And ne dó ge ná æfte heora worcum; hig secgeaþ, and ne dó

4 Hig bíndaþ hefige byrđyna, đe ma áberan ne mæg, and lecgeaþ đa uppa

33 And the cumpanyes of peple heerynge, wondreden in his techynge.

34 Forsothe Pharisees, heerynge that he hadde put silence to Saducees, camen to gidre in to oon.

35 And oon of hem, a techer of the lawe, axede Jhesus, temptynge hym,

36 Maistre, whiche is a greet maundement in the lawe?

37 Jhesus seide to hym, Thou shalt loue the Lord thi God, of al thin herte, and in al thi soule, and in al thi mynde.

38 This is the firste and the most maundement.

39 Forsothe the secounde is lic to this; Thou shalt loue thi neiȝbore as thi self.

40 In these two maundementis hangith al the lawe and prophetis.

41 Sothely the Pharisees gedrid to gidre, Jhesus axide hem,

42 Seyinge, What semeth to ȝou of Crist, whos sone is he? Thei seyen to hym, Of Dauith.

43 He seith to hem, Therfore hou Dauith in spirit clepith hym Lord, seyinge,

44 The Lord seide to my Lord, Sitte on my riȝthalf, til that I put thin enmyes a stole of thi feet?

45 Therfore ȝif Dauyd clepith him Lord, hou is he his sone?

46 And no man miȝt answere a word to hym, nether ẹny man was hardy fro that day, for to axe hym more.

33 And when the people herde that, they were astonyed at hys doctrine.

34 When the Pharises had herde howe that he had put the Saduces to silence, they drewe togedder.

35 And won of them, whych was a doctour off lawe, axed him a question, temptinge him, and sayinge,

36 Master, whych is the grett commaundment in the lawe?

37 Jesus sayde vnto him, Thou shalt love thy Lorde God, with all thyne herte, wyth all thy soule, and with all thy mynde.

38 This is the fyrst and that grett commaundment.

39 And there ys another lyke vnto thys; Thou shalt love thyne neghbour as thy selfe.

40 In these two commaundmentes hange all the lawe and the prophettes.

41 Whyll the Pharises were gaddered togedder, Jesus axed them,

42 Saynge, What thinke ye of Christ, whose sonne is he? They sayde vnto hym, The sonne of David.

43 He sayde vnto them, Howe then doeth David in spirite call him Lorde, saynge,

44 The Lorde sayde to my Lorde, Sytt on my ryght honde, tyll I make thyne ennemyes thy fote stole?

45 Yf David call hym Lorde, howe is he then his sonne?

46 And none of them coulde answere him ageyne one worde, nether durste eny man from that daye forth, axe hym eny moo questions.

Chap. XXIII. 1 Thanne Jhesus spac to the cumpanyes of peple, and to his disciplis,

2 Seiynge, Vpon the chaier of Moyses, scribis and Pharisees seeten.

3 Therfore kepe ȝee, and do ȝee alle thingis, what euere thingis thei shulen seie to ȝou. But nyl ȝee do after her werkis; sothely thei seien, and don nat.

4 Sothely thei bynden to greuouse chargis, and vnportable,† and putten in

Chap. XXIII. 1 Then spake Jesus to the people, and to hys disciples,

2 Saynge, The scrybs and the Pharises sitt in Moses seate.

3 Whatsoever they byd you observe, that observe, and do. But after their workes do not; for they saye, and do not.

4 Ye and they bynde hevy burthens, and greveous to be borne, and ley them

manna exla; and nellaþ hig ða mid heora fingre æt-hrînan.

5 Ealle heora worc hig dôþ, ðæt menn hî geseon; hig tobræ̂ðaþ hyra healsbêc,† and mæ̂rsiaþ heora reafa fnadu.

6 Hig lufigeaþ ða fyrmestan setl on gebeorscypum, and ða fyrmestan lâreowsetl on gesamnungum;
7 And ðæt hig man grête on stræ̂tum, and ðæt menn hig lâreowas nemnon.
8 Ne gyrne ge ðæt eow man lâreowas nemne; ân ys eower lâreow, ge synt ealle gebrôðru.

9 And ne nemne ge eow fæder ofer eorþan, ân ys eower fæder, se ðe on heofonum ys.
10 Ne eow man ne nemne lâreowas, forðam ân, Crist, is eower lâreow.
11 Se ðe eower yldest sŷ, beo se eower þê̂n.
12 Witodlîce se ðe hyne upp-âhefþ, se byþ genyðerod; and se ðe hyne sylfne ge-eaðmê̂t, se byþ up-âhafen.†
13 Wâ eow, bôcyras and Pharisei, lîcceteras, forðam ge belûcaþ heofona rîce beforan mannum; ne ge in ne gâþ, ne ge ne geþafiaþ ðæt ôðre ingân.

14.†

15 Wâ eow, bôcyras and Pharisei, lîcceteras, forðam ge befaraþ sæ̂ and eorþan, ðæt ge dôn ânne ælþeodine; and ðonne he geworden byþ, ge gedôþ hyne helle bearn, twŷfealdlîcor ðonne eow.

16 Wâ eow, blîndan lâtteowas, ge seggeaþ, Swâ hwylc swâ swereþ on temple, ðæt ys nâht; swâ hwâ swâ swereþ on ðæs temples golde, se ys scyldig.

17 Ealâ ge dysegan and blîndan, hwæðer ys mâre, ðe ðæt gold, ðe ðæt templ ðe ðæt gold gehâlgaþ?
18 And swâ hwâ swâ swereþ on ðam weofode, ðæt ys nâht; swâ hwylc swâ

shuldres of men; but with her fyngir
i wolen nat moue hem.

Therfore thei don alle her werkis,
t thei be seen of men; forsothe thei
rgen her filateries,† and magnyfie
nmys.
Sothely thei louen the first sittyng
cis in sopers, and the first chaiers in
agogis;
And salutaciouns in the chepyng,
l to ben clepid of men maistirs.
Sothely nyl 3ee ben clepid maistir;
oon is 3oure maistir, forsothe alle
ɔen brethren.

And nyl 3e clepe to 3ou a fadir on
ie, for oon is 3oure fadir, that is in
ienes.
ɔ Nether be 3e clepid maistirs, for
i is 3our maistre, Crist.
ɪ He that is more of 3ou, shal be
re mynystre
e Forsothe he that shal hie hym self,
l be mekid; and he that shal meeke
n self, shal ben enhaunsid.
ȝ Sothely woo to 3ou, scribis and
arisees, ypocritis, for 3e closen the
ngdam of heuenes before men; sothe-
ge entren nat, ne suffre men entrynge
to entre.
4 Woo to 3ou, scribis and Pharisees,
ɔcritis, that eten the housis of widues,
onge preier preyinge; for this thing
shulen take the more dom.

5 Woo to 3ou, scribis and Pharisees,
ɔcritis, that cumpasen the se and the
d, that 3ee maken o proselite;† and
anne he shal be maad, 3e maken hym
ɔne of helle, double more than 3ou.

6 Woo to 3ou, blynde lederis, that
en, Who euere shal swere by the
nple of God, no thing is; sothely he
t shal swere in the gold of the temple,
ith.†
7 3ee folis and blynde, forsothe what
more, the gold, or the temple that
owith the gold?
8 And who euer shal swere in the
er, no thing is; but he that shal

on mennes shulders; but they them
sylfe wyl not move them with one
fynger.
5 All there workes they do, for to be
sene of men; they sett abroade there
philateris, and make large borders on
there garmenttes.
6 And love to sytt vppermooste at
feastes, and to have the chefe seates in
the synagogges;
7 And gretynges in the marketes, and
to be called of men rabi.
8 But ye shall nott suffre youre selves
to be called rabi; for one ys youre
master, that is to wytt Christ, and all
ye are brethren.
9 And call ye no man youre father on
the erth, for one is youre father, and he
is in heven.
10 Be ye not called masters, for one
ys youre master, and he is Christ.
11 He that is greateste amonge you,
shalbe youre servaunte.
12 But whosoever exalteth hym silfe,
shalbe brought lowe; and he that sub-
mitteth him silfe, shalbe exalted.
13 Wo be vnto you, scribs and Pharises,
dissemblers, for ye sheet vp the kyng-
dom of heven before men; ye youre
selves goo nott in, nether suffre ye them
that come to enter in.
14 Wo be vnto you, scribes and Pha-
rises, for ye devoure widdowes houses,
and that vnder a coloure of praying
longe prayers; wherfore ye shall receave
greater damnacion.
15 Wo be vnto you, scribes and Pha-
rises, ypocrites, for ye compasse see and
londe, to brynge one in to youre belefe;
and when ye have brought him, ye
make hym two folde more the chylde
off hell, then ye youre selves are.
16 Wo be vnto you, blynd gides, for
ye saye, Whosoever sweare by the tem-
ple, yt ys nothinge; but whosoever
sweare by the golde of the temple, he is
detter.
17 Ye foles and blinde, whether is
greater, the golde, or the temple that
sanctifyeth the golde?
18 And whosoever swereth by the
aulter, it is nothinge; but whosoever

swereþ on ðære offrunge ðe ofer ð
weofod ys, se ys gyltig.
19 Ealá ge blíndan, hwæðer ys má
ðe offrung, ðe ðæt weofod ðe gehálg
ða offrunge?
20 Witodlice se ðe swereþ on weofo
he swereþ on him, and on eallum ð
ðe him ofer synt.
21 And se ðe swereþ on temple,
swereþ on him, and on ðam ðe him o
eardiaþ.
22 And se ðe sweraþ on heofonan,
sweryþ on Godes þrym-setle, and
ðam ðe ofyr ðæt sitt.
23 Wá eow, bóceras and Pharisei,
ceteras, ge ðe teoðiaþ mintan, and di
and cumyn, and ge forléton ða þing
synt hefigeran ðære æ, dóm, and mí
heortnysse, and geleafan. Ðás þing
gebyrede ðæt ge dydon, and ða óðre
forléton.
24 Lá blíndan látteowas, ge drehnig
ðone gnæt áweg, and drincaþ ðone olfe
25 Wá eow, bóceras and Pharisei,
ceteras, forðam ge clǽnsiaþ ðæt widú
ys, caliceas and discas; and ge synt
nan fulle reafláces and unclænnysse.

26 Ealá ðú blínda Phariseus, clǽ
æryst ðæt wiðinnan ys calices and disc
ðæt hyt sí clǽne ðæt wiðútan ys.

27 Wá eow, bóceras and Pharisei,
ceteras, forðam ge synt gelice hwít
byrgenum, ða þinceaþ mannum út
wlitige; and hig synt innan fulle
adra bána, and ealre fylþe.
28 And swá ge ætýwaþ mannum ú
rihtwíse; innan ge synt fulle líccetu
and unrihtwísnesse.

29 Wá eow, bóceras and Pharisei,
ceteras, ge ðe timbriaþ witegena by
ena, and glengaþ rihtwísra gemyr
stówa,
30 And ge cweðaþ, Gyf we wǽron
úre fædera dagum, nǽron we heora
féran on ðæra witegena blódes gyte.

31 Witodlice ge synt eow sylfum
gewitnysse, ðæt ge synt ðæra bearn
ofslógon ða witegan.

ere in the ȝifte that is on the auter, vith.

19 Blynde men, forsothe what is more, e ȝift, or the auter that halowith the fte?

20 Forsothe he that swerith in the ter, swerith in it, and alle thingis that n theron.

21 And he that swerith in the temple, erith in it, and in hym that dwellith the temple,

22 And he that swerith in heuene, erith in the trone of God, and in hym at sittith theron.

23 Woo to ȝou, scribis and Pharisees, ocritis, that tithen mente, anete, and myn, and han lefte tho thingis that n greuouser† of the lawe, dom, and ercy, and feith. And these thingis it hofte† for to do, and not to leeue m.

24 Blynde leders, clensynge a gnatte, t swolowynge a camel.

25 Woo to ȝou, scribis and Pharisees, ocritis, that maken clene that thing of e cuppe and plater, that is with out-rth; forsothe with ynne ȝe ben ful of ueyne and vnclennesse.

26 Thou blynd Pharisee, clense first at thing of the cuppe and plater that with ynneforth, that and that thing at is with outenforth be maad clene.

27 Woo to ȝou, scribis and Pharisees, ocritis, that ben lic to sepulcris maad hijt, the whiche with outen forth semen ire to men; sothely with ynne thei ben l of boonys of dead men, and al filthe.

28 So and ȝee forsothe with outen rth aperen iuste to men; but with ne ȝee ben ful of ypocrisie and wickid-sse.

29 Woo to ȝou, scribis and Pharisees, ocritis, that belden sepulcris of pro-hetis, and maken faire the birielis of ste men,

30 And seien, ȝif we hadden ben in e dayes of our fadris, we shulden t han be here felowis in the blood of rophetis.

31 And so ȝe ben in witnessyng to ȝou lf, for ȝe ben the sonys of hem that owen the prophetis.

sweareth by the offeringe that lyeth on the aultre, ys detter.

19 Ye foles and blinde, whether is greater, the offeringe, or the aultre whych sanctifyeth the offeringe?

20 Whosoever therfore sweareth be the aultre, sweareth bi it, and by all that there on is.

21 And whosoever sweareth by the temple, sweareth by it, and by hym that dwelleth there in.

22 And he that sweareth by heven, sweareth by the seate of God, and by hym that sytteth thereon.

23 Wo be to you, scrybes and Pharises, desemblers, for ye tythe mynt, annys, and commen, and leave the waygthtyer mattres of the lawe ondone, iudgement, mercy, and fayth. These ought ye to have done, and not to have lefte the othre ondone.

24 Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

25 Wo be to you, scrybes and Pharises, ypocrites, for ye make clene the vtter side off the cuppe and off the platter; but with in they are full of brybery and excesse.

26 Thou blynde Pharise, clense fyrst that which is with in the cuppe and the platter, that the outsyde maye also be clene.

27 Wo be to you, scrybes and Pharises, ypocrites, for ye are lyke vnto paynted tombes, which appere beautyfull outwardes; but are with in full off deed mens bones, and of all fylthynes.

28 So are ye, for outwardes ye appere rightous vnto men; when with in ye are full of dissimulacion and iniquite.

29 Wo be vnto you, scribes and Pharises, ypocrytes, ffor ye bilde the tombes off the prophetes, and garnisshe the sepulchres off iuste men,

30 And saye, Yf we had bene in oure fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes.

31 So are ye witnesses vnto youre selves, that ye are the children of them which killed the prophetes.

32 And getylle ge ðæt gemet eowr
fædera.
33 Ealá ge næddran, and næddren
cynn, hú fleo ge fram helle dóme?†

34 Ic sende to eow witegan, and wís
bóceras; and ge hig ofsleaþ, and hó
and swingaþ on eowrum gesomnungun
and ge hig ehtaþ of byrig on byrig;

35 Ðæt ofer eow cume ælc rihtw
blód, ðe wæs ágoten ofer eorþan, fra
Abeles blóde ðæs rihtwísan oð Zach
arias blód, Barachias suna, ðone ge o
slógon betwyx ðam temple and ða
weofode.
36 Sóþ ic eow secge, ealle ðás þin
cumaþ ofer ðas cneorisse.

37 Ealá Ierusalem, ealá Ierusalem,† ð
ðe ða witegan ofslihst, and mid stánu
oftorfast ða ðe to ðé ásende synt, swíð
oft ic wolde ðine bearn gegaderiga
swá seo henn hyre cicenu under hy
fyðeru gegaderaþ, and ðú noldest.
38 Witodlice nú! byþ eower hús eo
wéste forlæten.
39 Sóþ ic secge eow, ne geseoþ g
me heonon-forþ, ærðam ðe ge secgeo
Sý gebletsod se, ðe com on Drihtn
naman.

Chap. XXIV. 1 And ðá se Hælen
út-eode of ðam temple; him to-gene
læhton hys leorning-cnihtas, ðæt hi hi
ætýwdon ðæs temples getimbrunge.

2 Ðá andswarode he him and cwæ
Geseoþ ge eall ðis? Sóþ ic secge eow
ne byþ hér læfed stán uppan stáne, ð
ne beo toworpen.

3 Ðá he sæt uppan Oliuetes dúne, ð
comon hys leorning-cnihtas díhlice, an
cwædon, Sæge us, hwænne ðás þin
gewurðon, and hwylc tácn sí ðine
tocymes, and worulde ge-endunge.
4 Ðá andswarode he him and cwæ
Warniaþ, ðæt eow nán ne beswíce.

2 And ȝe fulfillen the mesure of ȝoure
ris.
3 ȝee sarpentis, fruytis† of eddris,†
ı shulen ȝee flee fro the dom of
le?
4 Therfore loo! I sende to ȝou pro-
etis, and wise men, and scribis;† and
hem ȝee shulen slee, and crucifie,
l of hem ȝe shulen bete in ȝour syna-
gis, and shulen pursue fro citee in to
ee;
5 That al the iuste blode come vpon
, that was shed on the erthe, fro
blood of iust Abel til the blood of
harie, the sone of Barachie, whom
slowen bitwixe the temple and the
er.
6 Trewli I seie to ȝou, alle these
ngis shulen come vpon this genera-
ın.
7 Jerusalem, Jerusalem, that sleest
phetis, and stonyst hem that ben
t to thee, hou oft wold I gedre to
re thi sonys, as an henne gedreth
idre hir chikenys vndir hir wengis,
thou woldist nat.
8 Loo! ȝoure hous shal be lefte to
desert.†
9 Forsothe I seie to ȝou, ȝee shulen
see me fro hennys forth, til that ȝee
n, Blessid *is he*, that cumeth in the
ıe of the Lord.

Chap. XXIV. 1 And Jhesus, gon out
he temple, wente; and his disciplis
ıen niȝ to hym, that thei shulden
we to hym the bildyngis of the
ple.
2 Forsothe he answerynge seith to
ı, Seen ȝee alle these thingis? Trewly
ie to ȝou, a stoon shal nat be lefte
e on a stoon, the whiche shal nat be
ruyed.
3 Sothely hym sittynge on the hil of
uete, disciplis camen niȝ to him
ıely, seiynge, Seie to vs, whanne thes
ngis schulen be, and what tokene of
comynge, and of ending of the world.
4 And Jhesus answeringe seide to hem,
ȝe, that no man disceyue ȝou.

32 Fulfyll ye lyke wyse the measure
of youre fathers.
33 Ye serpentes, and generacion of
vipers, howe shall ye scape the damp-
nacion of hell?
34 Wherfore beholde! Y sende vnto
you prophetes, wyse men, and scribes;
and off them some shall ye kyll, and
crucifie, and some shall ye scourge in
youre synagogges, and persecute from
cite to cite;
35 Thatt all righteous bloud may fall
on you, which was sheed apon the erth,
from the bloud of rightous Abell vnto
the bloud of Zacharias, the sonne of
Barachias, whom ye slewe betwene the
temple and the altre.
36 Verely Y say vnto you, all these
thinges shall light apon this genera-
cion.
37 Hierusalem, Hierusalem, which kyll-
est prophetes, and stonest them which
are sent to the, howe often wolde I have
gaddered thy children to gedder, as the
henne gaddreth her chickens vnder her
wynges, but ye wolde not.
38 Beholde! youre habitacion shalbe
lefte vnto you desolate.
39 For Y saye vnto you, ye shall not
se me hence forth, tyll that ye saye,
Blessed ys he, that commeth in the
name off the Lorde.

Chap. XXIV. 1 And Jesus went out,
and departed from the temple; and his
disciples cam to hym, for to shewe hym
the byldinge of the temple.
2 Jesus sayde vnto them, Se ye not
all these thinges? Verely Y saye vnto
you, there shall not be here leeft one
stone vppon another, that shall not be
destroyed.
3 And as he sat vppon the mount
Olivete, his disciples cam vnto hym
secretly, sayinge, Tell vs, when this
shalbe, and what signe shalbe of thy
comminge, and of the ende of the worlde.
4 And Jesus answered and sayde vnto
them, Take hede, that no man desceave
you.

5 Manega cumaþ on mînum naman and cweðaþ, Ic eom Crist; and be swîcaþ manega.

6 Witodlîce ge gehŷraþ gefeoht, an gefeohta hlisan; warnigeaþ, ðæt ge n beon gedrêfede; ðâs þing sceolon ge weorðan, ac nys ðonne gyt se ende.

7 Þeod winþ ongén þeode, and rîc ongén rîce, and mann-cwealmas beo and hungras, wîde geond land, and eorþ an styrunga;

8 Ealle ðâs þing synt ðæra sâra an ginnu.

9 Ðonne syllaþ hî eow on gedrêfed nysse, and ofsleaþ eow, and ealle men eow hatigeaþ for mînum naman.

10 And ðonne beoþ manega ung trŷwsode, and belǽwaþ betwyx him, an hatigaþ him betwŷnan.

11 And manega lease witegan cuma and beswîcaþ manega.

12 And forðam ðe unrihtwîsnys rîcsa manegra lufu ácŏlaþ;

13 Witodlîce se ðe þurhwunaþ oð end se byþ hâl.

14 And ðis gŏdspel byþ bodod ofe ealle eorþan, on gewitnesse eallum þ odum; and ðonne cymþ seo ge-endung

15 Ðonne ge geseoþ ða onsceonung ðære toworpennysse, ðe se witega gŏ cwæþ, Daniel, ðâ he stŏd on hâligr stówe; ongyte, se ðe hyt ræ̂t;

16 Fleon ðonne to múntum, ða ðe o Iudea-lande synt;

17 And se ðe ys uppan hys húse n gâ he nyðer ðæt he ǽnig þing on h húse fecce;

18 And se ðe is on æcere, ne cyrre h ðæt he hys tunecan nyme.

19 Wâ eacniendum and fédendum o ðam dagum.

20 Biddaþ, ðæt eower fleam on wintr oððe on reste-dæge, ne geweorðe.

21 Witodlîce ðonne byþ swâ mycel gŏ deorf, swâ næs of middan-geardes fruma

Many schulen come in my name, nge, I am Crist; and thei schulen eyue manye.

Sothly ȝe ben to heere bateyls, and ayouns of bateyls; se ȝe, that ȝe ben distroblid; forsoth it bihoueth thes gis to be don, but not ȝit is the e.

Folk schal ryse to gidere aȝen folk, rewme in to rewme, and pestilencis, hungris, and erthemouyngis schulen y placis;

Forsothe alle thes thingis ben bigyngis of sorwis.

Thenne thei schulen bitake ȝou in to ilacioun, and thei schulen slee ȝou, ȝe schulen be in hate to alle folkis ny name.

And thanne manye schulen be ndrid, and to gidere bitraye,† and ate haue to gidere.

And many false prophetis schulen and disceyue many.

And for wickidnesse schal be plens, the charite of manye schal wexe l;

Forsothe he that schal dwelle stable the ende, he this schal be saaf.

And this gospel of kyngdom schal rechid in al the world, in to witnesto alle folkis; and thanne the ende come.

Therfore whenne ȝe schulen se the mynacioun of discomfort, that is of Danyel, the prophete, stondynge e hooly place; he that redith, vndirle;

Thanne thei that ben in Judee, fle ounteyns;

And he that *is* in the hous roof, not down to take ony thing of his ;

And he that *is* in the feeld, turne ȝen to take his coote.

Forsoth wo to wymmen with childe noryschinge in tho dayes.

Sothly preie ȝe, that ȝoure fleynge ot maad in wyntir, or saboth.

Forsothe thanne schal be greet tricioun, what maner was not fro the

5 For many shall come in my name, sainge, Y am Christ; and shall deceave many.

6 Ye shall heare of warres, and of the noyse of warres; but se, that ye be not troubled; for all these thinges muste come to passe, but the ende is not yet.

7 For nacion shall ryse ageynste nacion, and realme ageynste realme, and there shalbe pestilence, and honger, and erthquakes in all quarters;

8 All these are the beginnynge off sorowes.

9 Then shall they put you to trouble, and shall kyll you, and ye shalbe hated off all nacions ffor my names sake.

10 And then shall many fall, and shall betraye won another, and shall hate won the other.

11 And many falce prophetes shall aryse, and shall deceave many.

12 And because iniquite shall have the vpper hande, the love of many shall abate;

13 But he that endureth to the ende, shalbe safe.

14 And this gospell off the kyngdom shalbe preached in all the worlde, for a witnes vnto all nacions; and then shall the ende come.

15 When ye then shall se the abominacion and desolacion, spoken of by Daniell, the prophet, stonde in the holy place; whosoever redeth it, let hym vnderstonde it;

16 Then let them which be in Iury, flye into the mountaynes;

17 And lett hym whych is on the housse toppe, not come doune to take enytinge out of his housse;

18 Nether let hym which is in the felde, returne backe to fetche his clothes.

19 Wo be in those dayes to them that are with chylde and to them that geve sucke.

20 Butt praye, thatt youre flyght be not in the winther, nether on the saboth daye.

21 For then shalbe greate tribulacion, suche as was not from the begin-

oð ðis, ne nú ne geweorþ.

22 And búton ða dagas gescyrte wǽ
on, nǽre nán mann hál geworden; ǽ
for ðam gecorenum, ðe he geceas, ð
dagas beoþ gescyrte.

23 Ðonne gyf eow hwá sægþ, Nú
Crist ys hér, oððe ðær, ne gelýfe
him.

24 Ðonne cumaþ lease Cristas a
lease witegan, and dóþ mycle tácn a
fóre-beacn; ðæt ða beoþ on gedwol
gelǽdde, gyf hyt beon mæg, ðe gecore
wǽron.

25 Witodlíce! ic hyt eow fóresǽde.

26 Gyf hig eow secgeaþ, Hér he ys
wéstene, ne fare ge út; gyf hig secge
Hér he ys on þurh-farun, ne gelýfe ge

27 Witodlíce swá swá liget færþ fr
ést-dǽle, and ætýwþ oð west-dǽl, s
byþ mannes suna tocyme.

28 Swá hwær swá hold byþ, ðæ
beoþ earnas gegaderode.

29 Sóna æfter ðæra daga gedréfy
nesse, seo sunne byþ forsworcen, and
móna hys leoht ne sylþ, and steorr
feallaþ of ðære heofenan, and ðære he
enan mægenu beoþ ástyrede.

30 And ðonne ætýwþ mannes su
tácn on heofonan, and ðonne wé
ealle eorþan mǽgþa; and geseoþ m
nes sunu cumendne† on heofonan gen
um,† mid myclum mægene and mæg
þrymme.

31 And he ásent hys englas mid bý
an, and mycelre stefne; and hí geg
erigaþ hys gecorenan of feower midd
eardes endum, of heofona healnyss
oð hyra gemǽru.

32 Leornigeaþ bigspel be ðam
treowe. Ðonne hys twíg byþ hne
and leaf ácennede, ge witon, ðæt sur
ys gehende;

33 And wite ge swá, ðonne ge
þing geseoþ, ðæt he ys on durum
hende.

34 Sóþ ic secge eow, ðæt ðeos cneo
ne gewit, ǽrðam ðe ealle ðás þing
weordon;

gynnyng of the world to now, nethir hal be maad.

22 And no but tho dayes hadden be eggid, al fleisch† schulde not be maad af; but tho dayes schulen be maad hort, for the chosun men.

23 Thanne if ony man schal seie to u, Lo! here is Crist, or there, nyle ȝe leue.

24 Forsothe false Cristis and false pro-hetis schulen ryse, and thei schulen ue grete tokenes and wondris; so that so the chosyne be ledd in to errour, if may be don.

25 Lo! I haue bifore seid to ȝou.

26 Therfore if thei schulen seie to ȝou, oo! he is in desert, nyle ȝe go out; o! in pryuey chambris,† nyle ȝe bileue.

27 Sothli as leyt goth out fro the eest, nd apperith til in to the west, so schal e and the comynge of mannus sone.

28 Where euere the body schal be, and he eeglis schulen be gederid thidur.

29 Forsothe anoon aftir the tribula-oun of tho dayes, the sunne schal be aad derk, and the mone schal not ȝyue ir liȝt, and sterris schulen falle down o heuene, and the vertues of heuenes chulen be mouyd.

30 And thanne the tokene of mannus one schal appere in heuene, and thanne le kynredis† of erthe schulen weyle; nd thei schulen se mannus sone com-nge in the clowdis of heuene, with oche vertu and mageste.

31 And he schal sende his angelis with trumpe, and greet voice; and thei chulen gedere his chosyne fro foure yndis of heuene, fro the hiȝeste thingis f heuenes til teermes† of hem.

32 Lerne ȝe the parable of a fyge tree. Whenne his bouȝ† is now tendre, and eeuys sprungen, ȝee witen, that somer s niȝ;

33 So and ȝee whenne ȝee shulen se lle these thingis, witith that it is niȝ, nd in the ȝatis.

34 Trewly I seie to ȝow, for this genc-acioun shal nat passe, til that alle hingis be don;

nynge off the worlde to this tyme, ner shalbe.

22 Ye and except those dayes shulde be shortened, shulde no flesse be saved; butt for the chosens sake, those dayes shalbe shortened.

23 Then yff eny man shall saye vnto you, Lo! here is Christ, or there is Christ, beleve it not.

24 Ffor there shall arise falce Christes and falce prophetes, and shall geve greate signes and wonders; so greatly that yff it were possible, even the chosen shulde be brought in to erroure.

25 Take hede! I have tolde you before.

26 Yff they shall saye vnto you, Lo! he is in the desert, go not forth; yff they saye, lo! he is in the secret places, beleve nott.

27 For as the lightnynge cometh out off the eest, and shyneth vnto the weest, so shall the commynge off the sonne of man be.

28 For wheresoever a deed body is, even thyther wyll the egles resorte.

29 Immediatly after the tribulacions off those dayes, shall the sun be derken-eth, and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move.

30 And then shall appere the sygne of the sonne off man in heven, and then shall all the kynreddes of the erth morne; and they shall se the sonne of man come in the cloudes of heven, with power and greate maieste.

31 And he shall sende his angelles with the greate voyce of a tromp; and they shall gadder to gedther his chosen from the fower wyndes, and from the one ende off the worlde to the other.

32 Learne a similitude of the fygge tree. When his braunches are yet tender, and his leves spronge, ye knowe, that sommer is nye;

33 So lyke wyse when ye se all these thynges, be ye sure that it is neare, even at the dores.

34 Verely I saye vnto you, thatt this generacion shall not passe, tyll all be fulfilled;

35 Heofone and eorþe gewitaþ, witodlice mine word ne gewitaþ.
36 Nát nán mann be ðam dæge ne be ðære tide, ne furðan englas, búton fæder ána.
37 Witodlice swá swá on Nóes dagum wæs, swá byþ mannes suna tocyme.

38 Swá hí wæron, on ðam dagum ær ðam flóde, etende and drincende, and wifigende and gyfta syllende, oð ðone dæg, ðe Nóe on ða earce eode;

39 And hí nyston,† ær ðæt flód com, and nam hig ealle, swá byþ mannes suna tocyme.

40 Ðonne beoþ twegen on æcere, án byþ genumen, and óðer byþ læfed;

41 Twá beoþ æt cwyrne grindende, án byþ genumen, and óðer byþ læfed; twegen beoþ on bedde, án byþ genumen, and óðer byþ læfed.†

42 Wacigaþ witodlice, forðam ðe ge nyton on hwylcere tide eower Hláford cuman wyle.
43 Witaþ, ðæt gyf se híredes ealdor wiste on hwylcere tide se þeof toweard wære, witodlice he wolde wacigean, and nolde geþafigan† ðæt man hys hús underdulfe.
44 And forðam beó ge gearwe, forðam ðe mannes sunu wyle cuman, on ðære tide ðe ge nyton.
45 Wénst ðú hwá sý getrýwe and gleaw þeow, ðone geset hys hláford ofer his hired, ðæt he him on tide mete sylle?
46 Eadig† ys se þeow, ðe hys hláford hyne gemét ðus dóndne, ðonne he cymþ.

47 Sóþ ic cow secge, ðæt ofer eall ðæt he áh he hyne geset.
48 Gyf se yfela þeowa þenceþ on hys heortan and cwyþ, Min hláford uferaþ hys cyme,
49 And ágynþ beatan hys efen-þeowas, and yt and drincþ mid druncenum;

50 Ðonne cymþ ðæs weales hláford on

35 Heuene and erthe shulen passe, but my wordis shulen nat passe.

36 Forsothe of thilk day and hour no man woot, nether angelis of heuenes, no but the fadir alone.

37 Forsothe as it was in the dayes of Noye, so shal be and the comyng of mannes sone.

38 For as in the days bifore the grete flood, thei weren etynge and drinkynge, weddynge and takynge to weddynge, til to that day, in the whiche Noe entride to the ship;

39 And thei knewen nat, til that the grete flood came, and toke alle men, so shal be the cummyng of mannes sone.

40 Thanne two shulen be in a feeld, oon shal be taken to, and an other left;†

41 Two *wymmen* shulen be gryndynge in oo querne, oon shal be taken to, and the other forsaken; two in oo bed, the oon shal be taken to, and the tother forsaken.

42 Therfore wake 3ee, for 3ee witen not in what houre 3oure Lord is to cumme.

43 Sothely that thing wite 3ee, for 3if the housbonde man wiste in what houre the theef were to cumme, trewly he schulde wake, and suffre nat his hous to be vndirmynyd.

44 And therfore and 3ee be redy, for in what hour 3ee gessen nat, mannes sone is to cumme.

45 Who gessist thou is a trew seruaunt and prudent,† whom his lord ordeynyde ouer his meynee, that he 3eue to hem mete in tyme?

46 Blissid *is* that seruaunt, whom his lord, whenne he shal cumme, shal fynde 3ynge so.

47 Trewly I seie to 3ou, for vpon alle his goodis he shal ordeyne hym.

48 Forsothe 3if thilk yuel seruaunt shal seie in his herte, My lord makith tarrynge† to cum,

49 And bigynne to smyte his euen seruauntis, sothely 3if he ete and drynke with drunkenlewe men;

50 The lord of thilk seruaunt shal

35 Heven and erth shall perisshe, but my wordes shall abyde.

36 But of that daye and houre knowith no man, no not the angels of heven, but my father only.

37 As the tyme of Noe was, so lyke wyse shall the commynge of the sonne off man be.

38 For as in the dayes before the floud, they dyd eate and drynke, mary and were maried, even vnto the daye, that Noe entred in to the shyppe;

39 And knewe of nothynge, tyll the floude cam, and toke them all awaye, so shall also the commynge off the sonne off man be.

40 Then two shalbe in the feldes, the one shalbe receaved, and the other shalbe refused;

41 Two shalbe gryndinge at the myll, the one shalbe receaved, and the other shalbe refused. . . . . .

42 Wake therefore, because ye knowe nott what houre youre Master wyll come.

43 Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come, he wolde suerly watche, and not suffre his housse to be broken vppe.

44 Therfore be ye also redy, for what houre ye tinke leest on, in the same shall the sonne of man come.

45 Who is a faythfull servaunte and wyse, whom his master hath made ruler over his housholde, ffor to geve them meate in season convenient?

46 Happy is that servaunt, whom hys master, when he cometh, shall finde so doinge.

47 Verely Y saie vnto you, he shall make him ruler over all his goodes.

48 But and yf the evyll servaunt shall saye in his herte, My master wyll differ his commynge,

49 And begynn to smyte his felowes, ye and to eate and to drynke with the dronken;

50 That servauntes master wyll come

ðam dæge ðe he ná ne wénþ, and on ðære tíde ðe he nát,

51 And todǽlþ hyne, and áset hys dǽl myd líccetorum ; ðær byþ wóp, and tóþa gristbítung.

Chap. XXV.† 1 Ðonne byþ heofena ríce gelíc ðam tyn fǽmnum, ðe ða leoht-fatu námon, and férdon ongén ðone brýdguman and ða brýde ;

2 Hyra fíf wǽron dysige, and fíf gleawe.

3 Ac ða fíf dysegan námon leoht-fatu, and ne námon nánne ele mid hym ;

4 Ða gleawan námon ele on hyra fatum mid ðam leoht-fatum.

5 Ðá se brýdguma ylde, ðá hnappedon hig ealle and slépon.

6 Witodlíce to middere níhte man hrýmde and cwæþ, Nú ! se brýdguma cymþ, faraþ him togénes.

7 Ðá áryson ealle ða fǽmnan, and glengdon heora leoht-fatu.

8 Ðá cwǽdon ða dysegan to ðam wísum, Syllaþ us of eowrum ele, forðam úre leoht-fatu synt ácwencte.

9 Ðá andswaredon ða gleawan, and cwǽdon, Nese, ðelæs ðe we and ge nabbon genóh, gáþ to ðam cýpendum, and bycgaþ eow ele.

10 Witodlíce ðá hig férdon and woldon bycgean, ðá com se brýdguma ; and ða ðe gearwe wǽron, eodon in mid him to ðam gyftum ; and seo duru wæs belocen.

11 Ðá æt-nehstan comon ða óðre fǽmnan, and cwǽdon, Dryhtyn, dryhtyn, lǽt us in.

12 Ðá andswarode he heom and cwæþ, Sóþ ic eow secge, ne can ic eow.

13 Witodlíce waciaþ, forðam ðe ge nyton ne ðone dæg ne ða tíde . . . † . . . . . .

14 Sum man férde on elþeodinysse, and clypode hys þeowas, and betǽhte hym hys ǽhta ;

15 And ánum he sealde fíf púnd,

ume in the day in whiche he hopith
at, and in hour that he knowith nat,
51 And shal departe hym, and put
is part with ypocritis; there shal be
veepynge, and betynge togidre of teeth.

Chap. XXV. 1 Thanne the kyngdam
f heuenes shal be lic to ten virgynys,
ie whiche, takynge her laumpis, wente
ut meetynge the spouse,† and the
ousesse;†
2 Forsothe fyue of hem weren foolis,
id fyue prudent.
3 But the fyue foolis, her laumpis taken,
ken nat oyle with hem;
4 Forsothe the prudent token oyle in
er vessels with laumpis.
5 Forsothe the spouse† makynge dwell-
ige, alle nappiden and slepten.
6 Sothely at myd nizt a cry was maad,
oo! the spouse cummeth, go 3ee out
etynge to hym.
7 Thanne alle the virgynys rysen vp,
d anourneden her laumpis.
8 Sothely the foolis seiden to the wise,
ue 3ee to vs of 3oure oile, for oure
umpis ben qwenchid.
9 The prudent answereden, seyinge,
st peraventure it suffise nat to us and
3ou, go 3ee rather to men sellynge,
d bye to 3ou.
10 Forsothe the while thei wenten for
bye, the spouse came; and tho that
ren redy, entriden in with hym to
e weddyngis; and the 3ate is shit.
11 Sothely at the last and the other
gynys camen, seyinge, Lord, lord,
ene to vs.
12 And he answerynge seith, Treuly I
e to 3ou, I knowe nat 3ou.
13 And so wake 3ee, and preye, for
witen nat the day ne the hour . .
. . . . . .
14 Sothely as a man goynge fer in
grimage, clepide his seruauntis, and
oke to hem his goodis;
15 And to oon he 3aue fyue talentis,†

in a daye when he loketh not for hym,
and in an houre that he is not ware of,
51 And wyll devyd hym, and geve
hym his rewarde weth ypocrites; there
shalbe wepinge, and gnasshinge of tethe.

Chap. XXV. 1 Then the kyngdom
of heven shalbe lykened vnto x virgins,
which toke their lampes, and went to
mete the brydgrom;
2 Fyve of them were folysshe, and fyve
were wyse.
3 The foles toke their lampes, but toke
none oyle with them;
4 But the wyse toke oyle with them
in their vysselles with their lampes also.
5 Whyll the brydgrome taryed, all
slombred and slepte.
6 And even at mydnyght there was a
crye made, Beholde! the brydgrome
commeth, goo and mete hym.
7 Then all those virgins arose, and
prepared their lampes.
8 And the folysshe sayde to the wyse,
Geve vs of youre oyle, for oure lampes
goo out.
9 But the wyse answered, sayinge, Not
so, lest there be not ynought for vs and
you, but goo rather to them that sell,
and by for youre selves.
10 In conclusion whyll they went to
bye, the brydgrom cam; and they that
were redy, went in with hym to the
weddinge; and the gate was shett vppe.
11 Afterwardes cam also the other
virgins, sayinge, Master, master, open
to vs.
12 But he answered and sayde, Verely
I saye vnto you, Y knowe you not.
13 Loke that ye watche therefore, for
ye knowe nether the daye nor yet the
houre, when the sonne of man shall
come.
14 Lykwyse as a certeyne man redy to
take his iorney to a straunge countre,
called hys servauntes to hym, and de-
lyvered to them hys gooddes;
15 And vnto won he gave v. talentes,

sumum twá, sumum án, æghwylcum be hys ágenum mægene; and férde sóna.

16 Đá férde se đe đa fif púnd underféng, ... and gestrýnde óđere fife.
17 And ealswá se đe đa twá underféng, gestrýnde óđre twá.
18 Witodlice se đe đæt án underféng, férde, and bedealf hyt on eorþan, and behýdde hys hláfordes feoh.
19 Witodlice æfter miclum fyrste, com đæra þeowa hláford, and dyhte hym gerád.
20 Đá com se đe đa fif púnd underféng, and brohte óđre fife, and cwæþ, Hláford, fif púnd đú sealdest me, nú! ic gestrýnde óđre fife.

21 Đá cwæþ hys hláford to hym, Beo blíþe, đú góda þeow and getrýwa; forđam đe đú wære getrýwe ofer lytle þing, ic gesette đé ofer mycle; gá into đines hláfordes blisse.
22 Đá com se đe đa twá púnd underféng, and cwæþ, Hláford, twá púnd đú me sealdest; nú! ic hæbbe gestrýned óđre twá.
23 Đá cwæþ hys hláford to hym, Geblissa, đú góda þeowa and getrýwa; forđam đe đú wære getrýwe ofer feawa, ofer fela ic đé gesette; gá on đines hláfordes gefean.
24 Đá com se đe đæt án púnd underféng, and cwæþ, Hláford, ic wát đæt đú eart heard man; đú rípst đær đú ne seowe, and gaderast đær đú ne sprengdest;

25 And ic férde of-dræd, and behýdde đin púnd on eorþan; hér đú hæfst đæt đin ys.
26 Đá andswarode hys hláford him, and cwæþ, Đú yfela þeow and sláwa, đú wistest đæt ic rýpe đær ic ne sáwe, and ic gaderige đær ic ne stredde;

27 Hyt gebyrede đæt đú befæstest mín feoh myneterum, and ic náme đonne ic come đæt mín ys mid đam gafole.

28 Ánymaþ đæt púnd æt hym, and

orsothe to an other two, but to an other on, to eche after his owne vertu; and ente forth anoon.

16 Forsothe and he that hadde take ue talentis, wente forth, and wrou3te hem, and wan other fyue.

17 Also and he that hadde taken two, an other two.

18 Sothely he that hadde taken oon, ynge forth, dalf in to the erthe, and dde the mone of his lord.

19 Bot after muche tyme, the lord of o seruauntis came, and puttide resoun ith hem.

20 And he that hadde taken fyue lentis, cummynge to, offride other ue, seyinge, Lord, thou bitokist me ue talentis,† loo! I haue geten ouer her fyue.

21 His lord seith to hym, Wel be thou, od seruaunt and feithful;† for vpon we thingis thou hast ben trewe, I shal deyne thee vpon many thingis; entre ou in to the ioye of thi lord.

22 Forsothe and he that hadde taken o talentis, came to, and seith, Lord, ou bitokist to me two talentis; loo! haue geten ouer other two.

23 His lord seith to him, Wel be thou, od seruaunt and trewe; for vpon we thingis thou hast ben trewe, I shal deyne thee vpon many thingis; entre ou in to the ioye of thi lord.

24 Forsothe and he that hadde taken talent, cummynge to, seith, Lord, I te that thou art an hard man; thou ist wher thou hast nat sewen, and ou gederist to gidre wher thou hast t spreedde abrood;

25 And I dredynge wente, and hidde talent in the erthe; loo! thou hast at that is thin.

26 Sothely his lord answerynge, seide hym, Yuel seruaunt and slowe, wistist ou that I repe wher I sewe nat, and dere to gidre wher I spradde nat rood?

27 Therfore it bihouyde thee to sende† monee to chaungers, that and I mnynge shulde haue resceyued forhe that that is myn with vsuris.

28 And so take 3e awey fro hym the

to another ij, and to another one, to every man after his abilite; and streyght waye departed.

16 Then he that hadde receaved the fyve talentes, went, and bestowed them, and wane other fyve.

17 Lykwyse he that receaved ij, gayned other ij.

18 But he that receaved one, went, and digged a pitt in the erth, and hyd his masters money.

19 After a longe season, the lorde of those servauntes cam, and reckened with them.

20 Then cam he that had receaved fyve talentes, and brought other fyve, sayinge, Master, thou deliveredes vnto me fyve talentes, lo! I have gayned with them fyve moo.

21 His master saide vnto him, Well, good servaunt and faythful; thou hast bene faythfull in lytell, I wyll make the ruler over moche; entre in into thy masters ioye.

22 Also he that receaved ij talentes, cam, and sayde, Master, thou delyveredes vnto me ij talentes; lo! I have wone ij other with them.

23 His master saide vnto hym, Well, good servaunt and faythfull; thou hast bene faythfull in litell, I woll make the ruler over moche; go in into thy masters ioye.

24 He which had receaved the one talent, cam also, and said, Master, I considered that thou wast an harde man; which repest where thou sowedst not, and gadderest where thou strawedst not;

25 And was affrayde and went, and hyd thy talent in the erth; lo! thou hast thyn awne.

26 His master answered, and sayde vnto hym, Evyll servaunt and slewthfull, thou knewest that I repe where I sowed nott, and gaddre where I strawed nott;

27 Thou oughtest there fore to have had my money to the chaungers, and then at my commynge shulde I have receaved my money with vauntage.

28 Take therefore the talent from hym,

syllaþ ðam ðe me ða tyn púnd brohte.

29 Witodlice ælcon ðæra ðe hæfþ man sylþ, and he hæfþ genóh; ðam ðe næfþ, ðæt hym þincþ ðæt he hæbbe, ðæt hym byþ ætbroden.

30 And wurpaþ ðone unnyttan þeowan on ða úttran þýstru; ðær byþ wóp, and tóþa gristbítung.†

31 Witodlice ðonne mannes sunu cymþ on hys mægen-þrymme, and ealle englas mid him, ðonne sit he ofer hys mægen-þrymmes setl;

32 And ealle þeoda beoþ tofóran hym gegaderode, and he ásyndraþ hí him betwýnan, swá swá se hyrde ásyndraþ ða scép fram tyccenum;

33 And he geset ða scép on hys swíðran healfe, and ða tyccenu on hys wynstran healfe.

34†

. . . Cumaþ ge, gebletsode mínes fæder, and onfóþ ðæt rice ðæt eow gegearwod ys of middan-geardes frymþe.

35 Me hingrode, and ge me sealdon etan; me þyrste, and ge me sealdon drincan; ic wæs cuma, and ge me inlaðodon;

36 Ic wæs nacod, and ge me scrýddon; ic wæs untrum, and ge eodon to me; ic wæs on cwearterne, and ge comon to me.

37 Ðonne andswariaþ ða riht-wísan, and cweðaþ, Drihten, hwænne gesáwe we ðé hingrigendne, and we ðé féddon; þyrstendne, and we ðé drinc sealdon?

38 Hwænne gesáwe we ðæt ðú cuma wǽrc, and ðé in-laðodon; oððe nacodne, and we ðé scrýddon?

39 [†Oððe hwænne gesáwon we ðé untrumne,] oððe on cwearterne, and we comon to ðé?

40 Ðonne andswaraþ se cyning hym and cwyþ to heom, Sóþ ic eow secge, swá lange swá ge dydon ánum of ðysum minum læstum gebróðrum, swá lange ge hyt dydon me.

41 Ðonne sægþ he ðam, ðe beoþ on hys wynstran healfe, Gewitaþ, áwyrgede, fram me, on ðæt éce fýr, ðe ys deoflę

*38 Whanuh þan þuk sewhum gast, yah galaþodedum; aiþþau naqadana, yah wasidedum?

39 Whanuh þan þuk sewhum siukana, aiþþau in karkarai, yah atiddyedum du þus?

40 Yah andhafyands sa þiudans qiþiþ du im, Amen qiþa izwis, yah þanei tawideduþ ainamma þize minnistane broþre meinaize, mis tawideduþ.

41 Þanuh qiþiþ yah þaim, af hleidumein ferai, Gaggiþ fairra mis, yus fraqiþanans, in fon þata aiweino, þata manwido un-

lent, and 3eue 3e it to hym that hath
n talentis.
29 For to euery man hauynge it shal
3ouen, and he shal haue plente; and
hym that hath nat, and that that he
meth to haue, shal be taken fro hym.
30 And caste 3ee out the vnprofitable
ruaunt, and send 3ee hym in to vtter-
ore derknessis; there shal be weep-
ge, and betyng to gidre of teeth.
31 Forsothe whanne mannes sone shal
me in his mageste, and alle his angelis
th hym, thanne he shal sitte on the
ge of his magestee;
32 And alle folkis shulen be gederid
fore hym, and he schal departe hem
vyune, as a sheperde departith scheep
kidis;
33 And sothli he schal seette the
ieep on his ri3thalf, the kidis forsothe
the lefthalf.
34 Thanne the kyng schal seie to hem,
t shulen be on his ri3thalf, Come 3ee,
blessid of my fadir, welde 3ee† the
ngdam maad redy to 3ou fro the
gynnynge† of the world.
35 Forsothe I was hungry, and 3e
ien to me for to ete; I thristide, and
3euen to me for to drynke; I was
berlesse, and 3ee gederiden† me;
36 Nakid, and 3ee heliden me; seik,
l 3ee visitiden me; I was in prisoun,
l 3e camen to me.

37 Thanne iust men shulen answere to
n, seyinge, Lord, whenne sy3en we
e hungry, and we fedd thee; thristy,
l we 3euen to thee drynke?
38 Whenne forsothe seien we thee
berlesse, and we gedriden thee; or
id, and we heliden thee?
39 Or whenne seien we thee seek, or
prisoun, and we camen to thee?

40 And he answerynge shal seie to
n, Treuly I seie to 3ou, as long as
diden to oon of these my leste bre-
en, 3ee diden to me.

41 Thanne the kyng shal seie and to
n, that shulen be on his left half,
part fro me, 3ee cursid, in to euer-

and geve hit vnto him which hath x talentes.
29 For vnto every man that hath shalbe geven, and he shall have aboundance; and from hym that hath not, shalbe taken awaye, even that he hath.
30 And cast that vnprophetable servaunt into vtter dercknes; there salbe wepynge, and gnasshinge of theth.

31 When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt vppon the seate of his maieste;
32 And before hym shalbe gaddred all nacions, and he shall sever them won from another, as a shepherde putteth asunder the shepe from the gootes;
33 And he shall sett the shepe on his right honde, and the gotes on his lyfte honde.
34 Then shall the kynge saye to them on his right honde, Come ye, blessed chyldren of my father, inheret ye the kyngdome prepared for you from the beginninge of the worlde.
35 For I was anhongred, and ye gave me meate; I thursted, and ye gave me drinke; I was herbroulesse, and ye lodged me;
36 I was naked, and ye clothed me; I was sicke, and ye visited me; I was in preson, and ye cam vnto me.

37 Then shall the iuste answere hym, sayinge, Master, when sawe we the anhongred, an feed the; or a thurst, and gave the drynke?
38 When sawe we the herbroulesse, and lodged the; or naked, and clothed the?
39 Or when sawe we the sicke, or in preson, and cam vnto the?

40 And the kynge shall answere and saye vnto them, Verely I saye vnto you, in as moche as ye have done it vnto won of the leest of these my brethren, ye have done it to me.
41 Then shall the kynge saye vnto them, that shalbe on the lyffte hande, Departe from me, ye coursed, into ever-

hulþin yah aggilum ïs.

42 Unte gredags was, yan-ni gebuþ mis matyan; afþaursiþs was, yan-ni dragkideduþ mik;

43 Gasts, yan-ni galaþodeduþ mik; naqaþs, yan-ni wasideduþ mik; siuks, yah ïn karkarai, yan-ni gaweisodeduþ meina.

44 Þanuh andhafyand yah þai, qiþandans, Frauya, whan þuk sewhum gredagana, aiþþau afþaursidana, aiþþau gast, aiþþau naqadana, aiþþau siukana, aiþþau ïn karkarai, yan-ni audbahtidedeima þus?

45 Þanuh andhafyiþ ïm, qiþands, Amen qiþa ïzwis, yah þanei ni tawideduþ ainamma þize leitilane, mis ni tawideduþ.

46 Yah galeiþand þai ïn balwein aiweinon; ïþ þai garaihtans ïn libain aiweinon.

Chap. XXVI.† 1 Yah warþ, biþe ustauh Ïesus alla þo waurda, qaþ siponyam seinaim,

2 Wituþ, þatei afar twans dagans paska wairþiþ, yas-sa sunus mans atgibada, du ushramyan.

3 Þanuh . . . . . .

and hys englum gegearwod.

42 Witodlice me hingrede, and ge n sealdon me etan; me þyrste, and ge m drincan ne sealdon;

43 Ic wæs cuma, and ge me in n gelaðodon; ic wæs nacod, and ge n scrýddon me; ic wæs untrum, and o cwearterne, and ge ne comon æt me.

44 Ðonne andswarigeaþ hym ða, an cweðaþ, Dryhten, hwænne gesáwe w ðé hingrigendne, oððe þyrstendne, oðð cuman, oððe untrumne, oððe on cweart erne, and we ne þénedon ðé?

45 Ðonne andswaraþ se cyning heom and cwyþ, Sóþ ic eow secge, swá lang swá ge ne dydon ánum of ðysum læst um, ne dyde ge hyt me.

46 And ðonne faraþ hig on éce susle and ða rihtwisan on ðæt éce líf.

Chap. XXVI. 1 Witodlice, ðá se Hǽlend hæfde ealle ðás spræca geendod, ðá cwæþ he to hys leorningcnihtum,†

2 Wite ge, ðæt æfter twám dagum beoþ eastro, and mannes bearn byþ geseald, ðæt he sí on róde áhangen.

3 Ðá wǽron gesamnode ða ealdras ðæra sacerda and hláfordas ðæs folces to ðæra sacerda ealdres botle, ðe wæs genemned Caiphas,

4 And hig hæfdon mycel gemót, ðæt hig woldon ðonc Hǽlend mid fácne besyrwan, and ofslean;

5 Hig cwǽdon witodlice sume, Ðæt hyt ne mihte beon on ðam freols-dæge, ðe-læs to mycel styrung wurde on ðam folce.

6 Ðá se Hǽlend wæs on Bethanía, on Symones húse ðæs hreoflan,

7 Ðá genealǽhte him to sum wíf, seo hæfde box mid deorwyrþre sealfe, and ágéat uppan hys heafod ðær he sæt.

8 Ðá gesáwon hys leorning-cnihtas ðæt and wurdon gebolgene, and cwǽdon, To hwan ys ðis forspilled?

9 Ðis mihte beon geseald to myclum wurþe, and þearfum gedǽled.

ynge fijr, the whiche is maad redy
he deuyl and his angelis.
Sothely I hungeryde, and ȝe ȝauen
to me for to ete; I thristide, and
ȝauen nat to me for to drynke;
I was herberlesse, and ȝee gedriden
me; nakid, and ȝee couereden nat
; seik, and in prisoun, and ȝee
tiden nat me.
Thanne and thei shulen answere to
n, seyinge, Lord, whanne seien we
e hungrynge, or thristynge, or her-
esse, or nakid, or seik, or in prisoun,
we seruyden nat thee?
Thanne he shal answere to hem,
nge, Treuly I seie to ȝou, hou longe
diden nat to oon of these leste,
ıere ȝee diden to me.
And these shulen go in to euer-
ynge tourment; forsothe the iust
in to euere lastinge lyf.

Chap. XXVI. 1 And it is don,
nne Jhesus hadde eendid alle these
dis, he seide to his disciplis,

Wite ȝee, for after two dayes pask
be maad, and mannes sone shal be
ken, that he be crucified.
Thanne the princis of prestis and
e men of the peple ben gedrid in to
halle of the prince of prestis, that
said Caiphas,
And maden a counseile, that thei
den holde Jhesu with gile, and
;
Sothly thei seiden, Nat in the feste
lest per auenture noys were maad
ıe peple.
Forsothe whenne Jhesus was in Bet-
e, in the house of Symount leprous,
A womman hauynge a boxe of ala-
re of preciouse oynement, came niȝ
ym, and shedde out on the heued of
restinge.
Sothely disciplis seeynge hadden
eyn, seyinge, Wherto this losse?

Forsothe it miȝte be solde for mychc,
be ȝouen to pore men.

lastinge fire, which is prepared for the devyll and hys angels.
42 For I was an hungred, and ye gave me no meate; I thursted, and ye gave me no drynke;
43 I was herbroulesse, and ye lodged me nott; I was naked, and ye clothed me nott; I was sycke, and in preson, and ye visited me not.
44 Then shall they also answere hym, sayinge, Master, when sawe we the anhungred, or a thurst, or herbroulesse, or naked, or sicke, or in preson, and have not ministred vnto the?
45 Then shall he answere them, and saye, Verily I saye vnto you, in as moche as ye dyd it nott to won off the leest of these, ye dyd it nott to me.
46 And these shall go into everlastinge payne; and the rightous into lyfe eternall.

Chap. XXVI. 1 And hit folowed, when Jesus had fynisshed all these sayinges, he sayd vnto his disciples,

2 Ye knowe, that after .ij. dayes shalbe ester, and the sonne of man shalbe delyvered, for to be crucified.
3 Then assembled togedder the chefe prestes and scrybes and seniours of the people in to the palice off the hye preste, which was called Cayphas,
4 And heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him;
5 Butt they sayd, Not on the holy daye, lest eny trouble aryse amonge the people.
6 When Jesus was in Bethany, in the housse of Symon the lypper,
7 There cam vnto him a woman which had an alablaster boxe of precious oyntment, and powred it on his heed as he sate att the bourde.
8 When his disciples sawe that they had indignacion, sayinge, What neded this wast?
9 This oyntment myght have bene well solde, and yeven to the povre.

10 Đá se Hǽlend hyt wiste, đá cw
he to heom, Hwí synt ge grame dys
wífe? witodlíce gód weorc heo worl
on me.

11 Symle ge habbaþ þearfan mid e
ac ge nabbaþ me symle.

12 Heo dyde đas sealfe on mín
lichaman, đæt ic wǽre gesmýred
bebyrganne.

13 Sóþ ic secge eow, swá hwær s
đys gódspel byþ gebodod on eallu
middan-earde, byþ gesǽd on hyre g
mynd, đæt heo đis dyde.

14 Đá férde án of đam twelfum,
wæs genemned Iudas se wiđersaca,
đæra sacerda ealdrum,

15 And cwæþ to heom, Hwæt wylle
me syllan, and ic hyne belǽwe eow
Đá behéton hig hym þritig scyllinga.

16 And syđđan he smeade georníc
đæt he hyne wolde belǽwan.

17 Đá on đam forman gearcung-dæg
genealǽhton đa leorning-cnihtas to đa
Hǽlende, and đus cwǽdon, Hwær wy
đú đæt we gegearwion đé đine þénung
to eastron?

18 Đá cwæþ se Hǽlend, Faraþ on đ
ceastre to sumum men, and secgea
him, Se láreow segþ, Mín tíma ys g
hende; đæt ic mid đé wyrce míne eastr
mid mínum leorning-cnihtum.

19 And đa leorning-cnihtas dydon sw
se Hǽlend heom bebead; and hig ge
gearwodon him easter-þénunge.

20 On đam æfene, sæt se Hǽlend mi
hys twelf leorning-cnihtum æt gereord

21 And đá hí æton he cwæþ to him
Witodlíce ic secge eow, đæt án eowe
belǽwþ me.

22 Đá wurdon hig swíđe ge-unrótsod
and ongan ánra gehwylc cweđan, Drihte
cwyst đú eom ic hyt?

23 And he andswarode and đus cwæþ
Se đe bedypþ on disce mid me hy
hand, se me belǽwþ.

24 Witodlíce mannes sunu fǽrþ, sw
hit áwriten ys be him; wá đam men
þurh đone đe byþ mannes sunu be

Sothely Jhesus wytinge, seith to
What be ȝe heuy† to this wom-
? sothely a good work she hath
ȝt in me.
For whi ȝee shulen euermore haue
men with ȝou, but ȝee shulen nat
is haue me.
Forsothe this womman sendenge
ɔynement in to my body, made for
rye me.
Treuly I seie to ȝou, wher euer this
el shal be prechid in al the world,
al be seide and that this womman
in to mynde of hym.

Thanne oon of the twelue, that was
Judas Scarioth, wente forth to the
ɔis of prestis,
And seith to hem, What wolen ȝee
to me, and I shal bitake hym to
And thei ordeyneden to hym
ti platis of seluer.
And fro that tyme he souȝte coue-
ete, for to bitake hym.
Forsothe in the first day of the fest
ask disciplis camen to Jhesu, sey-
, Wher wolt thou we make redy to
, for to ete paske?

And Jhesus seith, Go ȝee in to the
to sum man, and seie to hym, The
ter seith, My tyme is niȝ; at thee
ake paske with my disciplis.

And the disciplis diden, as Jhesus
aundide to hem; and thei maden
pask.
Forsothe euenyng maad, he sat at
mete with his twelue disciplis.
And he seide to hem etynge, Treuly
ie to ȝou, for oon of ȝou is to be-
e me.
And thei ful sory bygunnyn eche
ɔie, Lord, wher I am?

And he answerynge seith, He that
me in puttith the hond in the
er, this shal bitraye me.
Forsothe mannes sone goth, as it is
en of hym; but woo to that man,
hom mannys sone shal be bitrayed;

10 When Jesus vnderstod that, he sayde vnto them, Why trouble ye the woman? she hath wroght a good worke apon me.
11 For ye shall have povre folke alwayes with you, butt me shall ye not have all wayes.
12 And in that she casted this oyntment on my body, she dyd hit to bury me with all.
13 Verely I saye vnto you, wheresoever this gospell shalbe preached throughoute all the worlde, there shall also thys thatt she hath done be tolde, for a memoriall of her.
14 Then won of the twelve, called Judas Iscarioth, went vnto the chefe prestes,
15 And sayd, Whatt wyll ye geve me, and I wyll delyver hym vnto you? And they apoynted vnto hym thirty peces of sylver.
16 And from that tyme he sought oportunite, to betraye hym.
17 The fyrst daye of vnlevended breed the disciples cam to Jesus, sayinge vnto hym, Where wylt thou that we prepare for the, to eate the ester lambe?

18 And he said, Go into the cite vnto souche a man, and saye to hym, The master sayeth, My tyme ys almoste come; I wyll kepe myne ester att thy housse with my disciples.
19 And the disciples dyd, as Jesus had apoynted them; and made redy the ester lambe.
20 When the even was come, he sate doune with the xij.
21 And as they dyd eate, he sayde, Verely I saie vnto you, that won of you shall betraye me.
22 And they were excedinge sorofull and began every man to saye vnto hym, Ys hit I, master?
23 He answerede and sayde, He that depeth his honde with me in the disshe, shall betraye me.
24 The sonne of man goeth, as yt is wrytten of hym; butt wo be to that man, by whom the sonne of man shalbe

læwed; betere wære ðam men, ðæt
næfre nære ácenned.

25 Ðá cwæþ Iudas ðe hyne belǽw
Cwyst ðú, láreow, hwæðer ic hyt sí?
cwæþ se Hǽlend, Ðú hyt sǽdest.

26 Witodlíce ðá hig ǽton, se Hǽl
nam hláf, and hyne gebletsode,
bræc, and sealde hys leorning-cnihtu
and cwæþ, Onfóþ, and etaþ; ðis ys
líchama.

27 And he genam ðone calic, þancien
and sealde hym, ðus cweðende, Drin
ealle of ðysum;

28 Ðis is witodlíce mines blódes c
niwre æ, ðæt byþ for manegum ágot
on synna forgyfennesse.

29 Witodlíce ic secge eow, ðæt ic
drince heononforþ, of ðysum eorþlíc
wíne, ǽr ðam dæge ðe ic drince ð
niwe mid eow, on mines fæder ríce.

30 Ðá hig hæfdon heora lofsaug gesu
enne, ðá férdon hig uppan Oliuetes dú
31 Ðá sǽde se Hǽlend heom, Ea
ge wurðaþ ge-untreowsode on me.
ðysse nihte; hyt ys áwriten, þurh ð
hyrdes slege, byþ seo heord todræfed.

32 Witodlíce æfter ðam ðe ic of dea
áríse, ic cume to eow on Galilea.

33 Ðá andswyrde Petrus him, and ð
cwæþ, Ðeah ðe hig ealle ge-untreowsi
on ðé, ic næfre ne ge-untreowsige.

34 Ðá cwæþ se Hǽlend, Sóþ ic sec
ðé, ðæt on ðyssere nihte ǽrðam ðe co
cráwe, þríwa ðú widsæcst mín.

35 Ðá sǽde Petrus him, Witodli
ðeah ðe ic scyle sweltan mid ðé,
widsace ic ðín. Gelice ðam cwǽð
ealle ða ódre leorning-cnihtas.

36 Ðá com se Hǽlend mid him
ðone tún, ðe is genemned Gethsema
And sǽde hys leorning-cnihtum, Sitt
hér, oð ðæt ic gá hider-geond, and
gebidde.

37 And he genam Petrum, and Zeb
deus twegen suna, and ongan unrótsi
and beon unrót.

38 Ðá sǽde se Hǽlend heom, Unr
ys mín sáwl oð deaþ; gebídaþ hér, a
waciaþ mid me.

were good to hym, 3if that man
dde nat ben boren.
5 Forsothe Judas that bitrayed hym,
sweride, seyinge, Maister, wher I am?
seith to hym, Thou hast seid.
6 Forsothe hem soupynge, Jhesus
ke breed, and blisside, and bracke,
l 3aue to his disciplis, and seith, Take
, and ete; this is my body.

7 And he takynge the cuppe, dede
nkyngis, and 3aue to hem, seyinge,
inke 3ee alle herof;
8 This is my blood of the newe testa-
nt, the whiche shal be shed out for
ny, in to remissioun of synnys.
9 Forsothe I seie to 3ou, I shal nat
ike fro this tyme, of this fruyt of the
e, til in to that day whenne I shal
ike it newe with 3ou, in the kyng-
n of my fadir.
0 And an ympne† seid, thei wenten
in to the mount of Olyuete.
1 Thanne Jhesus seith to hem, Alle
hulen suffre sclaundre in me, in this
; for it is wrytyn, I shal smyte the
erde, and the sheep of the floc
en be scatered.
2 Forsothe after that I shal ryse
n, I shal go bifore 3ou in to Galilee.
3 Sothely Petre answerynge, seith to
, And 3if alle shulen be sclaundrid
hee, I shal neuere be sclaundrid.
4 Jhesus seith to hym, Trewly I seie
hee, for in this ni3t bifore the cok
ve, thries thou shalt denye me.

5 Petre seith to hym, And 3if it shal
ue me to dye with thee, I shal
denye thee. Also and alle disciplis
en.
6 Thanne Jhesus came with hem in
toun, that is seid Gessemanye. And
eide to his disciplis, Sitte 3ee heer,
while I shal go thidir, and preie.

7 And Petre taken to, and two sonys
Zebedee, he began for to be dis-
blid† and sory in herte.
8 Thanne he seith to hem, My soule
prowful til to the deth; susteyne
here, and wake 3ee with me.

betrayed; it had bene good for that man, yff he had never bene borne.
25 Then Judas which betrayed him, answerede, and sayde, Ys yt I, master? He sayde vnto hym, Thou haste saide.
26 As they ate, Jesus toke breed, and gave thankes, brake it, and gave it to his disciples, and sayde, Take, eate; thys ys my body.

27 And toke the cuppe, and gave thankes, and gave it them, sayinge, Drinke of it every won;
28 This ys my bloudde of the newe testament, which shalbe shedde for many, for the foryevenes of synnes.
29 I saye vnto you, I wyll not drynke hence foorth, of this frute of the vyne tree, vntyll that daye when I shall drynke it newe with you, in my faders kyngdom.
30 And when they had sayd grace, they went out into mounte Olyvete.
31 Then sayd Jesus vnto them, All ye shall fall this nyght, because of me; for yt ys wrytten, I wyll smyte the shepherde, and the shepe of the flocke shalbe scattered abroode.
32 But after I am rysen ageyne, I wyll goo before you into Galile.
33 Peter answered, and sayde vnto him, Though all men shulde be hurte by the, yett wyll not I be hurte.
34 Jesus sayde vnto hym, Verely I saye vnto the, that thys same night before the cocke crowe, thou shalt denye me thryse.
35 Peter sayde vnto hym, Yff I shulde dye with the, yet wyll I not denye the. Lyke wyse also sayde all the disciples.
36 Then went Jesus with them in to a place, which ys called Gethsemane. And sayde vnto hys disciples, Sitt ye here, whyll I go, and praye yonder.

37 And he toke with hym Peter, and the two sonnes of Zebede, and began to wexe sorofull and to be in an agony.
38 Then sayd Jesus vnto them, My soule is hevy even vnto the deeth; tary ye here, and watche with me.

39 And đá he wæs lyt-hwon đano
ágán, he áfeoll on hys ansýne, and hyn
gebæd, and đus cwæþ, Fæder mín, gy
hyt beon mæge, gewíte đes calic fra
me; đeah hwæđere ná swá swá ic wyll
ac swá swá đú wylt.

40 And he com to hys leorning-cnih
um, and he gemétte hig slǽpend
And he sæde Petre, Swá, ne mihte g
nú wacian áne tíd mid me?

41 Waciaþ, and gebiddaþ eow, đæt g
in ne gán on costnunge; wítodlice
gást is hræd, and đæt flǽsc ys untrum.

42 Eft óđre síđe he férde, and hyn
gebæd, and cwæþ, Mín fæder, gyf đ
calic ne mæge gewítan, búton ic hyn
drince, gewurđe đín willa.

43 And he com eft, and gemétte hi
slǽpende; sóþlice heora eagan wǽrc
gehefegode.

44 And he forlét hig eft, and férd
and hyne gebæd þryddan síđe, cweđend
đæt ylce gebed.

45 Đá com he to hys leorning-cnihtu
and sæde heom, Slápaþ callunga, a
restaþ eow; nú! genealǽcþ seo tíd, a
mannes sunu byþ geseald on synfu
hand;

46 Árísaþ, uton faran; nú! genealǽc
se đe me belǽwþ.

47 Đá he đás þing spræc, đá co
Iudas, án of đam twelfum, and mi
folc mid hym, mid sweordum and sa
um, ásende fram đæra sacerda ealdru
and đæs folces ealdrum.

48 Se đe hyne belǽwde, sealde heo
tácn, and cwæþ, Swá hwæne swá
cysse, se hyt is; nimaþ hyne.

49 And he genealǽhte hrædlíce to đa
Hǽlende, and cwæþ, Hál beo đú, láreo
and he cyste hyne.

50 Đá cwæþ se Hǽlend to him, Ea
freond, to hwam becom đú? Đá gen
lǽhton hig, and đone Hǽlend genámo

51 Witudlíce! án đæra đe mid đa
Hǽlende wæs, ábræd hys sweord; a
áslóh of ánes đæra sacerda ealdres þeo
an eáre.

52 Đá cwæþ se Hǽlend to hym, I
đín sweord on hys scéþe; witodli

9 And he gon forth a litil, felle doun to his face, preyinge, and seyinge, y fadir, ȝif it is possible, passe this ppe fro me; netheles nat as I wole, t as thou wolt.

0 And he came to his disciplis, and ɔnde hem slepynge. And he seith to tre, So, wher ȝee miȝte nat oon hour ke with me?

1 Wake ȝee, and preie, that ȝee en- n nat in to temptacioun; forsothe e spirit is redy, bote the flesh seik.†

2 Eft the secounde tyme he wente, d preide, seyinge, My fadir, ȝif this ppe may nat passe, no bote I drynke thi wille be don.

3 And eftsone he came, and foonde m slepynge; forsothe her eȝen weren eued.

4 And hem left, he wente eftsone, d preide the thridde tyme, the same rd seyinge.

5 Thanne he came to his disciplis, d seith to hem, Slepe ȝee nowe, and ste ȝe; loo! the hour hath neiȝed, d mannes sone shal be taken in to e hondis of synners;

6 Ryse ȝee, go wee; loo! he that al take me, shal neiȝe.

7 And ȝit hym spekynge, loo! Judas, n of the twelue, and with hym came grete cumpanye, with swerdis and ttis, sent of the princes of prestis, d of eldre men of the peple.

8 Forsothe he that bitraiede hym, ȝaue hem a tokne, seiynge, Whom euer Y al kisse, he it is; holde ȝee hym.

9 And anon he cummynge niȝ to esu, seide, Haile, maistre; and he ssside hym.

0 And Jhesus seide to hym, Frend, herto art thou comen? Thanne thei men niȝ, and castiden hondis in to esu, and helden hym.

1 And loo! oon of hem that weren th Jhesu, holdynge out the hond, owȝ out his swerd; and he, smytynge e seruaunt of the prince of prestis, tte of his litil ere.

2 Thanne Jhesus seith to hym, Turne i swerd in to his place; sothely alle

39 And he went a way a lytell aparte, and fell flatt on hys face, and prayed, sayinge, O my father, yf it be possyble, lett this cuppe passe from me; neverthelesse nott as I wyll, butt as thou wylt.

40 And he cam vnto hys disciples, and founde them a slepe. And sayde to Peter, What, coulde ye not watche with me one houre?

41 Watche, and praye, that ye fall not into temptacion; the spirite ys willynge, but the flesshe is weeke.

42 He went agayne ons moare, and pryed, sayinge, O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfylled.

43 And he cam, and founde them aslepe a gayne; for their eyes were hevy.

44 And he leffte them, and went agayne, and prayed the thrid tyme, sayinge the same wordes.

45 Then cam he to hys disciples, and sayd vnto them, Slepe hence forth, and take youre reest; take hede! the houre is at honde, and the sonne of man shalbe betrayed in to the hondes of synners;

46 Ryse, lett vs be goinge; he is at honde, that shall betraye me.

47 Whyll he yet spake, lo! Judas, won of the twelve cam, and with him a greate multitude, with sweardes and staves, whych were sent from the chefe prestes, and seniours of the people.

48 He that betrayed hym, gave them a token, sayinge, Whomsoever I kysse, that same is he; ley hondes on him.

49 And forth withall he cam to Jesus, and sayde, Hayll, master; and kyssed him.

50 And Jesus sayde vnto him, Frende, wherfore arte thou come? Then cam they, and layed hondes on Jesus, and toke him.

51 And beholde! won of them whicl were with Jesus, stretched oute his honde, and drue his swearde; and stroke a servaunt of the hye preste, and smote of his eare.

52 Then sayde Jesus vnto hym, Putt vppe thy swearde in to his sheathe; for

ealle ða ðe sweord nymaþ, mid sweorde hig forwurðaþ.

53 Wénst ðú, ðæt ic ne myhte biddan minne fæder, ðæt he sende me nú má ðonne twelf eoredu engla?

54 Hú mágon beon gefyllede ða hálgan gewritu, ðe be me áwritene synt? forðam ðus hyt gebyraþ to beonne.

55 On ðære tíde cwæþ se Hælend to ðam folce, Eallswá to þeofe ge synt cumene, mid sweordum and mid sahlum, me to nymanne; dæghwamlíce ic sæt mid eow on ðam temple, and lærde eow, and ge me ne námon.

56 Ðis eall ys geworden, ðæt ðæra witegena hálgan gewritu sýn gefyllede. Ðá flugon ealle ða leorning-cnihtas, and forléton hyne.

57 And hig genámon ðone Hælend, and læddon hyne to Caiphan, ðæra sacerda ealdre, ðær ða bóceras, and ða ealdras gesamnode wǽron.

58 Petrus hym fyligde feorrane, oð he com to ðæra sacerda ealdres botle; and he in-eode, and sæt mid ðam þénum, ðæt he gesáwe ðone ende.

59 Witodlíce ðæra sacerda ealdras, and eall ðæt gemót sóhton lease saga ongén ðone Hælend, ðæt hig hyne to deaþe sealdon;

60 And hig ne mihton náne findan, ðá ðá manega mid leasum onsagum genealǽhton. Ðá æt-nehstan comon twegen ðæra leogera,

61 And cwǽdon, Ðes sǽde, Ic mæg towurpan Godes templ, and æfter þrým dagum hyt eft getimbrigean.

62 Ðá árás se ealdor ðæra sacerda and cwæþ, Ne andwyrdst ðú nán þing ongén ða, ðe ðis ðé onsecgeaþ?

63 Se Hælend súwode. Ðá se ealdor ðæra sacerda cwæþ, Ic hálsige ðé þurh ðone lifigendan God, ðæt ðú secge us, gyf ðú sý Crist, Godes sunu.

64 Ðá cwæþ se Hælend him to, Ðæt ðú sǽdest; sóþ ic eow secge, æfter ðysum ge geseoþ mannes bearn sittende on ða swiðran healfe Godes mægenþrymmes, and cumendne on heofones wolcnum.

hat shulen take swerd, shulen perishe
y swerd.

53 Wher gessist thou, that I may nat
reie my fadir, and he shal 3eue to me
ow more than twelue legions of angelis?

54 Hou therfore shulen the scripturis
e fulfillid? for so it behoueth to be
on.

55 In that hour Jhesus seide to the
umpanyes of peple, As to a theef 3ee
an gon out, with swerdis and battis,
r to cacche me; day by day I satte
t 3ou, techynge in the temple, and 3ee
elden not me.

56 Forsothe al this thing was don, that
he scripturis of prophetis shulden be
lfillid. Thanne alle disciplis fledden,
ym forsaken.

57 And thei holdynge Jhesu, ledden
ym to Caiphas, prince of prestis, wher
cribis and Pharisees, and the eldre men
f the peple hadden cummen to gidre.

58 Forsothe Petre suede hym afer, til
to the halle of the prince of prestis;
nd he gon ynne with ynne, sate with
eruauntis, that he shulde se the eend.

59 Forsothe the princis of prestis, and
le the counseile sou3ten fals witness-
nge a3einus Jhesu, that thei shulden
ke hym to deth;

60 And thei founden nat, whenne
any fals witnessis hadden cummen to.
reuly at the laste, two fals witnessis
amen,

61 And seiden, This seide, I may dis-
uye the temple of God, and after the
ridde day bilde it a3ein.

62 And the prince of prestis rysynge
ith to hym, Answerist thou no thing
tho thingis, the whiche these wit-
ssen a3einus thee?

63 Forsothe Jhesus was stille. And
e prince of prestis seith to hym, I
uniour thee by quycke God, that thou
ie to vs, 3if thou be Crist, the sone of
od.

64 Jhesus seide to hym, Thou hast
id; netheles I seie to 3ou, an other
me† 3ee shulen se mannes sone sitt-
ge at the ri3thalf of the vertue of
od, and cummynge in cloudis of
uene.

all they that ley hond on the swearde, shall perysshe with the swearde.

53 Other thynkest thou, that I can not praye my father, and he shall geve me moo then xij. legions of angelles?

54 Howe then shall the scriptures be fulfylled? for so muste it be.

55 The same tyme sayd Jesus to the multitude, Ye be come out as it were vnto a thefe, with sweardes and staves, for to take me; dayly I sate a monge you, teachinge in the temple, and ye toke me not.

56 All this was done, that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him, and fleed.

57 And they toke Jesus, and leed hym to Cayphas, the hye preeste, where the scrybes, and the senyours were assembled.

58 Peter folowed hym a farre of, vnto the hye prestes place; and went in, and sate with the servauntes, to se the ende.

59 The chefe prestes, and the seniours and all the counsell sought false witnes ageinste Jesus, for to put him to deeth;

60 And they founde none, in so moche that when many false witnesses cam, yet founde they none. At the last, cam two false wytnesses,

61 And sayd, This felowe saide, I can distroye the temple of God, and bylde the same in iij dayes.

62 And the chefe preste arose and sayde to hym, Answerest thou nothinge, howe is it that these beare witnes ageynst the?

63 Butt Jesus helde hys peace. And the chefe preeste answered and said to hym, I charge the in the name off the lyvinge God, that thou tell vs, whether thou be Christ, the sonne of God.

64 Jesus sayd to hym, Thou haste sayd; neverthelesse I saye vnto you, here after shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

65 †

. . . . . þaurbum weitwode? sai! nu gahausideduþ þo wayamerein ïs;

66 Wha ïzwis þugkeiþ? Ïþ eis andhafyandans qeþun, Skula dauþaus ïst.

67 Þanuh spiwun ana andawleizn ïs, yah kaupastedun ïna; sumaiþ-þan lofam slohun,

68 Qiþandans, Praufetei unsis, Christu, whas ïst sa slahands þuk?

69 Ïþ Paitrus uta sat ana rohsnai; yah duatïddya ïmma aina þiwi, qiþandei, Yah þu wast miþ Ïesua þamma Galeilaiau.

70 †Ïþ ïs laugnida faura þaim allaim, qiþands, Ni wait wha qiþis.

71 Usgaggandan þan ïna ïn daur, gasawh ïna anþara, yah qaþ du þaim yainar, Yah sa was miþ Ïesua þamma Nazoraiau.

72 Yah aftra afaiaik miþ, aiþa swarands, þatei ni kann þana mannan.

73 Afar leitil, þan atgaggandans þai standandans, qeþun Paitrau, Bi sunyai yah þu þize ïs; yah auk razda þeina þandweiþ þuk.

74 Þanuh dugann afdomyan yah swaran, þatei ni kann þana mannan. Yah suns hana hrukida.

75 Yah gamunda Paitrus waurdis Ïesuis, qiþanis du sis, Þatei faur hanins hruk, þrim sinþam afaikis mik. Yah usgaggands ut, gaigrot baitraba.

Chap. XXVII. 1 At maurgin þan waurþanana, runa nemun allai gudyans, yah þai sinistans manageins bi Ïesu, ei afdauþidedeina ïna.

2 Yah gabindandans ïna gatauhun, yah anafulhun ïna Pauntiau Peilatau, kindina.

3 Þanuh gasaiwhands Ïudas sa galewyands ïna, þatei du stauai gatauhans warþ, ïdreigonds, gawandida þans þrins

65 Đá đæra sacerda ealdor slât hys âgen reaf, and cwæþ, Đis ys bysmorspræc; to hwí wilnige we ænigre ôdre sage? nú! ge gehŷrdon of hym gyltlíce spræce;

66 Hwæt ys eow nú geþuht? Hig andwerdon ealle and cwædon, He is deaþes scyldig.

67 Đá spǽtton hig on hys ansŷne, and beoton hyne mid heora fystum; sume hyne slógon on his ansŷne mid hyra brádum handum,

68 And cwǽdon, Sege us, Crist, hwæt ys se đe đé slóh?

69 Petrus sóþlíce sæt úte on đam cafertúne; đá com to hym án þeowen, and cwæþ, And đú wǽre mid đam Galileiscean Hælende.

70 And he wiđsóc beforan eallum, and cwæþ, Nát ic hwæt đú segst.

71 Đá he út-eode of đære dura, đá geseah hyne ôđer wyln, and sǽde đam đe đær wǽron, And đes wæs mid đam Nazareniscean Hælende.

72 And he wiđsóc eft mid áþe, đæt he hys nán þing ne cúđe.

73 Đá æfter lytlum fyrste, genealǽhton đa đe đær stódon, and cwǽdon to Petre, Sóþlíce đú eart of hym; and đin spræc đé geswútelaþ.

74 Đá ætsóc he and swerede, đæt he nǽfre đone man ne cúđe. And hrædlice đá creow se cocc.

75 Đá gemunde Petrus đæs Hælendes word, đe he cwæþ, Ǽr đam đe se cocc crâwe, þríwa đú me wiđsæcst. And he eode út, and weop bityrlíce.

Chap. XXVII. 1 Witodlíce đá hyt morgen wæs, đá worhton ealle đæra sacerda ealdras gemót, and đæs folces ealdras ongén done Hælend, đæt hig hyne to deaþe belǽwdon.

2 And hig lǽddon hyne gebúndenne, and sealdon hyne đam Pontisccan Pilate, đam déman.

3 Đá geseah Iudas đe hyne belǽwde, đæt he fordémed wæs, đá ongan he hreowsian, and brohte đa þrittig scyl-

65 Thanne the prince of prestis kitte† his clothis, seyinge, He hath blasfemed; what 3it nede han we to witnessis? loo! now 3ee han herd blasfemye;

66 What semeth to 3ou? And thei answerynge seiden, He is gilty of deth.

67 Thanne thei spitten in to his face, and smyten hym with buffetis; forsothe other 3ouen strokis with the pawm of hondis in to his face,

68 Seyinge, Thou Crist, prophecie to vs, who is he that smote thee?

69 Sothely Petre sat with outen in the porche; and an hond mayden came ni3 to hym, seyinge, And thou were with Jhesu of Galilee.

70 And he denyede before alle men, seyinge, I woot nat what thou saist.

71 Forsothe hym goynge out the 3ate, an other hond mayden say hym, and seith to hem that weren there, And this was with Jhesu of Na3areth.

72 And eftsone he denyede with an oth, for he knewe nat the man.

73 And after a litil, thei that stoden ame ni3, and seiden to Petre, Treuly and thou art of hem; for whi and thi speche makith thee opyn.

74 Thanne he began to warye and swere, that he knewe nat the man. And anon the cok crew.

75 And Petre bithou3te on the word of Jhesu, that he hadde seide, Bifore the cok crewe, thries thou shalt denye me. And he gon out, wepte bittirly.

Chap. XXVII. 1 Forsothe the morwe 3ede, alle the princis of prestis, and 3ere men of the peple token counseil 3eins Jhesu, that thei shulden take him to deth.

2 And thei ladden hym bounden, and 3oken hym to Pilat of Pounce, meire.†

3 Thanne Judas that bitrayede hym, 3nge that he was dampnyd, he led by 3aunce,† brou3te a3ein thritti platis of

65 Then the hye preste rent his clothes, sayinge, He hath blasphemed; what nede we off eny moo witnesses? lo! nowe have ye herde his blasphemy;

66 What thyncke ye? They answered and sayd, He is worthy to dye.

67 Then spat they in hys face, and bett him with there fistes; and other smote him with the palme of there hondes on the face,

68 Saynge, Arede to vs, Christ, who ys he that smote the?

69 Peter sate with out in the palice; and a damsell cam to hym, saynge, Thou also waste with Jesus of Galile.

70 He denyed before them all, sayinge, I woot not what thou sayst.

71 When he was goone out into the poorche, another wenche sawe hym, and sayde vnto them that were there, Thys felowe was also with Jesus of Nazareth.

72 And agayne he denyed with an oothe, and sayde, I knowe nott the man.

73 And after a whyle, cam vnto hym they that stode bye, and sayde vnto Peter, Suerly thou arte even won of them; for they speache bewreyeth the.

74 Then began he to course and to sweare, that he knewe not the man. And immedyatly the cocke krewe.

75 And Peter remembred the wordes of Jesu, whych he sayde vnto hym, Before the cocke crowe, thou shallt deny me thryse. And went out at the dores, and wepte bitterly.

Chap. XXVII. 1 When the mornynge was come, all the chefe prestes, and senyours off the people helde a counsayle agenst Jesu, to put hym to deth.

2 And brought hym bounde, and delyvered hym vnto Poncius Pylate, the debyte.

3 Then when Judas which betrayed hym, sawe that he was condempned, he repented him sylfe, and brought ageyne

tiguns silubrinaize gudyam, yah sinistaim,

4 Qiþands, Frawaurhta mis, galewyands bloþ swikn. Ïþ eis qeþun, Wha kara unsis? þu witeis.

5 Yah atwairpands þaim silubram ïn alh, aflaiþ, yah galeiþands ushaihah sik.

6 Ïþ þai gudyans nimandans þans skattans, qeþun, Ni skuld ïst lagyan þans ïn kaurbanaun, unte andawairþi bloþis ïst.

7 Garuni þan nimandans, usbauhtedun us þaim þana akr kasyins, du usfilhan ana gastim.

8 Duþþe haitans warþ akrs yains akrs bloþis, und hina dag.

9 Þanuh usfullnoda, þata qiþano þairh Ïairaimian praufetu, qiþandan, Yah usnemun þrins tiguns silubreinaize, andwairþi þis wairþodins, þatei garahnidedun fram sunum Ïsraelis;

10 Yah atgebun ïns und akra kasyins, swaswe anabauþ mis Frauya.

11 Ïþ Ïesus stoþ faura kindina; yah frah ïna sa kindins, qiþands, Þu ïs þiudans Ïudaie? Ïþ Ïesus qaþ du ïmma, Þu qiþis.

12 Yah miþþanei wrohiþs was fram þaim gudyam, yah sinistam, ni waiht andhof.

13 Þanuh qaþ du ïmma Peilatus, Niu hauseis, whan filu ana þuk weitwodyand?

14 Yah ni andhof ïmma wiþra ni ainhun waurde, swaswe sildaleikida sa kindins filu.

15 And dulþ þan wharyoh biuhts was sa kindins fraletan ainana þizai managein bandyan, þanei wildedun.

16 Habaidedunuh þan bandyan, ga tarhidana Barabban.

17 Gaqumanaim þan ïm, qaþ ïm Peilatus, Whana wileiþ ei fraletau ïzwis? Barabban, þau Ïesu, saei haitada Christus?

lingas to dæra sacerda ealdrum,

4 And cwæþ, Ic syngode, ðá ic sealde ðæt rihtwíse blód. Ðá cwǽdon hig, Hwæt sprycst ðú ðæt to us?

5 And he áwearp ða scyllingas in on ðæt templ, and férde, and mid gryne hyne sylfne áhéng.

6 Ðá sóplice dæra sacerda ealdras onféngon dæs seolfres, and cwǽdon, Nis hyt ná álýfed ðæt we ásendon hyt on úre maðm-cyste, forðam ðe hyt is blódes wurþ.

7 Hig worhton ðá gemót, and smeadon hú hig sceoldon ðæs Hælendes wurþ áteon, ðá gebohton hig ǽnne æcer mid ðam feo tigel-wyrhtena, on to bebyrgenne elþeodisce men.

8 Forðam is se æcer gehâten Acheldemah, ðæt is on úre geþeode, blódes æcer, and swá he is gehâten oð ðisne dæg.

9 Ðá wæs gefylled, ðæt gecweden is þurh Hieremiam ðone witegan, ðus cweðende, And hí onféngon þrittig scyllinga, ðæs gebohtan wurþ, ðone ðe wæs ær gewurþod fram Israhela bearnum;

10 And hig sealdon ðæt on tigel-wyrhtena æcer, swá swá Drihten me gesette.

11 Ðá stód se Hælend beforan ðam déman; and se déma hyne ǽxode, ðus cweðende, Eart ðú Iudea cyning? Ðá cwæþ se Hælend, Ðæt ðú segst.

12 And mid ðý ðe hyne wrégdon dæra sacerda ealdras, and ða hlâfordas, nán þing he ne andswarode.

13 Ðá cwæþ Pilatus to him, Ne gehýrest ðú, hú fela sagena hig ongean ðé secgeaþ?

14 And he ne andwyrde mid nánum worde, swá ðæt se déma wundrode swíðlice.

15 Hig hæfdon heom to gewunan toheora symbel-dæge ðæt se déma sceolde forgyfan ðam folce ǽnne forworhtne man, swylene hig habban woldon.

16 He hæfde ðá sóþlice ǽnne strangne þeofman gehæftne, se wæs genemned Barrabbas.

17 Ðá ðæt folc gesamnod wæs, ðá cwæþ Pilatus, Hwæðer wylle ge ðæt ic eow ágyfe? ðe Barrabban, ðe ðone Hælend, ðe is Crist gehâten?

eluer to the princis of prestis, and to
ie eldre men of the peple,
4 Seyinge, I haue synned, bitrayinge
ist blood. And thei seiden, What to
? se thou.
5 And the platis of seluer cast awey in
ie temple, he wente awey, and goyinge
wey he hangide hym with a grane.†
6 Forsothe the princis of prestis, taken
ie platis of seluer, seiden, It is nat
ueful to sende hem in to the tresorie,
r it is the pris of blood.

7 Sothly counceil taken, thei bouȝten
ith them the feeld of a potter, in to
yryinge of dead men.

8 For this thing the ilk feeld is clepid
cheldemak, that is, a feeld of blood,
l in to this day.
9 Thanne it is fulfillid, that thing that
seid by the prophete Jeremye, sey-
ige, And thei token thritty platis of
luer, the pris of a man preysid, whom
ei preysiden of the sonys of Yrael ;
10 And thei ȝauen hem in to the feeld
a potter, as the Lord ordeyned to me.
11 Sothely Jhesus stood byfore the
eyre ;† and the presedent axide hym,
yinge, Art thou kyng of Jewis? Jhesus
ith to hym, Thou seist.
12 And whenne he was acusid of the
inces of prestis, and eldre men of the
ple, he answeride no thing.
13 Than Pilat seith to hym, Herist
ou nat, hou many witnessyngis thei
ien aȝeinus thee?
14 And he answeride nat to hym to
y word, so that the presedent won-
ide gretely.
15 Forsothe by a solempne day the
esedent was wont for to delyuere to
e peple oon bounden, whom thei
olden.
16 Forsothe he hadde a noble man
ounden, that was seid Barabas.

17 Therfore Pilat seid to hem gedrid
gidre, Whom wole ȝee, I leeue† to
u? wher Barabas, or Jhesu, that is
id Crist?

the xxx. plattes off sylver to the chefe prestes, and senyoures,
4 Saynge, I have synned, betraynge the innocent bloud. And they sayde, What is that to vs? se thou to that.
5 And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.
6 The chefe prestes toke the sylver plattes, and sayd, It is not lawfull for to put them in to the treasury, because it is the pryce of bloud.

7 And they toke counsell, and bought with them a potters felde, to bury strangers in.

8 Wherfore that felde is called the felde of bloud, vntyll this daye.

9 Then was fullfylled, that which was spoken by Jeremi the prophet, sayinge, And they toke xxx. sylver plates, the value of him that was prysed, whom they bought of the chyldren of Israhel ;
10 And they gave them for the potters felde, as the Lorde appoynted me.
11 Jesus stode before the debite ; and the debite axed him, saynge, Arte thou the kynge of the Iewes? Jesus sayd vnto hym, Thou sayest.
12 When he was accused of the chefe preestes, and senioures, he answered nothinge.
13 Then sayd Pilate vnto him, Hearest thou not, howe many thinges they laye ayenste the?
14 And he answered him to never a worde, in so moche that the debyte marveylled very sore.
15 Att that feest the debyte was wonte to deliver vnto the peple a presoner, whom they wolde chose.

16 He hade then a notable presoner, called Barrabas.

17 And when they were gaddered together Pilate sayde vnto them, Whether wyll ye, that Y geve losse vnto you? Barrabas, or Jesus, which is called Cryst?

18 Wissa auk, þatei ïn neiþis atgebun ïna.

19 Sitandin þan ïmma ana stauastola, ïnsandida du ïmma qens ïs, qiþandei, Ni waiht þus yah þamma garaihtin; . . . .

18 He wiste sóþlice, ðæt hig hyne for andan him sealdon.

19 He sæt ðá Pilatus on his dóm-setle ðá sende his wíf to hym, and cwæþ, Ne beo ðé nán þing gemǽne ongén ðisne rihtwísan; sóþlice fela ic hæbbe geþoloc to dæg, þurh gesyhþe, for hym.

20 Ðá lǽrdon ðæra sacerda ealdra and ða hláfordas ðæt folc, ðæt hig bǽdon Barrabban, and ðone Hǽlend fordydon.

21 Ðá andwyrde se déma and sǽde heom, Hwæðerne wylle ge ðæt ic for gyfe eow of ðisum twám? Ðá cwǽdon hig, Barrabban.

22 Ðá cwæþ Pilatus to heom, Witodlice hwæt dó ic be ðam Hǽlende, ðe is Crist genemned? Ðá cwǽdon hig ealle, Sý he on róde áhangen.

23 Ðá cwæþ se déma to heom, Witodlice hwæt yfeles dyde ðes? Hí ðá swíðor clypodon, ðus cweðende, Sý he áhangen.

24 Ðá geseah Pilatus ðæt hyt náht ne fremode, ac gewurde máre gehlýd, ðá genam he wæter, and þwóh hys hands beforan ðam folce, and cwæþ, Unscyldig ic eom fram ðyses rihtwísan blóde; ge geseoþ.

25 Ðá andswarode eall ðæt folc and cwæþ, Sý hys blód ofer us, and ofer úre bearn.

26 Ðá forgeaf he hym Barrabban, and ðone Hǽlend he lét swingan, and sealde heom to áhónne.

27 Ðá underféngon ðæs déman cempan ðone Hǽlend on ðam dóm-erne, and gegaderodon ealne ðone þreat to heom.

28 And unscrýddon hyne hys ágenum reafe, and scrýddon hyne mid weolcen readum scyccelse;

29 And wúndon cyne-helm of þornum, and ásetton ofer hys heafod, and hreod on hys swíðran; and bígdon heora cneow beforan him, and bysmerodon hyne, ðus cweðende, Hál wæs ðú, Iudea cyning.

30 And spǽtton on hyne, and námon hreod, and beoton hys heafod.

31 And æfter ðam ðe hig hyne ðus bysmerodon, hig unscrýddon hyne ðam scyccelse, and scrýddon hyne mid hys á genum reafe, and lǽddon hyne to áhónne.

3 Sothely he wiste, that by enuye
i betraieden hym.
9 Forsothe hym sittynge for iustise,†
wyf sente to hym, seyinge, No thing
thee and to that iust man; sothely I
ue suffrid this day many thingis for
n, by a visioun.†

0 Forsothe the princis of prestis and
eldre men tisiden† to the peplis, that
i shulden axe Barabas, but Jhesu
i shulden lese.
1 Forsothe the president answerynge
h to hem, Whom of the two wolen
to be left† to 3ou? And thei seiden,
abas.
2 Pilat seith to hem, What therfore
l I do of Jhesu, that is seid Crist?
e seien, Be he crucified.

3 The presedent seith to hem, Sothely
at of yuel hath he don? And thei
eden more, seyinge, Be he crucified.
4 Forsothe Pilat seynge that he pro-
le no thing, but the more noyse was
ad, water taken, washide the hondis
ore the peple, seyinge, I am innocent†
the blood of this iust man; se 3ee.

5 And al the peple answerynge seide,
s blood vpon vs, and on oure sonys.

6 Thanne he lefte to hem Barabas,
he toke to hem Jhesu scourgid,
t he shulde be crucified.
7 Thanne kni3tis of the president tak-
ge Jhesu in the mote halle, gedriden
nym alle the cumpanye of kni3tis.
8 And thei vnclothinge hym, diden
ute hym a rede mantel;

9 And thei foldynge a crowne of
rnis, puttiden on his heued, and a
d in his ri3t hond; and the knee
vid† bifore hym, thei scornyden hym,
inge, Hayle, kyng of Jewis.
0 And thei spittynge in to hym, token
eed, and smyten his heued.
1 And after that thei hadden scorned
n, thei vnclothiden hym of the mantel,
thei clothiden hym with his clothis,
ledden hym for to crucifie.

18 For he knewe well, that for envy they had delyvered hym.
19 When he was sett doune to geve iudgement, his wyfe sent to hym, sayinge, Have thou nothinge to do with that iuste man; I have suffered many thinges this daye in my slepe, about hym.
20 The chefe preestes and the seniours had parswaded the people, that they shulde axe Barrabas, and shulde destroye Jesus.
21 The debite answered and sayde vnto them, Whether of the twayne will ye that I lett loosse vnto you? And they sayde, Barrabas.
22 Pilate sayde vnto them, What shall I do then with Jesus, which is called Crist? They all sayde to hym, Lett hym be crucified.
23 Then sayde the debite, What evyll hath he done? And they cryed the more, saynge, Lett him be crucified.
24 When Pilate sawe that he prevayled nothinge, butt that moare busenes was made, he toke water, and wasshed his hondes before the people, sayinge, I am innocent of the bloud of this iuste person; and that ye shall se.
25 Then answered all the people and sayde, His bloud fall on vs, and on oure children.
26 Then lett he Barrabas loosse vnto them, and scourged Jesus, and delyvered him to be crucified.
27 Then the soudeours of the debite toke Jesus vnto the comen hall, and gaddered vnto him all the company.
28 And stripped hym, and put on hym a purpyll roobe;

29 And platted a croune off thornes, and putt vppon hys heed, and a rede in his ryght honde; and bowed theire knees before him, saying, Hayle, kinge of the Iewes.
30 And spitted vppon hym, and toke the rede, and smoote hym on the heed.
31 And when they had mocked him, they toke the robe off hym ageyne, and put his awne reyment on him, and leed hym awaye to crucify hym.

42

. . . . Ïsraelis
ïst, atsteigadau nu af þamma galgin, ei
gasaiwhaima yah galaubyam ïmma ;

43 Trauaida du Guþa, lausyadau nu
ïna, yabai wili ïna ; qaþ auk, Þatei Guþs
ïm sunus.

44 Þatuh samo yah þai waidedyans,
þai miþushramidans ïmma, ïdweitidedun
ïmma.

45 Fram saihston þan wheilai warþ
riqis ufar allai airþai, und wheila ni-
undon.

46 Ïþ þan bi wheila niundon ufhropida
Ïesus stibnai mikilai, qiþands, Helei,
Helei, lima sibakþani, þatei ïst, Guþ

32 Sóþlice đá hig út-férdon, đá g
métton hig ænne Cyreniscne man, cu
ende heom togénes, đæs nama w
Symon ; đone hig nýddon, đæt he bæ
hys róde.

33 Đá comon hig on đa stówe đe
genemned Golgotha. đæt is, Heafodpa
nan stów,

34 And hig sealdon hym wín drinc
wiđ geallan gemenged ; and đá he h
onbyrigde, đá nolde he hyt drincan.

35 Sóþlice æfter đam đe hig hyne
róde áhéngon, hig todǽldon hys re
and wurpon hlot đær ofer, đæt wæ
gefylled, đæt đe gecweden wæs þu
đone witegan, and đus cwæþ, Hig t
dǽldon heom mínne reaf, and ofer mí
reaf hig wurpon hlot.

36 And hig beheoldon hyne sittende

37 And hig ásetton ofer hys heafod h
gylt, đus áwritenne, ÐIS IS SE HÆ
END, IUDEA CYNING.

38 Đá wǽron áhangen mid hym tweg
sceaþan, án on đa swiđran healfe, a
óđer on đa wynstran.

39 Witodlice đa weg-férendan hy
bysmeredon, and cwehton heora heafo

40 And cwǽdon, Wá, đæt đes towyr
Godes templ, and on þrim dagum h
eft getimbraþ ; gehǽl nú đé sylfne ; g
đú sý Godes sunu, gá nyđer of đæ
róde.

41 Eac đæra sacerda ealdras hyne b
smeredon, mid đam bócerum and m
đam ealdrum, and cwǽdon,

42 O'đere he gehælde, and hyne sylf
gehǽlan ne mæg ; gyf he Israhela cy
ing sý, gá nú nyđer of đære róde, a
we gelýfaþ hym ;

43 He gelýfþ on God, álýse he hy
nú, gyf he wylle ; witodlice he sæd
Godes sunu ic eom.

44 Gelice đa sceaþan, đe mid him
hangene wǽron, hyne hyspdon.

45 Witodlice fram đære sixtan tí
wǽron gewurden þýstru ofer ealle eor
an, oð đa nigoþan tíd.

46 And ymbe đa nygoþan tíd clypo
se Hǽlend micelre stefne, and đ
cwæþ, Heli, Heli, lema zabdani, đæt

Sothely thei goynge out, founden a
of Syrynen, cummynge fro a toun,
ıont by name; thei constreyneden
ı, that he shulde take his crosse.

And thei camen in to a place that
lepid Golgatha, that is, the place of
ıarie.
And thei ȝauen hym for to drinke
ı meyngid with galle; and whenne
ıad tastid, he wolde nat drinke.
Sothely after that thei hadden cru-
d hym, thei departiden his clothis,
lynge lot, that it shulde be fulfillid,
is seid by the prophete, seyinge,
i departiden to hem my clothis, and
ny cloth thei senten lot.

And thei sittynge kepten hym;

And thei puttiden on his heued the
e of hym wryten, This is Jhesus of
areth, kyng of Jewis.
Thanne two theeues ben crucified
ı him, oon on the riȝt half, and oon
he left half.
Forsothe men passynge forth blas-
yden hym, moouynge her heuedis,
And seyinge, Vath,† that distroyist
temple of God, and in the thridde
bildist it aȝein; saue thou thi self;
hou art the sone of God, cume doun
he crosse.
Also and princis of prestis scorn-
e, with scribis and eldre men, seiden,

He made other men saaf, he may
make hym self saaf; ȝif he is kyng
Yrael, cume he nowe doun fro the
sse, and we bilcuen to hym;
He trustith in God, delyuere he
ı nowe, ȝif he wole; forsothe he
e, For I am Goddis sone.
Forsothe and the theeuys, that
en crucified with hym, puttiden to
ı with repreue the same thing.
Sothely fro the sixte hour dercnessis
maad on al the erthe, til to the
ethe hour.
And about the nynthe houre Jhesus
de with grete voice, seyinge, Hely,
y, lamazabatany, that is, My God,

32 And as they cam out, they founde a man of Cyren, named Simon; him they compelled, to beare his crosse.

33 And cam vnto the place which is called Golgotha, that is to saye, a place of deed mens sculles.
34 And they gave him veneger to drynke myxte with gall; and when he had tasted there of, he wolde not drinke.
35 When they had crucified hym, they parted his garmentes, and did cast lottes, to fulfyll that was spoken by the prophet, They have parted my garmentes amonge them, and apon my vesture have cast loottes.

36 And they sate and watched hym there;
37 And they set vppe over his heed the cause of his deeth written, This is Jesus, the kynge of the Iewes.
38 And there were two theves crucified with hym, won on the right honde, and another on the lyfte honde.
39 They that passed by revyled hym, waggynge ther heeddes,
40 And sayinge, Thou, that destroyest the temple off God, and byldest it in thre dayes; save thy sylfe; if thou be the sonne of God, come doune from the crosse.
41 Lykwyse also the prelates mockinge hym, with the scribes and seniours, sayde,
42 He saved other, hym sylfe he can not save; yff he be the kynge off Israhell, let hym nowe come doune from the crosse, and we woll beleve hym;
43 He trusted in God, lett God delyver hym nowe, yf he will have hym; for he sayde, I am the sonne off God.
44 That same also the theves, which were crucified with hym, cast in his tethe.
45 From the sixte houre was ther dercknes over all the londe, vnto the nynth houre.
46 And about the nynth houre Jesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathani, that is to saye, My

meins, Guþ meins, duwhe mis bilaist?

47 Ïþ sumai þize yainar standandane, gahausyandans, qeþun, Þatei Helian wopeiþ sa.

48 Yah suns þragida ains us ïm, yah nam swamm fullyands aketis, yah lagyands ana raus, draggkida ïna.

49 Ïþ þai anþarai qeþun, Let; ei saiwham qimaiu Helias, nasyan ïna

50 Ïþ Ïesus aftra hropyands stibnai mikilai, aflailot ahman.

51 Yah þan faurhah alhs diskritnoda† ïn twa, ïupaþro und dalaþ. Yah airþa ïnreiraida, yah stainos disskritnodedun;

52 Yah hlaiwasnos usluknodedun, yah managa leika þize ligandane weihaize, urrisun.

53 Yah usgaggandans us hlaiwasnom, afar urrist ïs ïnnatgaggandans ïn þo weihon baurg, yah ataugidedun sik managaim.

54 Ïþ hundafaþs yah þai miþ ïmma witandans Ïesua, gasaiwhandans þo reirron, yah þo waurþanona, ohtedun abraba, qiþandans, Bi sunyai Guþs sunus ist sa.

55 Wesunuh þan yainar qinons managos fairraþro saiwhandeins, þozei laistidedun afar Ïesua fram Galeilaia, andbahtyandeins ïmma.

56 Ïn þaimei was Marya so Magdalene, yah Marya so Ïakobis, yah Ïosez aiþei, yah aiþei suniwe Zaibaidaiaus.

57 Ïþ þan seiþu warþ, qam manna gabigs af Areimaþaias, þizuh namo Ïosef, saei yah silba siponida Ïesua.

58 Sah atgaggands du Peilatau, baþ þis leikis Ïesuis. Þanuh Peilatus uslaubida giban þata leik.

59 Yah nimands þata leik, Ïosef biwand ïta sabana hrainyamma,

60 Yah galagida ïta ïn niuyamma seinamma hlaiwa, þatei ushuloda ana staina; yah faurwalwyands staina mikilamma daurons þis hlaiwis, galaiþ.

on Englisc, Mín God, mín God, to forlēte đū me?

47 Sóþlīce sume đa đe đær stōd and đis gehýrdon, cwǽdon, Nú clypaþ Heliam.

48 Đā hrædlīce arn án heora, and nam āne spongean and fylde hig ecede, and ásette án hreod đær on, sealde hym drincan.

49 Witodlice đa cōđre cwǽdon, Lauton geseon hwæđer Helias cume, wylle hyne álýsan.

50 Đā clypode se Hǽlend eft micstefne, and ásende hys gāst.

51 And đær rihte đæs temples wryft wearþ tosliten on twegen dǽfram ufeweardon oð nyđeweard. Aseo eorþe bifode, and stánas toburston

52 And byrgena wurdon ge-openeand manige hálige lichaman đe slépon, áryson.

53 And đā hig út-eodon of đam byenum, æfter hys ǽrýste hig comon đa hāligan ceastre, and æteowdon manegum.

54 Witodlīce đæs hundredes ealdor đa đe mid him wǽron healdende đHælend, đā hig gesáwon đa eorþ-bifunand đa þing đe đær gewurdon, ondrēdon heom þearle, and cwǽdSóþlīce Godes sunu wæs đes.

55 Witodlīce đær wǽron manega feorran, đa đe fyligdon đam Hælenfram Galilea, him þénigende.

56 Betwuh đam wæs seo Magdaleni Maria, and Maria Iacobes mōder, aIosephes mōder, and Zebedeis sunemōder.

57 Sóþlīce đā hyt ǽfen wæs, com swelig man of Arimathia, đæs nama wIosep, se sylfa wæs đæs Hǽlynleorning-cniht.

58 He genealǽhte to Pilate, and bađæs Hǽlendes lichaman. Đā hēt latus ágyfan him đone lichaman.

59 And Iosep genam đone lichamand bewand hyne mid clǽnre scýtan,

60 And lēde hyne on hys niwan byrene, đa he áheow on stáne; and toáwylte mycelne stán to hlide đæbyrgene, and fērde syđđan.

God, wherto† hast thou forsaken
?

Sothly summen stondynge there,
heerynge, seiden, This clepith Hely.

And anon oon of hem rennynge,
le a spounge taken with aycel,† and
ide to a reed, and 3aue to hym for
rinke.

But other seiden, Suffre thou; see
wher Hely cumme, delyuerynge
.

Forsothe Jhesus eftsones cryynge
grete voice, sente out the spirit.

And loo! the veile of the temple is
† in to two parties, fro the hei3est
oun. And the erthe is moued, and
nys ben cleft;

And biriels ben openyd, and many
es of seintes that slepten,† rysen
.

And thei goynge out of her biriels,
his resureccioun camen in to the
citee, and apeeriden to manye.

Treuly centurio and thei that weren
hym kepinge Jhesu, the moouynge
e erthe seen, and thoo thingis that
n done, dredden greteli, seyinge,
ely this was Goddis sone.

Forsothe there weren there many
men afer, that sueden Jhesu fro
ee, mynystrynge to hym.

Amonge whiche was Marie Mawde-
, and Marie of Jamys, and the
r of Joseph, and the modir of
dees sones.

Forsothe when the euenyng was
, there came a riche man fro
athia, Joseph by name, the whiche
e was disciple of Jhesu.

He wente to Pilate, and axide the
of Jhesu. Thanne Pilate com-
ide the body to be 3olden.

And the body taken, Joseph wlap-
it in a clene sendel,†

And puttide it in his newe biriel,
he hadde hewen in a stoon; and he
vid to a grete stoon at the dore
e biriel, and wente awey.

God, my God, why hast thou forsaken me?

47 Some of them that stode there, when they herde that, sayde, This man calleth for Helias.

48 And streyght way won off them ranne, and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke.

49 Other sayde, Let be; let vs se whyther Helias wyll come, and delyver hym.

50 Jesus cryed agayne with a lowde voyce, and yelded vppe the goost.

51 And beholde! the vayle of the temple was rent in two parties, from the toppe to the bottom. And the erth did quake, and the stones did rent;

52 And graves did open, and the bodies off many saynctes which slept, arose.

53 And cam out off their graves after his resurreccion, and cam in to the holy cite, and appered vnto many.

54 When the pety captayne and they that were with hym watchinge Jesus, sawe the erth quake, and those thynges which hapened, they feared greatly, sayinge, Off a surete this was the sonne off God.

55 And many wemen were there beholdinge hym a farre off, which folowed Jesus from Galile, ministringe vnto hym.

56 Amonge the which was Mary Magdalen, and Mary the mother off James, and the mother of Joses, and the mother off Zebedes chyldren.

57 When the even was come, there cam a ryche man off Aramathia, named Joseph, which same also was Jesus disciple.

58 He went to Pilate, and begged the body of Jesus. Then Pilate commaunded the body to be delivered.

59 And Joseph toke the body, and wrapped it in a clene lynnyne clooth,

60 And put it in his newe tombe, which he had hewen out even in the roke; and rolled a greate stone to the dore of the sepulcre, and departed.

61 Wasuh þan yainar Marya Magdalene yah so anþara Marya, sitandeins andwairþis þamma hlaiwa.

62 Ïftumin þan daga, saei ïst afar paraskaiwein, gaqemun auhumistans gudyans yah Fareisaieis du Peilatau,

63 Qiþandans, Frauya, gamundedum, þatei yains airzyands qaþ nauh libands, Afar þrins dagans urreisa.

64 Hait nu witan þamma hlaiwa und þana þridyan dag; ïbai ufto qimandans þai siponyos ïs, binimaina ïmma, yah qiþaina du managein, Urrais us dauþaim; yah ïst so speidizei airziþa wairsizei þizai frumein.

65 Qaþ ïm Peilatus, Habaiþ wardyans, gaggiþ, witaiduh swaswe kunnuþ.

66 Ïþ eis gaggandans, galukun þata hlaiw, faursiglyandans þana . . . .
. . . . . .

61 Dær wæs sóþlíce seo Magdaleni Maria and seo óðer Maria, sittende ðære byrgene.

62 Witodlice óðrum dæge, ðe w gearcung-dæg, comon togædere ð sacerda ealdras and ða Sundor-hál to Pilate,

63 And cwǽdon, Hláford, we gemun ðæt se swíca sǽde ðá he on life w Ǽfter þrým dagon ic árise.

64 Hát nú healdan ða byrgene ðone þryddan dæg; ðe-læs hys leorni cnihtas cumon, and forstelon hyne, secgeon ðam folce, ðæt he áryse deaþe; ðonne byþ ðæt æftere gedw wyrse ðonne ðæt ærre.

65 Ðá cwæþ Pilatus, Ge habbaþ heo rædenne; faraþ, and healdaþ swá ge witon.

66 Sóþlice hig férdon, and ymbe-try cdon ða byrgene, and inseglodon ð stán, mid ðam weardum.

Chap. XXVIII.† 1 Sóþlice ðam re dæges ǽfene, se ðe onlihte on ð forman reste-dæge, com seo Magdal isce Maria, and seo óðer Maria, ðæt woldon geseon ða byrgene.

2 And ðær wearþ geworden micel e bifung; witodlice Drihtenes engel ás of heofonan, and genealǽhte and áwy ðone stán, and sæt ðær on uppan.

3 Hys ansýn wæs swylce ligyt, hys reaf swá hwíte swá snáw;

4 Witodlice ða weardas wǽron áfyr and wǽron gewordene swylce hig de wǽron.

5 Ðá andswarode se engel and s ðam wífon, Ne ondræde ge eow, ic witodlice ðæt ge séceaþ ðone Hǽle ðone ðe on róde áhangen wæs;

6 Nys he hér, he árás, sóþlice swá s he sǽde; cumaþ, and geseoþ ða stó ðe se Hælend wæs on-álédd.

7 And faraþ hrædlice, and secgeaþ leorning-cnihtum, ðæt he árás. A sóþlice he cymþ beforan eow on G

Forsothe Marye Mawdeleyne and
othere Marye weren there, sittynge
ns the sepulcre.
Sothely on the tother day, that is
r pascke euenynge, the princis of
tis and Pharisees camen to gidere
Pilate,
Seiynge, Sire, we han mynde, for
ilke traitour† sayde 3it lyuynge,
r thre dayes I shal ryse a3en.
Therfore comaunde thou the sepul-
to be kept til in to the thridde day;
perauenture his disciplis comen, and
en him, and seyen to the peple, He
sun fro deeth; and the laste errour
l be worse than the formere.
Pilat seith to hem, 3e han the
nge; go 3e, kepe 3e as 3e kunnen.
Forsoth thei goynge forth, kepten†
sepulcre, markinge† the stoon, with
ris.

61 There was Mary Magdalene and the other Mary, sittinge over ayenste the sepulcre.
62 The nexte daye, that foloweth good frydaye, the hye prestes and Pharises got them selves to Pilate,
63 And sayde, Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes Y wyll aryse agayne.
64 Commaunde therfore that the sepulcre be made sure vntyll the thyrd daye; lest paraventure his disciples come, and steale hym awaye, and saye vnto the people, He ys rysen from deeth; and then the laste erroure shalbe worsse then the first was.
65 Pilate sayde vnto them, Take watche men; go, and make ytt as sure as ye can.
66 They went, and made the sepulcre sure with watche men, and sealed the stone.

HAP. XXVIII. 1 Forsothe in the
yng of the saboth,† that schyneth
he firste day of the woke, Marie
rdeleyn cam, and another Marie, for
the sepulcre.
And lo! ther was maad a greet
e mouyng; forsoth the aungel of
Lord cam doun fro heuene, and
ynge to turnide awey the stoon, and
heron.
Sothli his lokyng was as leyt, and
lothis as snow;
Forsothe for drede of him the keperis
afferid, and thei ben maad as deede
Forsothe the aungel answeringe seide
ie wymmen, Nyle 3e drede, for I
that 3e seken Jhesu, that is cruci-
He is not here, sothli he roos, as he
; come 3e, and seeth the place,
e the Lord was putt.
nd 3e goynge sone, seie to his dis-
s and to Petre, for he hath risun.
lo! he schal go bifore 3ou in to

CHAP. XXVIII. 1 The saboth daye att even, which dauneth the morowe after the saboth, Mary Magdalene, and the other Mary cam, to se the sepulcre.
2 And beholde! there was a greate erth quake; for the angell of the Lorde descended from heven, and cam and rowlled backe the stone ffrom the dore, and sate apon it.
3 His countenaunce was lyke lyghtnynge, and his rayment whyte as snowe;
4 For feare of hym the kepers were astunnyed, and were as deed men.
5 The angell answered and sayde to the wemen, Feare ye not, I knowe wele ye seke Jesus, which was crucified;
6 He is not here, he is rysen, as he sayde; come, and se the place, where the Lorde was put.
7 And goo quickly, and tell his disciples, that he is rysen from deeth. And beholde! he wyll go before you

leam ; ðær ge hyne geseoþ. Nú! ic sec
eow.†

8 Ðá férdon hig hrædlíce fram ðæ
byrgene, mid ege and mid mycl
gefean, and urnon and cýðdon hyt h
leorning-cnihtum.

9 And efne! ðá com se Hælend onge
hig, and cwæþ, Hâle wese ge. H
genealæhton, and genámon hys fét, a
to him ge-eaðméddon.

10 Ðá cwæþ se Hælend to heom,
ondræde ge eow ; faraþ, and cýð
mínum gebróðrum, ðæt hig faron
Galileam ; ðær hig geseoþ me.

11 Ðá ða hig férdon, ðá comon su
ða weardas on ða ceastre, and cýðd
ðæra sacerda ealdrum ealle ða þing
ðær gewordene wæron.

12 Ðá gesamnodon ða ealdras h
and worhton gemót, and sealdon ð
þegnum micel feoh,

13 And cwædon, Secgeaþ, ðæt
leorning-cnihtas comon nihtes, and f
stælon hyne, ðá we slépon.

14 And gyf se déma ðis ge-ácsaþ,
læraþ hyne, and gedóþ eow sorhlease.

15 Ðá onféngon hig ðæs feos, s
dydon, eallswá hig gelærede wær
And ðis word wæs gewidmærsod
Iudeum, oð ðisne andweardan dæg.†

16 Ðá férdon ða endlufen leorni
cnihtas on done múnt, ðær se Hæl
heom dihte.

17 And hyne ðær gesáwon, and hig
him ge-eaðméddon ; witodlíce sume
tweonedon.

18 Ðá genealæhte se Hælend,
spræc to hym ðás þing, and ðus cw
Me is geseald ælc anweald, on heofo
and on eorþan.

19 Faraþ witodlíce and læraþ e
þeoda, and fulligeaþ hig on nan
Fæder, and Suna, and ðæs Hál
Gástes ;

20 And læraþ ðæt hig healdon e
ða þing, ðe ic eow bebead ; and ic
mid eow ealle dagas, oð worulde
endunge. Amen.

alilee; there ȝe schulen se him. Lo! haue bifore seid to ȝou.

8 And Marie Mawdeleyn, and another arie wenten out soone fro the buryel, th drede and greet ioye, rennynge r to telle his disciplis.

9 And lo! Jhesus ran aȝens hem, seyge, Heil ȝe. Forsothe thei camen to, d heelden his feet, and worschipiden m.

10 Thanne Jhesus seith to hem, Nyle drede; go ȝe, telle ȝe to my britheren, at thei go in to Galilee; there thei hulen se me.

11 The whiche whanne thei hadden n, loo! summe of the keperis camen to the cytee, and tolden to the princes prestis alle thingis that weren don.

12 And thei gedrid to gidre with the lere men, a counceil takun, ȝaue to the y3tis plenteuous money,

13 Seyinge, Seie ȝe, for his disciplis men by ni3te, and han stolen him, vs epinge.

14 And if this be herd of the prelent,† we schulen conceile him, and ake ȝou sikir.

15 And the money takun, thei diden, thei weren tau3t. And this word is pplissid at the Jewis, til in to this y.

16 Forsothe enleuene disciplis wenten to Galilee, in to an hil, where Jhesus dde ordeyned to hem.

17 And thei seynge him, worschipen; sothli summe of hem doutiden.

18 And Jhesus comynge to, spak to m, seyinge, Al power is ȝouun to me, heuene and in erthe.

19 Therfore ȝe goynge teche alle folkis, stenynge hem in the name of the dir, and of the Sone, and of the oly Gost;

20 Techinge hem for to kepe alle ngis, what euere thingis I haue comndid to ȝou; and lo! I am with ȝou alle dayes, til the endyng of the world.

into Galile; there ye shall se hym. Lo! I have tolde you.

8 And they departed quickly from the sepulcre, with feare and great joye, and did runne to bringe his disciples werdo.

9 And as they went to tell his disciples, beholde! Jesus mett them, sayinge, God spede you. They cam, and held hym by the fete, and worshipped hym.

10 Then sayde Jesus vnto them, Be not afrayde; go, and tell my brethren, that they goo into Galile; and there shall they se me.

11 When they were gone, beholde! some of the kepers cam in to the cite, and shewed vnto the prelattes all thinges whych had hapened.

12 And they gaddered them togedder with the seniours, and toke counsell, and gave large money vnto the souders,

13 Saynge, Saye, that his disciples cam be nyght, and stoole hym awaye, whyll ye slept.

14 And yf this come to the rulers eares, we wyll pease him, and make you safe.

15 And they toke the money, and did, as they were taught. And this saynge is noysed amonge the Jewes, vnto this daye.

16 Then the xi. disciples went there waye into Galile, in to a mountayne, where Jesus had appoynted them.

17 And when they sawe hym, they worshipped hym; but some of them douted.

18 Jesus came, and spake vnto them, saynge, All power ys geven vnto me, in heven and in erth.

19 Goo therefore and teache all nacions, baptisynge them in the name of the Father, and the Sonne, and the Holy Goost;

20 Teachinge them to observe all thynges, whatsoever I commaunded you; and lo! I am with you all waye, even vntyll the ende off the worlde.

AIWAGGELYO

þairh

MARKU ANASTODEIÞ.

Chap. I. 1 Anastodeins aiwaggelyons Ïesuis Christaus, sunaus Guþs.

2 Swe gameliþ ïst ïn Esaïïn, praufetau, Sai! ïk ïnsandya aggilu meinana faura þus, saei gamanweiþ wig þeinana faura þus.

3 Stibna wopyandins ïn auþidai, Manweiþ wig Frauyins, raihtos waurkeiþ staigos Guþs unsaris.

4 Was Ïohannes daupyands ïn auþidai, yah meryands daupein ïdreigos, du aflageinai frawaurhte.

5 Yah usïddyedun du ïmma all Ïudaialand, yah Ïairusaulwmeis; yah daupidai wesun allai ïn Ïaurdane awhai fram ïmma, andhaitandans frawaurhtim seinaim.

6 Wasuþ-þan Ïohannes gawasiþs taglam ulbandaus, yah gairda filleina bi hup seinana; yah matida þramsteins, yah miliþ haiþiwisk,

7 Yah merida, qiþands, Qimiþ swinþoza mis sa afar mis, þizei ïk ni ïm wairþs anahneiwands andbindan skaudaraip skohe ïs.

8 Aþþan ïk daupya ïzwis ïn watin; ïþ ïs daupeiþ ïzwis ïn Ahmin Weihamma.

9 Yah warþ ïn yainaim dagam, qam Ïesus fram Nazaraiþ Galeilaias, yah daupiþs was fram Ïohanne ïn Ïaurdane.

10 Yah suns usgaggands us þamma watin, gasawh usluknandans himinans, yah Ahman swe ahak, atgaggandan ana ïna.

HÉR ONGINNEÞ

ÐÆT GÓDSPELL

ÆFTER

MARCUS GERECEDNESSE.

Chap. I. 1 Hér ys gódspelles angyn Hælendes Cristes, Godes suna.

2 Swá áwriten is on ðæs wítegan bóc Isaíam, Nú! ic ásende minne engel beforan ðínre ansýne, se gegearwaþ ðinne weg beforan ðé.

3 Clypigende stefen on ðam wéstene. Gegearwiaþ Drihtnes weg, dóþ rihte his síðas.

4 Iohannes wæs on wéstene fulligende and bodiende dæd-bóte fulwiht, on synna forgyfenesse.

5 And to him férde eall Iudeisc rice and ealle Hierosolima-ware; and wæron fram him gefullode on Iordanes flóde hyra synna anddetende.

6 And Iohannes wæs gescrýd mid oluendes hærum, and fellen gyrdel wæs ymbe his lendenu; and gærstapan, and wudu hunig he æt,

7 And he bodode, and cwæþ, Strengra cymþ æfter me, ðæs ne eom ic wyrðe ðæt ic his sceona þwanga búgende uncnytte.

8 Ic fullige eow on wætere; he eow fullaþ on Hálgum Gáste.

9 And on ðam dagum, com se Hælend fram Nazareth Galilee, and wæs gefullod on Iordane fram Iohanne.

10 And sóna of ðam wætere, he geseah opene heofonas, and Háligne Gást swá culfran ástigende, and on him wunigende.

HERE BYGYNNETH

THE GOSPEL OF MARK.

CHAP. I. 1 The bigynnynge of the ɣospel of Jhesu Crist, the sone of God.

2 As it is writun in Ysaie, the pro-ɒhete, Lo! I sende myn angel bifore thi ƒace, that schal make thi weye redy ɒifore thee.

3 The voice of *oon* cryinge in desert, Make ȝe redy the weye of the Lord, make ȝe his pathis riȝtful.

4 Jhon was in desert baptisynge, and ɒrechinge the baptym of penaunce, in ȝo remisciouη of synnes.

5 And alle men of Jerusalem wenten ɒut to him, and al the cuntre of Judee; and weren baptisid of him in the flood ɒf Jordan, knowlechinge her synnes.

6 And John was clothid with heeris of ȼamelis, and a girdil of skyn abowte his ȼendis; and he eet locustus, and hony ɒf the wode,

7 And prechide, seyinge, A strengere ȶhan I schal come aftir me, of whom I ĸnelinge am not worthi for to vndo† the ȶhwong of his schoon.

8 I haue baptisid ȝou in water; for-ɒothe he shal baptise ȝou in the Holy Goost.

9 And it is don in thoo dayes, Jhesus ȼame fro Nazareth of Galilee, and was ɒaptisid of Joon in Jordan.

10 And anoon he styinge vp of the ɣater, sayȝ heuenes openyd, and the Holy Goost cummynge doun as a ȼuluere, and dwellynge in hym.

THE GOSPELL OFF S. MARKE.

CHAP. I. 1 The begynnyng off the gospell of Jesu Christ, the sonne off God.

2 As yt ys written in the prophettes, Beholde! I sende my messenger before thy face, whych shall prepare thy waye before the.

3 The voyce of won that cryeth in the wildernes, Prepare ye the waye off the Lorde, make his pathes streyght.

4 Jhon did baptise in the wyldernes, and preache the baptim of repentaunce, for the remission of synnes.

5 And all the londe off Iewry, and they of Jerusalem went out vnto hym; and were all baptised of hym in the ryver Jordan, knowledgynge theire synnes.

6 Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes; and he ate locustes, and wylde hony,

7 And preached, saynge, A stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and vnlose.

8 I have baptised you with water; but he shall baptise you with the Holy Goost.

9 And yt cam to passe in those dayes, that Jesus cam from Nazareth a cite of Galile, and was baptised of Jhon in Jordan.

10 And immediatly he cam out of the water, and sawe the hevens open, and the Holy Goost descendinge vppon hym lyke a dove.

11 Yah stibna qam us himinam, þu ïs sunus meins sa liuba, ïn þuzei waila galeikaida.

12 Yah suns sai Ahma ïna ustauh ïn auþida.

13 Yah was ïn þizai auþidai dage fidwor tiguns, fraisans fram Satanin, yah was miþ diuzam, yah aggileis anbahtidedun ïmma.

14 Ïþ afar þatei atgibans warþ Ïohannes, qam Ïesus ïn Galeilaia, meryands aiwaggelyon þiudangardyos Guþs,

15 Qiþands, Þatei usfullnoda þata mel, yah atnewhida sik þiudangardi Guþs; ïdreigoþ, yah galaubeiþ ïn aiwaggelyon.

16 Yah wharbonds faur marein Galeilaias, gasawh Seimonu, yah Andraian broþar ïs, þis Seimonis, wairþandans nati ïn marein; wesun auk fiskyans.

17 Yah qaþ ïm Ïesus, Hiryats afar mis; yah gatauya ïgqis wairþan nutans manne.

18 Yah suns afletandans þo natya seina, laistidedun afar ïmma.

19 Yah yainþro ïnngaggands framis leitilata, gasawh Ïakobu þana Zaibaidaiaus, yah Ïohanne, broþar ïs, yah þans ïn skipa manwyandans natya.

20 Yah suns haihait ïns; yah afletandans attan seinana, Zaibaidaiu, ïn þamma skipa miþ asnyam, galiþun afar ïmma.

21 Yah galiþun ïn Kafarnaum, yah suns sabbato daga galeiþands ïn swnagogen, laisida ïns.

22 Yah usfilmans waurþun ana þizai laiseinai ïs; unte was laisyands ïns, swe waldufni habands, yah ni swaswe þai bokaryos.

23 Yah was ïn þizai swnagogen ïze manna ïn unhrainyamma ahmin, yah afhropida,

24 Qiþands, Fralet, wha uns yah þus, Ïesu Nazorenai? qamt fraqistyan uns? ẍann þuk whas þu ïs, sa weiha Guþs.

25 Yah andbait ïna Ïesus, qiþands, Þahai, yah usgagg ut us þamma, ahma unhrainya.

11 And ðá wæs stefn of heofenum geworden, Ðú eart mîn gelufoda sunu, on ðé ic gelícode.

12 And sóna Gást hine on wésten genýdde.

13 And he on wéstene wæs feowertig daga and feowertig nihta, and he wæs fram Satane gecostnod, and he mid wilddeorum wæs, and him englas þénodon.

14 Syððan Iohannes gesealð wæs, com se Hælend on Galileam, Godes ríces gódspell bodigende,

15 And ðus cweðende, Witodlíce tíd is gefylled, and heofena ríce genealæcþ; dó þæd-bóte, and gelýfaþ ðam gódspelle.

16 And ðá he férde wið ða Galileiscan sæ, he geseah Simonem, and Andream his bróðor, hyra nett on ða sæ lætende sóþlíce hí wæron fisceras.

17 And ðá cwæþ se Hælend, Cumaþ æfter me; and ic dó inc ðæt gyt beoþ sáwla onfónde.

18 And hí ðá hrædlíce him fyligdon and forléton heora nett.

19 And ðanon hwon ágán, he geseah Iacobum Zebedei, and Iohannes hi bróðor, and hí on heora scype heora nett logodon.

20 And he hí sóna clypode; and h heora fæder, Zebedeo, on scipe forlétor mid hýrlingum, ...

21 And férdon to Cafarnaum, and sóna reste-dagum he lærde hí, on gesamnunge ingangende.

22 And hí wundredon be his láre sóþlíce he wæs hí lærende, swá se ð anweald hæfþ, næs swá bóceras.

23 And on heora gesamnunge wæs sum man on unclænum gáste, and h hrýmde,

24 And cwæþ, Ealá Nazarenisca Hæl end, hwæt is us and ðé? com ðú u to forspillanne? ic wát ðú eart Godes hálga.

25 Ðá cídde se Hælend him, and cwæþ, Ádumba, and gá of ðisum men.

11 And a voys is maad fro heuenes, Thou art my sone loued, in thee I haue plesid.

12 And anon the Spirit puttide hym in to desert.

13 And he was in desert fourty dayes and fourty niȝtis, and was temptid of Sathanas, and was with beestis, and angelis mynystriden to hym.

14 Forsothe after that Joon was taken, Jhesus came in to Galilee, prechinge the gospel of the kyngdam of God,

15 And seiynge, For tyme is fulfillid, and the kyngdam of God shal come niȝ; forthinke ȝee,† and bileue ȝee to the gospel.

16 And he passynge bisidis the see of Galilee, say Symont, and Andrew, his brother, sendynge nettis in to the see; sothely thei weren fishers.

17 And Jhesus seide to hem, Come ee after me; I shal make ȝou to be naad fishers of men.

18 And anoon the nettis forsaken, thei ueden hym.

19 And he gon forth thennes a litil, ay James of Zebede, and Joon, his brother, and hem in the boot makynge iettis.

20 And anoon he clepide hem; and Zebede, her fadir, left in the boot with irid seruauntis, thei sueden hym.

21 And thei wenten forth in to Cafarnaum, and anoon in the sabotis he gon n into the synagoge, tauȝte hem.

22 And thei wondreden on his techynge; sothely he was techynge hem, as auynge power, and not as scribis.

23 And in the synagoge of hem was a nan in an vnclene spirit, and he criede,

24 Seyinge, What to vs and to thee, hou Jhesu of Nazareth? haste thou ummen bifore the tyme for to destroie s? Y woot that thou art the holy of God.

25 And Jhesus thretenyde to hym, eyinge, Wexe dowmb, and go out of he man.

11 And there cam a voyce from heven, Thou arte my dere sonne. in whom I delite.

12 And immediatly the Sprete drave hym into a wildernes.

13 And he was there in the wildernes xl. dayes, and was tempted off Satan, and was with wylde beestes, and the angels ministred vnto hym.

14 After that Jhon was taken, Jesus cam in to Galile, preachynge the gospell off the kyngdom of God,

15 And saynge, The tyme ys ful come, and the kyngdom of God is even att honde; repent, and beleve the gospell.

16 As he walked by the see of Galile, he sawe Simon, and Andrewe, his brother, castinge nettes in to the see; for they were fysshers.

17 And Jesus sayde vnto them, Folowe me; and I wyll make you to be fysshers of men.

18 And they strayght waye forsoke their nettes, and folowed him.

19 And when he had gone a lytell further thens, he sawe James the sonne off Zebede, and Jhon, his brother, even as they were in the shippe dressynge their nettes.

20 And anon he called them; and they leeft their father, Zebede, in the shippe with his heyred servauntes, and went their waye after hym.

21 And they entred in to Capernaum, and streight waye on the sabot dayes he entred in to the sinagogge, and taught.

22 And they mervelled att hys learninge; for he taught them, as won whych had power with him, and not as the scrybes did.

23 And there was in the sinagogge a man vexed with an vnclene spirite, and he cryed,

24 Sayinge, Lett me a lone, what have we to do with the, Jesus of Nazareth? arte thou come to destroie vs? I knowe what thou arte, thou arte that holy man promysed of God.

25 And Jesus rebuked him, saynge, Hoolde thy pace, and come out of the man,

26 Yah tahida ïna ahma sa unhrainya, yah hropyands stibnai mikilai, usïddya us ïmma.

27 Yah afslauþnodedun allai, sildaleikyandans, swaei sokidedun miþ sis misso, qiþandans, Wha siyai þata? who so laiseino so niuyo? ei miþ waldufnya yah ahmam þaim unhrainyam anabiudiþ, yah ufhausyand ïmma.

28 Usïddya þan meriþa ïs suns and allans bisitands Galeilaias.

29 Yah suns us þizai swnagogen usgaggandans qemun ïn garda Seimonis yah Andraiïns, miþ Ïakobau yah Ïohannen.

30 Ïþ swaihro Seimonis lag ïn brinnon; yah suns qeþun ïmma bi ïya.

31 Yah duatgaggands, urraisida þo, undgreipands handu ïzos, yah aflailot þo so brinno suns, yah andbahtida ïm.

32 Andanahtya þan waurþanamma, þan gasaggq sauïl, berun du ïmma allans þans ubil habandans, yah unhulþons habandans.

33 Yah so baurgs alla garunnana was at daura.

34 Yah gahailida managans ubil habandans missaleikaim sauhtim, yah unhulþons managos uswarp, yah ni fralailot rodyan þos unhulþons, unte kunþedun ïna.

35 Yah air uhtwon usstandands, usïddya, yah galaiþ ana auþyana staþ, yah yainar baþ.

36 Yah galaistans waurþun ïmma Seimon, yah þai miþ ïmma.

37 Yah biqitandans ïna, qeþun du ïmma, Þatei allai þuk sokyand.

38 Yah qaþ du ïm, Gaggam du þaim bisunyane haimom yah baurgim, ei yah yainar meryau, unte duþe qam.

39 Yah was meryands ïn swnagogim ïze, and alla Galeilaian, yah unhulþons uswairpands.

40 Yah qam at ïmma þrutsfill habands, bidyands ïna, yah kniwam knussyands,

26 And se unclæ̂na gâst hine slîtende, and mycelre stefne clypigende, him of eode.

27 Đâ wundredon hî ealle, swâ đæt hî betwux him cwæ̂don, Hwæt ys đis? hwæt is đeos niwe lâr? đæt he on anwealde unclæ̂num gâstum bebyt, and hî hŷrsumiaþ him.

28 And sôna fêrde his hlisa to Galilea rîce.

29 Hrædlîce of hyra gesamnunge hî comon on Simonis and Andreas hûs mid Iacobe and Iohanne.

30 Sôþlîce đâ sæt Simonis swegei hriþigende; and hî him be hyre sæ̂don.

31 And genealæ̂cende, he hî up-âhôf hyre handa gegripenre, and hrædlîce s fefer hî forlêt, and heo þê̂node him.

32 Sôþlîce đâ hit wæs æ̂fen geworden đâ sunne to setle eode, hî brohton t him ealle đa unhâlan, and đa đe wôd wæ̂ron.

33 And eall seo burh-waru wæs ge gaderod to đære duran.

34 And he manega gehæ̂lde đe mis senlîcum ê̂dlum gedrêhte wæ̂ron, an manega deofol-seocnyssa hêût-âdrâf and hî sprecan ne lêt, forđam hi wistor đæt he Crist wæs.

35 And swîđe æ̂r ârîsende, he fêrde o wê̂ste stôwe, and hine đar gebæd.

36 And him fyligde Simon, and đa đ mid him wæ̂ron.

37 And đâ hî hine gemêtton, hî sæ̂do him, Eall đis folc đê sêcþ.

38 Đâ cwæþ he, Fare we on gehend túnas and ceastra, đæt ic đar bodige wit-ôdlice to đam ic com.

39 And he wæs bodigende on heor gesamnungum, and ealre Galilea, an deofol-seocnessaût-âdrîfende.†

40 And to him com sum hreofla, hin biddende, and gebîgedum cneowum, hin

26 And the vnclene goost debrekynge ym, and cryinge with grete vois, wente wey fro hym.

27 And alle men wondriden, so that hei sou3ten togidre amonge hem, seynge, What is this thinge? what is this newe techyng? for in power he comundith to vnclene spiritis, and thei obeyen to hym.

28 And the tale† of hym wente forth noon in to al the cuntree of Galilee.

29 And anoon thei goynge out of the synagoge camen in to the hous of Symont and Andrew, with James and Joon.

30 Sothely and the modir of Symontis vif sik in feueris restide;† and anoon hei seien to hym of hir.

31 And he cummynge to, reride hir p, the hond of hir taken, and anoon he feuere left hire, and she mynystride o hem.

32 Forsothe the euenynge maad, vhenne the sone wente doun, thei brou3ten to hym alle hauynge yuel, nd hauynge deuelis.

33 And al the cite was gaderid at the ate.

34 And he helide many that weren raueilide with dyuers soris, and he astide out many deuelis, and he suffride em nat for to speke, for thei knewen ym.

35 And in the morewynge ful erly he ysynge, gon out, wente in to desert lace, and preiede there.

36 And Symont suede hym, and thei hat weren with hym.

37 And whanne thei hadden founden ym, thei seiden to hym, For alle men eeken thee.

38 And he seith to hem, Go we in to he nexte townes and citees, that and there I preche, for to this thing I came.

39 And he was prechynge in the synagogis of hem, and in alle Galilee, and castynge out fendis.

40 And a leprous man cam to hym, bisechynge hym, and, the knee folden,

26 And the vnclene spirite tare him, cryed out with a lowde voyce, and cam out of him.

27 And they were all amased, in so moche that they demaunded won off another a monge them selves, saying, What thinge ys thys? what newe doctrine is thys? for he commaundeth the foule spirites with power, and they obeye him.

28 Anon his name spreed abroade throughoute all the region borderynge on Galile.

29 And immediatly as sonne as they were come out of the sinagogge they entred in to the housse of Symon and Andrew, with James and Jhon.

30 Symones motherelawe lay sicke of a fiver; and annon they told hym of her.

31 And he cam, and toke her by the honde, and lifte her vppe, and the fiver forsoke her by and by, and she ministred vnto them.

32 And at even, when the sun was doune, they brought vnto him all that were diseased, and them that were possessed with devyls.

33 And all the cite gaddred togedder at the dore.

34 And he healed many that were sycke of dyvers deseases, and he cast out many devyls, and suffered not the devyls to speake, because they knewe him.

35 And in the moorninge very erly Jesus arose, and went out in to a solitary place, and there prayed.

36 And Simon and they that were with hym folowed after hym.

37 And when they had founde him, they sayde vnto him, All men seke for the.

38 And he sayd vnto them, Let vs go in to the next tounes, that Y maye preache there also, for truly I cam out for that purpose.

39 And he preached in their sinagogges, throughout all Galile, and cast devyls out.

40 And there cam a leper to him, besechinge him, and kneled doune vnto

yah qiþands du ïmma þatei, Yabai wileis, magt mik gahrainyan.

41 Ïþ Ïesus, ïnfeinands, ufrakyands handu seina, attaitok ïmma, yah qaþ ïmma, Wilyau, wairþ hrains.

42 Yah biþe qaþ þata Ïesus, suns þata þrutsfill aflaiþ af ïmma, yah hrains warþ.

43 Yah gawhotyands ïmma, suns ussandida ïna,

44 Yah qaþ du ïmma, Saiwh, ei mannhun ni qiþais waiht; ak gagg, þuk silban ataugyan gudyin, yah atbair fram gahraineinai þeinai þatei anabauþ Moses, du weitwodiþai ïm.

45 Ïþ ïs, usgaggands, dugann meryan filu, yah usqiþan þata waurd, swaswe ïs yuþan ni mahta andaugyo ïn baurg galeiþan, ak uta ana auþyaim stadim was; yah ïddyedun du ïmma allaþro.

CHAP. II. 1 Yah galaiþ aftra ïn Kafarnaum, afar dagans. Yah gafrehun, þatei ïn garda ïst,

2 Yah suns gaqemun managai, swaswe yuþan ni gamostedun, nih at daura. Yah rodida ïm waurd.

3 Yah qemun at ïmma usliþan bairandans, hafanana fram fidworim,

4 Yah ni magandans newha qiman ïmma faura manageim, andhulidedun hrot, þarei was Ïesus; yah usgrabandans, ïnsailidedun þata badi, yah fralailotun, ana þammei lag sa usliþa.

5 Gasaiwhands þan Ïesus galaubein ïze, qaþ du þamma usliþin, Barnilo, afletanda þus frawaurhteis þeinos.

6 Wesunuh þan sumai þize bokarye yainar sitandans, yah þagkyandans sis ïn hairtam seinaim,

7 Wha sa swa rodeiþ naiteinins? Whas

to cwæþ, Drihten, gif ðú wylt, ðú miht geclǽnsian me.

41 Sóþlice se Hælend him mûltsode, and his hand áþenode, and hine æt-hrínende, and ðus cwæþ, Ic wylle, beo ðú geclǽnsod.

42 And ðá he ðus cwæþ, sóna seo hreofnes him fram gewát, and he wæs geclǽnsod.

43 And sóna he bead him, ...

. . . . . .

44 And cwæþ, Warna, ðæt ðú hit nánum men ne secge; ac gá, and ætýw ðé ðara sacerda ealdre, and bring for ðínre clǽnsunga ðæt Moyses bebead, him on gewitnesse.

45 And he, ðá útgangende, ongan bodian, and wídmærsian ða spræce, swá ðæt he ne mihte openlice on ða ceastre gán, ac beon úte on wéstum stówum; and hí æghwanon to him comon.

CHAP. II. 1 And eft æfter dagum, he eode into Cafarnaum. And hit wæs gehýred, ðæt he wæs on húse,

2 And manega togædere comon, . .

. . . . . And he to heom spræc.

3 And hí comon ánne laman to him berende, ðone feower men bǽron.

4 And ðá hí ne mihton hine in-bringan for ðære mænigeo, hí openodon ðone hróf, ðar se Hælend wæs; and . . .

. . . . . hí ðá in-ásendon ðæt bed, ðe se lama on-læg.

5 Sóþlice ðá se Hælend geseah heora geleafan, he cwæþ to ðam laman, Sunu, ðé synt ðine synna forgifene.

6 Ðar wǽron sume of ðam bócerum sittende, and on heora heortan þencende,

7 Hwí spycþ ðes ðus? He dysegaþ;

eide, 3if thou wolt, thou maist clense ne.

41 Forsothe Jhesus, hauynge mercy n hym, streiȝt out his hond, and, touchnge hym, seith to hym, I wole, be thou naad clene.

42 And whanne he hadde seide, anoon ne lepre partide awey fro hym, and he clensid.

43 And he thretenyde to hym, and noon he putte hym out,

44 And seith to hym, Se thou, seie to o man; but go, shewe thee to the rincis of prestis, and offre for thi clensnge tho thingis that Moyses badde, in witnessynge to hem.

45 And he, gon out, biganne to preche, nd diffame† the word, so that nowe he niȝte nat opynly go in to the citee, but e with out forth in deserte placis; and hei camen to gidre to hym on alle ydis.

Chap. II. 1 And eft he entride in o Capharnaum, after eiȝte days. And is herd, that he was in an hous,

2 And many camen togidre, so that tok nat, nether at the ȝate. And he pac to hem a word.

3 And there camen to hym men bryngnge a man sike in palesie, the whiche vas borun of foure.

4 And whanne thei miȝte nat offre hym o hym for the campanye of peple, thei naden the roof nakid, wher he was; nd makynge opyn, thei senten doun the edd, in whiche the sike man in palasie ay.

5 Sothely whanne Jhesus say the feith f hem, he seith vnto the sike man in alasie, Sone, thi synnes ben forȝouen o thee.

6 Forsothe there weren summe of the cribis sittynge, and thenkynge in her iertis,

7 What spekith he thus? He blas-

him, and sayde vnto him, Yf thou wylt, thou arte able to make me clene.

41 Jesus had compassion on him, and put forth his honde, touched him, and sayde vnto him, I will, be clene.

42 And as sone as he had spoken, immediatly the leprosy departed from him, and he was clensed.

43 And he charged hym, and sent him awaye forthwith,

44 And sayd vnto him, Se that thou tell no man; but gett the hence, and shewe thy sylfe to the preste, and offer for thy clensynge those thinges which Moses commaunded, for a testimoniall vnto them.

45 But he, as sone as he was departed, began to tell many thinges, and to publyshe the dede, in so moche that Jesus coulde no more openly entre in to the cite, but was out in desert places; and they cam to him from every quarter.

Chap. II. 1 After a feawe dayes, he entred into Capernaum againe. And it was noysed, that he was in a housse,

2 And anon many gaddered togedder, in so moche that nowe there was no roume to receave them, no nott in places about the dore. And he preached vnto them.

3 And there cam vnto hym, that brought wone sicke off the palsey, borne off fower men.

4 And be cause they coulde not come nye vnto hym for preace, they opened the rofe of the housse, where he was; and when they had broken yt open, they lett doune the beed, where in the sicke of the palsey ley.

5 When Jesus sawe their fayth, he sayde to the sicke of the palsey, Sonne, thy synnes are forgeven the.

6 There were certeyne of the scrybes sittinge, and reasoninge in their hertes,

7 Howe doeth thys felowe blaspheme?

mag afletan frawaurhtins, niba ains Guþ?

8 Yah suns ufkunnands Ïesus ahmin seinamma, þatei swa þai mitodedun sis, qaþ du ïm, Duwhe mitoþ þata ïn hairtam ïzwaraim?

9 Whaþar ïst azetizo du qiþan þamma usliþin, Afletanda þus frawaurhteis þeinos, þau qiþan, Urreis, yah nim þata badi þeinata, yah gagg?

10 Aþþan ei witeiþ þatei waldufni habaiþ sunus mans ana airþai afletan frawaurhtins, qaþ du þamma usliþin,

11 Þus qiþa, urreis, nimuh þata badi þein, yah gagg du garda þeinamma.

12 Yah urrais suns, yah, ushafyands badi, usïddya faura andwairþya allaize, swaswe usgeisnodedun allai yah hauhidedun, mikilyandans Guþ, qiþandans, Þatei aiw swa ni gasewhun.

13 Yah galaiþ aftra faur marein, yah all manageins ïddyedun du ïmma; yah laisida ïns.

14 Yah wharbonds, gasawh Laiwwi þana Alfaiaus sitandan at motai, yah qaþ du ïmma, Gagg afar mis. Yah usstandands iddya afar ïmma.

15 Yah warþ, biþe ïs anakumbida ïn garda ïs, yah managai motaryos yah frawaurhtai miþanakumbidedun Ïesua yah siponyam ïs; wesun auk managai yah ïddyedun afar ïmma.

16 Yah þai bokaryos yah Fareisaieis gasaiwhandans ïna matyandan miþ þaim motaryam yah frawaurhtaim, qeþun du þaim siponyam ïs, Wha ïst þatei miþ motaryam yah frawaurhtaim matyiþ yah driggkiþ?

17 Yah gahausyands Ïesus, qaþ du ïm, Ni þaurbun swinþai lekeis, ak þai ubilaba habandans; ni qam laþon uswaurhtans, ak frawaurhtans.

18 Yah wesun siponyos Ïohannis yah Fareisaieis fastandans; yah atïddyedun, yah qeþun du ïmma, Duwhe siponyos Ïohannes yah Fareisaieis fastand, ïþ þai þeinai siponyos ni fastand?

hwá mæg synna forgyfan, búton God ána?

8 Đá se Hælend đæt on his gáste oncneow, đæt hí swá betwux him þohton, he cwæþ to him, Hwí þence ge đás þing on eowrum heortum?

9 Hwæđer is éđre to secgenne to đam laman, Đé synd đíne synna forgifene hwæđer đe cweđan, Árís, nim đín bed and gá?

10 Đæt ge sóþlice witon đæt mannes sunu hæfþ anweald on eorþan synna to forgyfanne, he cwæþ to đam laman,

11 Đé ic secge, árís, nim đín bed, and gá to đínum húse.

12 And he sóna árás, and, [underlea bere,] beforan him eallum eode, swa đæt ealle wundredon, ... and đus cwædon, Næfre we æ đyllíc ne gesáwon.

13 Eft he út-eode to đære sæ, and eal seo mænigeo him to com; and he l lærde.

14 And đá he forþ-eode, he gesea Leuin Alphei sittende æt hys cép-setle and he cwæþ to him, Folga me. Đ árás he and folgode him.

15 And hit gewearþ, đá he sæt on hi húse, đæt manega mánfulle . . . sæto mid đam Hælende and his leorning cnihtum; sóþlice manega, đa đe hi fyligdon, wæron

16 Bóceras and Farisei, and cwædon Witodlice he ytt mid mánfullum an synfullum, and hí cwædon to his leorn ing-cnihtum, Hwí ytt eower láreow an drincþ mid mánfullum and synfullum?

17 Đá se Hælend đis gehýrde, he sæd him, Ne beþurfon ná đa hálan læces, a đa đe untrume synt; ne com ic ná đa ic clypode rihtwise, ac synfulle.

18 And đá wæron Iohannes leorning cnihtas and Pharisei fæstende; and đ comon hí, and sædon him, Hwí fæsta Iohannes leorning-cnihtas and Phari eorum, and đíne ne fæstaþ?

femeth; who may forȝeue synnes, no but God alone?

8 The whiche thing anoon knowen by the Holy Goost, for thei thouȝten so with inne hem self, Jhesus seith to hem, What thenken ȝee these thingis in ȝoure hertis?

9 What is liȝtere for to seie to the sike man in palasie, Synnes ben forȝouen to thee, or for to seie, Ryse, take thi bed, and walke?

10 Sothely that ȝee wite that mannes sone hath powere in erthe to forȝeue synnes, he seith to the sike man in palasie,

11 I seie to thee, ryse vp, take thi bed, and go in to thin hous.

12 And anoon he roos vp, and, the bed taken vp, he wente bifore alle men, so that alle men wondriden, and honouriden God, seyinge, For we sayen neuer so.

13 And he wente out eftsone to the ȝee, and al the cumpanye of peple cam to hym; and he tauȝte hem.

14 And whenne he passide, he say Leui Alfey sittynge at the tolbothe, and he seith to hym, Sue *thou* me. And he rysynge suede hym.

15 And it is don, whenne he sat at the mete in his hous, many puplicanys and synful men saten togidre at the mete with Jhesu and his disciplis; sothely there weren manye that foleweden hym.

16 And scribis and Pharisees seeyinge, for he eet with puplicanys and synful men, seiden to his disciplis, Whi ȝoure maister etith and drinkith with puplicanys and synners?

17 This thing herd, Jhesus seith to hem, Hoole men han no nede to a leche, but thei that han yuele; forsothe I cam not for to clepe iuste men, but synners.

18 And disciplis of Joon and the Pharisees weren fastynge; and thei camen, and seien to hym, Whi disciplis of Joon and of Pharisees fasten, but thi disciplis fasten nat?

Who can forgeve synnes, but God only?

8 And immediatly when Jesus perceaved in his sprete, that they so reasoned in them selves, he sayde vnto them, Why thynke ye soche thinges in youre hertes?

9 Whether ys it easyer to saye to the sicke of the palsey, Thy synnes ar forgeven the, or to saye, Aryse, take vppe thy beed, and walke?

10 That ye maye knowe that the sonne of man hath power in erth to forgeve sinnes, he spake vnto the sicke of the palsey,

11 I saye vnto the, aryse, and take vp thy beed, and get the hens in to thyne awne housse.

12 And by and by he arose, toke vp hys beed, and went forth before them all, in so moche that they were all amased, and glorified God, sayinge, We never sawe it on thys fassion.

13 And he went out agayne vnto the see, and all the people resorted vnto hym; and he taught them.

14 And as Jesus passed by, he sawe Levy the sonne of Alphey sytt att the receyte of custome, and sayde vnto him, Folowe me. And he arose and folowed hym.

15 And yt cam to passe, as Jesus sate att meate in his housse, many pubplicans and synners sate att meate also with Jesus and his disciples; for there were many that folowed him.

16 And when the scribs and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples, Howe is it that he eateth and drynketh with publicans and synners?

17 When Jesus had herde that, he sayd vnto them, The whole have no nede of the visicion, but the sicke; I cam to cal the sinners to repentaunce, and not the iuste.

18 And the disciples of Jhon and of the Pharises did faste; and they cam, and sayde vnto him, Why do the disciples of Jhon and off the Pharises faste, and thy disciples fast nott?

19 Yah qaþ ïm Ïesus, Ïbai magun sunyus bruþfadis, und þatei miþ ïm ïst bruþfaþs, fastan? Swa lagga wheila swe miþ sïs haband bruþfad, ni magun fastan.

20 Aþþan atgaggand dagos, þan afnimada af ïm sa bruþfaþs, yah þan fastand ïn yainamma daga.

21 Ni manna plat fanins niuyis siuyiþ ana snagan fairnyana, ïbai afnimai fullon af þamma sa niuya þamma fairnyin, yah wairsiza gataura wairþiþ.

22 Ni manna giutiþ wein yuggata ïn balgins fairnyans, ïbai aufto distairai wein þata niuyo þans balgins, yah wein usgutniþ, yah þai balgeis fraqistnand. Ak wein yuggata ïn balgins niuyans giutand.

23 Yah warþ, þairhgaggan ïmma sabbato daga þairh atisk, yah dugunnun siponyos ïs skewyandans, raupyan ahsa.

24 Yah Fareisaieis qeþun du ïmma, Sai! wha tauyand siponyos þeinai sabbatim, þatei ni skuld ïst.

25 Yah ïs qaþ du ïm, Niu ussuggwuþ aiw wha gatawida Daweid, þan þaurfta, yah gredags was ïs, yah þai miþ ïmma?

26 Whaiwa galaiþ ïn gard Guþs, uf Abiaþara, gudyin, yah hlaibans faurlageinais matida, þanzei ni skuld ïst matyan, niba ainaim gudyam, yah gaf yah þaim miþ sis wisandam.

27 Yah qaþ ïm, Sabbato ïn mans warþ gaskapans, ni manna ïn sabbato dagis;

28 Swaei frauya ïst sa sunus mans yah þamma sabbato.

Chap. III. 1 Yah galaiþ aftra ïn swnagogen, yah was yainar manna gaþaursana habands handu.

2 Yah witaidedun ïmma, hailidediu sabbato daga, ei wrohidedeina ïna.

19 Đá cwæþ se Hælend, Cweðe ge sceolon ðæs brýdguman cnihtas fæstan, swá lange swá se brýdguma mid him is? Ne mágon hí fæstan, swá lange tíde swá hí ðone brýdguman mid him habbaþ.

20 Sóþlice ða dagas cumaþ, ðonne se brýdguma him biþ fram ácyrred, and ðonne hí fæstaþ on ðam dagum.

21 Nán man ne síwaþ niwne scyp to ealdum reafe, elles he áfyrþ ðone niwan scyp of ðam ealdan reafe, and biþ máre slite.

22 And nán man ne déþ niwe wín on ealde bytta, elles ðæt wín tobrycþ ða bytta, and ðæt wín biþ ágoten, and ða bytta forwurðaþ. Ac niwe wín sceal beon gedón on niwe bytta, ðonne beoþ butu gehealden.

23 Eft wæs geworden, ðá he restedagum þurh æceras eode, his leorningcnihtas ongunnon ða éar pluccigean.

24 Đá cwǽdon Pharisei to him, Lóca nú! hwæt díne leorning-cnihtas dóþ, ðæt him álýfed næs on reste-dagum.

25 Đá sǽde he hym, Ne rǽdde ge nǽfre hwæt dyde Dauid, ... ðá hine hingrode, and ða ðe mid him wǽron?

26 Hú he in Godes húse eode, under Abiathar, ðara sacerda ealdre, and he æt ða offrung-hláfas, ðe him ne álýfede nǽron to etanne, búton sacerdum ánum, and he sealde ðam ðe mid him wǽron.

27 And he sǽde him, Reste-dæg wæs geworht for ðam men, næs se man for ðam reste-dæge;

28 Witodlice drihten is mannes sunu eac swylce reste-dæges.

Chap. III. 1 And eft he eode on gesomnunge, and ðar wæs án man forscruncene hand hæbbende.

2 And hí gýmdon, hwæðer he on reste dagum gehælde, ðæt hí hine gewrégdon.

19 And Jhesus seith to hem, Whether the sonnys of weddyngis mown faste, as long as the spouse is with hem? Hou longe tyme thei han the spouse with hem, thei mowe nat faste.

20 Forsothe dayes shulen come, whenne the spouse shal be taken awey from hem, and thanne thei shulen faste in thoo days.

21 No man seweth a pacche of rude† clothe to an old clothe, ellis he takith awey the newe supplement,† and a more brekynge is maad.

22 And no man sendith newe wyn in to oold botelis,† ellis the wyn shal berste the wyn vesselis, and the wyn shal be held out, and the wyne vesselis shulen perishe. But newe wyn shal be sent in to newe wyn vesselis.

23 And it is don eftsoone, whanne the Lord walkide in the sabothis by the cornes, and his disciplis bigunnyn to passe forth, and plucke eris.

24 Sothly the Pharysees seiden, Lo! what don thi disciplis in sabotis, that is nat leueful.

25 And he seith to hem, Radde 3ee neuere what Dauyth dide, whanne he hadde neede, and he hungride, and thei that weren with hym?

26 Hou he wente in into the hous of God, vndir Abiathar, prince of prestis, and eete loouys of proposicioun, the whiche it was nat leeful to ete, no but to prestis alone, and he 3aue to hem that weren with hym.

27 And he seide to hem, The sabote is maad for man, and nat a man for the sabote;

28 And so mannys sone is lord also of the saboth.

Chap. III. 1 And he entride eftsoone in to the synagoge, and ther was a man hauynge a drye hond.

2 And thei aspieden hym, 3if he helide in sabothis, for to accuse hym.

19 And Jesus sayde vnto them, Can the chyldren of a weddinge faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste.

20 Butt the dayes wyll come, when the bryde grome shalbe taken from them, and then shall they faste in thoose dayes.

21 Also no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

22 In lyke wyse no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vessels are marde. Butt newe wyne must be poured in to newe vesselles.

23 And it chaunsed, that he went thorowe the corne feldes on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne.

24 And the Pharises sayde vnto him, Take hede! why do they on the sabboth daye, that which is vnlaufull.

25 And he sayde vnto them, Have ye never redde what David did, when he had nede, and was anhongred, bothe he and they that were with him?

26 Howe they went into the housse of God, in the dayes of Abiathar, the hye preste, and ate the halowed loves, which is not laufull, but for the prestes only, to eate, and gave also to them which were with him.

27 And he sayde to them, The saboth daye was made for man, and nott man for the saboth daye;

28 Wherfore is the sonne of man lorde even of the saboth daye.

Chap. III. 1 And he entred agayne into the synagog, and there was a man which had a widdred honde.

2 And they watched him, to se yf he wolde heale him on the saboth daye, that they myght accuse hym.

3 Yah qaþ du þamma mann þamma gaþaursana habandin handu, Urreis ïn midumai.

4 Yah qaþ du ïm, Skuldu ïst ïn sabbatim þiuþ tauyan, aiþþau unþiuþ tauyan? saiwala nasyan, aiþþau usqistyan? Iþ eis þahaidedun.

5 Yah ussaiwhands ïns miþ moda, gaurs ïn dauþiþos hairtins ïze, qaþ du þamma mann, Ufrakei þo handu þeina. Yah ufrakida, yah gastoþ aftra so handus ïs.

6 Yah gaggandans þan Fareisaieis sunsaiw, miþ þaim Herodianum, garuni gatawidedun bi ïna, ei ïmma usqemeina.

7 Yah Iesus aflaiþ miþ siponyam seinaim du marein; yah filu manageins us Galeilaia laistidedun afar ïmma yah us Iudaia,

8 Yah us Iairusaulwmim, yah us Idumaia, yah hindana Iaurdanaus, yah þai bi Twra yah Seidona, manageins filu, gahausyandans whan filu ïs tawida, qemun at ïmma.

9 Yah qaþ þaim siponyam seinaim, ei skip habaiþ wesi at ïmma, ïn þizos manageins, ei ni þraiheina ïna;

10 Managans auk gahailida, swaswe drusun ana ïna, ei ïmma attaitokeina. Yah swa managai swe habaidedun wundufnyos,

11 Yah ahmans unhrainyans, þaih þan ïna gasewhun, drusun du ïmma, yah hropidedun, qiþandans, Þatei þu ïs sunus Guþs.

12 Yah filu andbait ïns, ei ïna ni gaswikuuþidedeina.

13 Yah ustaig ïn fairguni, yah athaihait þanzei wilda ïs; yah galiþun du ïmma.

14 Yah gawaurhta, twalif du wisan miþ sis, yah ei ïnsandidedi ïns meryan.

15 Yah haban waldufni du hailyan sauhtins, yah uswairpan unhulþons.

16 Yah gasatida Seimona namo Paitrus,

3 Đá cwæþ he to đam men đe forscruncene hand hæfde, A'rís gemang him.

4 Đá cwæþ he, A'lýfþ reste-dagum we to dónne, hwæđer đe yfele? sáwla ge hælan, hwæđer đe forspillan? And h súwodon.

5 And hí besceawigende mid yrre, ofe hyra heortan blíndnesse ge-unrét, cwæ to đam men, A'þene đíne hand. An he áþenede hí, đá wearþ his hand ge hæled sóna.

6 Đá Pharisei mid Herodianiscum út gangende, þeahtedon ongén hine, hú h hine fordón mihton.

7 And đá férde se Hælend to đære sæ mid his leorning-cnihtum; and myc menigeo him fyligde fram Galilea an Iudea,

8 And Hierusalem, and fram Idumea and begeondan Iordane, and to him co mycel menegeo ymbe Tirum and Sidon gehýrende đa þing đe he worhte.

9 And he cwæþ to his cnihtum, đæt h him on scipe þénodon, for đære me igum, đæt hí hine ne ofþrungon;

10 Sóþlice manega he gehælde, ... swá đa hí æt-hrinon his. And swá fela swá u trumnessa,

11 And unclæne gástas hæfdon, đá hine gesáwon, hí toföran him ástrehto and đus cweđende, clypedon, Đú ea Godes sunu.

12 And he him swýđe forbead, đæt hine ne geswútelodon.

13 And on ánne múnt he férde, and him geclypode đa đe he wolde; and to him comon.

14 And he dyde, đæt hí twelfe m him wæron, and he hi ásende gódsp to bodigenne.

15 And he him anweald sealde u trumnessa to hælanne, and deofol-sec nessa út to ádrífanne.

16 And he nemde Simon Petrum,

3 And he seith to the man hauynge a drye hond, Ryse in to the mydil.

4 And he seith to hem, Is it leeueful ꝥo do wel in the sabothis, or yuele? for ꝥo make a soule saaf, whether to lese? And thei weren stille.

5 And he biholdynge hem aboute with vrathe, hauynge sorwe vpon the blyndnesse of her herte, seith to the man, Holde forth thin honde. And he helde forth, and the honde is restorid to hym.

6 Sothely Pharisees goynge out anoon, maden a counseil with Herodyans aȝeins ym, hou thei shulden lese hym.

7 Forsothe Jhesus with his disciplis ꝥente to the see; and myche cumpanye ꝥom Galilee and Judee suede hym,

8 And fro Jerusalem, and fro Ydume, nd biȝendis Jordan, and thei that aboute ꝥyre and Sydon, a grete multitude, heernge the thingis that he dide, camen to ym.

9 And Jhesus seith to his disciplis, hat the litil boot shulde serue hym, for he cumpanye of peple, lest thei oppresden hym;

10 Sothely he helide many, so that ei felden fast to hym, that thei shulden uche hym. Forsothe hou many euere dden soris,†

11 And vnclene spiritis, whenne thei ieu hym, felden down to hym, and ieden, seyinge, Thou art the sone of od.

12 And gretely he manasside hem, that ei shulden nat make hym opyn.†

13 And he styinge in to an hil, clepide hym whom he wolde; and thei camen hym.

14 And he made, that there weren elue with hym, and that he shulde ude hem for to preche.

15 And he ȝaue to hem power of heelge siknessis, and of castynge out dis.

16 And to Symount he putte name tre,

3 And he saide vnto the man whych had the widdred honde, Aryse and stonde in the middes.

4 And he sayd to them, Whether ys it laufull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace.

5 And he loked rounde aboute on them angrely, mornynge on the blindnes of their herttes, and sayd to the man, Stretch forth thyne honde. And he stretched it forth, and the honde was restored even as whole as the other.

6 The Pharises departed, and streyght waye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him.

7 And Jesus avoyded with his disciples to the see; and a greate multitude folowed him from Galile and from Jewry,

8 And from Hierusalem, and from Idumea, and from beonde Jordane, and they that dwelled about Tyre and Sidon, a greate multitude, which when they hade herde what thynges he did, cam vnto him.

9 And he comaunded his disciples, that a shippe shulde wayte on him, because off the people, leste they shulde throunge hym;

10 For he had healed many, in so moche that they preased apon him, for to touche him. As many as had plages,

11 And when the vnclene sprites sawe him, they fell doune before him, and cryed, sayinge, Thou arte the sonne of God.

12 And he streyghtly charged them, that they shulde not vtter him.

13 And he went vppe into a mountayne, and called vnto him whom he wolde; and they cam vnto him.

14 And he ordeined the twelve, that they shulde be with him, and that he myght sende them to preache.

15 And that they might have power to heale syknesses, and to cast out devylles.

16 And he gave vnto Simon to name Peter,

17 Yah Ïakobau þamma Zaibaidaiaus yah Ïohanne, broþr Ïakobaus, yah gasatida ïm namna Bauanairgais, þatei ïst, sunyus þeiwhons ;

18 Yah Andraian yah Filippu, yah Barþaulaumaiu yah Matþaiu, yah Þoman yah Ïakobu þana Alfaiaus, yah Þaddaiu yah Seimona þana Kananeiten,

19 Yah Ïudan Ïskarioten, saei yah galewida ïna. Yah atïddyedun ïn gard,

20 Yah gaïddya sik managei, swaswe ni mahtedun nih hlaif matyan.

21 Yah hausyandans fram ïmma bokaryos yah anþarai, usïddyedun gahaban ïna ; qeþun auk, Þatei usgaisiþs ïst.

22 Yah bokaryos þai af Ïairusaulwmai qimandans, qeþun, Þatei Baiailzaibul habaiþ, yah þatei ïn þamma reikistin unhulþono uswairpiþ þaim unhulþom.

23 Yah athaitands ïns ïn gayukom, qaþ du ïm, Whaiwa mag Satanas Satanan uswairpan ?

24 Yah yabai þiudangardi wiþra sik gadailyada, ni mag standan so þiudangardi yaina.

25 Yah yabai gards wiþra sik gadailyada, ni mag standan sa gards yains.

26 Yah yabai Satana usstoþ ana sik silban, yah gadailiþs warþ, ni mag gastandan, ak andi habaiþ.

27 Ni manna mag kasa swinþis, galeiþands ïn gard ïs, wilwan, niba faurþis þana swinþan gabindiþ, yah þan þana gard ïs diswilwai.

28 Amen qiþa ïzwis, þatei allata afletada þata frawaurhte sunum manne, yah naiteinos, swa managos swaswe wayameryand.

29 Aþþan saei wayamereiþ Ahman Weihana, ni habaiþ fralet aiw, ak skula ïst aiweinaizos frawaurhtais.

30 Unte qeþun, Ahman unhrainyana habaiþ.

31 Yah qemun þan aiþei ïs yah broþryus ïs, yah uta standandona, ïnsandidedun du ïmma, haitandona ïna.

32 Yah setun bi ïna managei ; qeþun

17 And Iacobum Zebedei and Iohannem, his bróðor, and him naman onsett Boanerges, ðæt is, þunres bearn ;

18 And Andream and Philippum, an Bartholomeum and Matheum, and Thom am and Iacobum Alphei, and Taddeur and Simonem Chananeum,

19 And Iudam Scarioth, se hine sealdæ

. . . . .

20 And eft him to com swá micel mer igu, ðæt hí næfdon hláf to etanne.

21 And ðá hí hine gehýrdon, hí férdo ðæt hí hyne námon ; and ðus cwǽdo Sóþlíce he is on hát-heortnesse gewend

22 And ða bóceras ðe wendon fra Hierusalem, cwǽdon, Sóþlíce he hæ Beelzebub, and on deofla ealdre he deofo seocnessa út-ádríf þ.

23 And he hí togædere geclypode, ar on bigspellum him to cwæþ, Hú ma Satanas Satanan út ádrífan ?

24 And gif his ríce on him sylfum by todǽled, hú mæg hit standan ?

25 And gif ðæt hús ofer hit sylfe todǽled, hú mæg hit standan ?

26 And gif Satanas winþ ongén hi sylfne, he biþ todǽled, and he standi ne mæg, ac hæfþ ende.

27 Ne mæg man ðone strangan h ǽhta and his fatu bereafian, and on h hús gán, búton man ðone strangan ære gebínde, and ðonne hys hús reafige.

28 Sóþlíce ic eow secge, ðæt ealle sin synd manna bearnum forgyfene, a bysmerunga, ðam ðe hí bysmeriaþ.

29 Sóþlíce ic eow secge, se ðone H gan Gást bysmeraþ, se næfþ on écny forgyfenesse, ac biþ éces gyltes scyldig

30 Forðam ðe hí cwǽdon, He hæ unclǽnne gást.

31 Ðá com to him his módor and gebróðra, and ðar úte stódon, and him sendon, and to him clypedon.

32 And mycel menigu ymb hine sa

17 And James of Zebede and Joon, the
brother of James, and he putte to hem
names Boonerges, that is, the sones of
thondrynge;
18 And Andrew and Philip, and Bar-
tholomewe and Mathew, and Thomas
and James Alfey, and Thadee and Sy-
mount Cananee,
19 And Judas Scarioth, that bitraide
ym. And thei comen to an hous,

20 And the cumpanye of peple came
ogidre eftsoone, so that thei miȝte not
ether ete breed.
21 And whanne his *kynnesmen* hadden
erdde, thei wenten out for to holde
ym; sothely thei seiden, for he is
urnyd in to wodenesse.
22 And the scribis that camen doun
ro Jesusalem, seiden, For he hath Belse-
ub, and for in the prince of deuels he
astith out fendis.
23 And, hem gadrid togidre, he seide
o hem in parablis, Hou may Sathanas
aste out Sathanas?
24 And if a rewme be departide in
self, the ilke rewme may not stonde.

25 And if an hous be disparpoilid on
self, thilke hous may not stonde.
26 And if Sathanas hath risen aȝeins
ym self, he is disparpoilid, and he shal
ot mowe stonde, but hath an ende.
27 No man, gon in to a stronge mannes
ous, may take awey his vessels, no but
e bynde firste the stronge man, and
ianne he shal diuersly rauyshe his
ous.
28 Trewly I seie to ȝou, for alle synnes
nd blasphemyes, by whiche thei han
lasfemed, shulen be forȝouen to the
ones of men.
29 Sothely he that shal blasfeme aȝeins
ie Holy Gost, shal not haue remissioun
to with outen eend, but he shal be
ilty of euerlastynge trespas.
30 For thei seiden, He hath an unclene
pirit.
31 And his modir and bretheren comen,
nd thei stondynge with oute forth,
nten to hym, clepynge hym.
32 And a cumpany sat aboute hym;

17 And he called James the sonne of
Zebede and Jhon, James brother, and
gave them Bonarges to name, which is
to saye, the sonnes of thounder;
18 And Andrewe and Philippe, and
Bartlemewe and Mathewe, and Thomas
and James the sonne of Alphey, and
Taddeus and Symon of Cane,
19 And Judas Iscarioth, whiche same
also betrayed hym. And they came
vnto housse,
20 And the people assembled togedder
agayne, so greattly that they had nott
leesar somoche as to eate breed.
21 And when they that longed vnto
hym herde off it, they went out to holde
hym; for they sayde, he ys to fervent.

22 And the scribes which came from
Jerusalem, sayde, He hath Beelzebub,
and by the power off the chefe devyll
casteth out devylles.
23 And he called them vnto hym, and
in similitudes sayde vnto them, Howe
can Satan drive out Satan?
24 And yf a realme be devided ageynste
it silfe, that realme cannot endure.

25 And if a housse be devided agaynste
it silfe, that housse cannot continue.
26 So yf Satan make insurreccion a-
gaynste him silfe, and be devided, he
can not continue, but hath an ende.
27 No man can entre into a stronge
mans housse, and take awaye hys
gooddes, excepte he fyrste bynde that
stronge man, and then spoyle hys
housse.
28 Verely I saye vnto you, that all
synnes shalbe forgeven vnto mens chyl-
dren, and blaspheme, where with they
blaspheme.
29 But he that blasphemeth the Holy
Goost, shall never have forgevenes, but
is in daunger of eternall dampnacion.

30 For they sayde, He had an vnclene
sprete,
31 And there cam his mother and his
brithren, and stode with oute, and sent
vnto him, and called hym.
32 And the people sate aboute hym;

þan du ïmma, Sai! aiþei þeina, yah broþryus þeinai yah swistryus þeinos uta sokyand þuk.

33 Yah andhof ïm qiþands, Who ïst so aiþei meina aiþþau þai broþryus meinai?

34 Yah bisaiwhands bisunyane, þans bi sik sitandans, qaþ, Sai! aiþei meina yah þai broþryus meinai.

35 Saei all'is waurkeiþ wilyan Guþs, sa yah broþar meins, yah swistar, yah aiþei ïst.

Chap. IV. 1 Yah aftra Ïesus dugann laisyan at marein; yah galesun sik du imma manageins filu, swaswe ïna galeiþandan ïn skip, gasitan ïn marein, yah alla so managei wiþra marein, ana staþa was.

2 Yah laisida ïns ïn gayukom manag. Yah qaþ ïm ïn laiseinai seinai,

3 Hauseiþ. Sai! urrann sa saiands du saian fraiwa seinamma.

4 Yah warþ miþþanei saiso, sum raihtis gadraus faur wig, yah qemun fuglos, yah fretun þata.

5 Anþaruþ-þan gadraus ana stainahamma, þarei ni habaida airþa managa; yah suns urrann, ïn þizei ni habaida diupaizos airþos.

6 At sunnin þan urrinnandin, ufbrann, yah unte ni habaida waurtins, gaþaursnoda.

7 Yah sum gadraus ïn þaurnuns, yah ufarstigun þai þaurnyus, yah afwhapidedun þata, yah akran ni gaf.

8 Yah sum gadraus ïn airþa goda, yah gaf akran, urrinnando, yah wahsyando; yah bar ain *.l.* yah ain *.y.* yah ain *.r.*

9 Yah qaþ, Saei habai ausona hausyandona, gahausyai.

10 Ïþ biþe warþ sundro, frehun ïna þai bi ïna miþ þaim twalibim þizos gayukons.

and to him cwǽdon, Hér is dín módor, and díne gebróðra úte and sécaþ ðé.

33 He ðá him andswarode and cwæþ, Hwylc is mín módor and míne gebróðru?

34 And he cwæþ, ða behealdende, ðe him ábúton sǽton, Hér is mín módor and míne gebróðru.

35 Sóþlice se ðe déþ Godes willan, se is mín módor, and mín bróðor, and swustor.

Chap. IV. 1 And eft he ongan hí æt ðære sǽ lǽran; and him wæs mycel menegu to gegaderod, swá ðæt he on scip eode, and on ðære sǽ wæs, and eall seo menegu ymbe ða sǽ wæs, on lande.

2 And he hí fela on bigspellum lǽrde And him to cwæþ on hys lâre,

3 Gehýraþ.† U't eode se sǽdere hi sǽd to sáwenne.

4 And ðá he séw, sum feoll wið ðon weg, and fugelas comon, and hit frǽton

5 Sum feoll ofer stán-scyligean, ða hit nǽfde mycele eorþan; and sóna up eóde, forðam ðe hit nǽfde eorþan þicc nesse.

6 Ðá hit up-eode, seo sunne hit for swǽlde, and hit forscranc, forðam hi wyrtruman nǽfde.

7 And sum feoll on þornas, ðá stigo ða þornas, and forþrysmodon ðæt, an hit wæstm ne bær.

8 And sum feoll on gód land, and hi sealde, uppstígende, and wexende, wæstm and án brohte þritig-fealdne, sum syxtig fealdne, sum hund-fealdne.

9 And he cwæþ, Gehýre, se ðe earan hæbbe to gehýranne.

10 And ðá he ána wæs, hine áxodo ðæt bigspell ða twelfe ðe mid hin wǽron.

nd thei seien to hym, Lo! thi modir, nd thei bretheren with outen forth eken thee.

33 And he answerynge to hem seith, Who is my modir and my bretheren?

34 And biholdynge hem aboute, that aten in the cumpas of hym, he seith, o! my modir and my bretheren.

35 Forsoth who that doth the will of od, he is my brother, and my sister, nd modir.

and sayde vnto hym, Beholde! thy mother, and thy brethren seke for the with out.

33 And he answered them saynge, Who ys my mother and my brethren?

34 And he loked rounde about on his disciples, which sate in compasse about hym, and sayde, Beholde! my mother and my brethren.

35 For who soever doeth the will off God, he is my brother, my syster, and mother.

Chap. IV. 1 And eft Jhesus bigan or to teche at the see; and myche umpany of peple is gedrid to hym, so nat he styinge in to a boot, sat in the ee, and al the cumpany of peple was boute the see, on the lond.

2 And he tauȝte hem in parablis many ingis. And he seide to hem in his echynge,

3 Heere ȝee. Loo! a man sowynge oth out for to sowe.

4 And the while he sowith, an other eed felde aboute the wey, and briddis f heuene† camen, and eeten it.

5 Forsothe an other felde doun on ony placis, wher it had nat myche rthe; and anoon it sprong vp, for it adde nat depnesse of erthe.

6 And whenne the sunne rose vp, it elwide for heete, and it dried vp, for hadde not roote.

7 And an other felde doun into thornes, nd thornes stieden vp, and strangliden , and it ȝaue not fruyt.

8 And an other felde doun in to good nd, and ȝaue fruyt, styinge vp, and exinge; and oon brouȝte thritty fold, nd oon sixtyfold, and oon an hundridld.

9 And he seide, He that hath eris of eeryng, heere.

10 And whenne he was singuler,† the welue that weren with hym axiden hym r to expowne the parable.

Chap. IV. 1 And he began agayne to teache then by the see syde; and there gadered to gedder vnto hym moche people, so greatly that he entred in to a shippe, and sate in the see, and all the people was by the see syde, on the shoore.

2 And he taught them many thynges in similitudes. And sayde vnto them in his doctrine,

3 Herken to. Beholde! the sower went forth to sowe.

4 And it fortuned as he sowed, that some fell by the waye syde, and the fowles off the ayre cam, and devoured it vppe.

5 Some fell on a stony grounde, where it had not moche erth; and by and by sprange vppe, because it had not deepth of erth.

6 And as sone as the sun was vppe, it caught heet, and because it had nott rotynge, it wyddred awaye.

7 And some fell amonge the thornes, and the thornes grewe vppe, and choked it, so that it gave no frute.

8 And some fell apon good grounde, and did yelde frute, that spronge, and grewe; and brought forthe some thirty folde, some fourty folde, and some an hundred folde.

9 And he sayde vnto them, He that hath eares to heare, lett hym heare.

10 When he was alone, they that were aboute hym with the twelve axed hym of the similitude.

11 Yah qaþ ïm, Ïzwis atgiban ïst kunnan runa þiudangardyos Guþs. Ïþ yainaim þaim uta, ïn gayukon allata wairþiþ,

11 And he sǽde him, Eow is geseald to witanne Godes rícces gerïnu. Đam đe úte synd, ealle þing on bigspellum gewurđaþ.

12 Ei saiwhandans saiwhaina, yah ni gaumyaina, yah hausyandans hausyaina, yah ni fraþyaina; nibai whan gawandyaina sik, yah afletaindau ïm frawaurhtcis.

12 Đæt hí geseonde geseon, and ná ne geseon, and gehýrende gehýron, and ne ongyton; đe-læs hí hwænne sỳn gecyrede, and him sïn hyra synna forgyfene.

13 Yah qaþ du ïm, Ni wituþ þo gayukon? yah whaiwa allos þos gayukons kunneiþ?

13 Đá sǽde he him, Ge nyton đis bigspell? and hú máge ge ealle bigspell witan?

14 Sa saiyands, waurd saiyiþ.

14 Se đe sǽwþ, word he sǽwþ.

15 Aþþan þai wiþra wig sind, þarei saiada þata waurd; yah þan gahausyand unkaryans, suns qimiþ Satanas, yah usnimiþ waurd þata ïnsaiano ïn hairtam ïze.

15 Sóþlice đa synd wið đone weg, đar đæt word is gesáwen; and đonne hí hit gehýraþ, sóna cymþ Satanas, and áfyrþ đæt word đe on heora heortan ásáwenys.

16 Yah sind samaleiko þai ana stainahamma saianans, þaiei þan hausyand þata waurd, suns miþ fahedai nimand ïta;

16 And đa synd gelíce đe synd ofer đa stán-scylian gesáwen, sóna dænne hí đæt word gehýraþ, and đæt mid blisse onfćþ;

17 Yah ni haband waurtins ïn sis, ak wheilawhairbai sind; þaþroh biþe qimiþ aglo, aiþþau wrakya ïn þis waurdis, suns gamarzyanda.

17 And hí nabbaþ wyrtruman on him, ac beoþ unstaðolfæste; and syððan upcymþ deofles costnung, and his ehtnys for đam worde, ...

18 Yah þai sind þai ïn þaurnuns saianans; þai waurd hausyandans,

18 Hí synd on þornum gesáwen đæt synd; đa đe đæt word gehýraþ,

19 Yah saurgos þizos libainais, yah afmarzeins gabeins, yah þai bi þata anþar lustyus ïnnatgaggandans, afwhapyand þata waurd, yah akranalaus wairþiþ.

19 And of yrmþe, and swícdóme worold-welena, and óđra gewilnunga, đæt word of-þrysmiaþ, and synd bútone wæstme gewordene.

20 Yah þai sind þai ana airþai þizai godon saianans, þaiei hausyand þata waurd, yah andnimand, yah akran bairand, ain .l. yah ain .y. yah ain .r.

20 And đa đe gesáwene synd ofer đæt góde land, đa synd đe đæt word gehýraþ, and onfóþ, and wæstm bringaþ sum þritig-fealdne, sum syxtig-fealdne, and sum hund-fealdne.

21 Yah qaþ du ïm, Ïbai lukarn qimiþ, duþe ei uf melan satyaidau, aiþþau undar ligr? niu ei ana lukarnastaþan satyaidau?

21 He sǽde him, Cwyst đú cymþ đæt leoht-fæt, đæt hit beo under bydene áset, oðđe under bedde? wite geare, đæt hit sỳ ofer candel-stæf áset?

22 Nih allis ïst wha fulginis, þatei ni gabairhtyaidau; nih warþ analaugn, ak ei swikunþ wairþai.

22 Sóþlice nis nán þing behýdd, đe ne sỳ geswútelod; ne nis dígle geworden ac đæt hit openlíce cume.

11 And he seide to hem, To 3ou it
s 3ouen for to knowe the mysterie† of
he kyngdam of God. Sothely to hem
hat ben with oute forth, alle thingis ben
naad in parablis,
12 That thei seynge se, and se nat,
nd thei heerynge heere, and vnder-
tonde not; that sum tyme thei be con-
iert:d, and synnes be for3ouen to hem.

13 And he seith to hem, Witen not
ee this parable? and howe 3ee shulden
nowe alle parablis?
14 He that sowith, sowith a word.
15 These sothly ben that aboute the
reye, where the word is sowun; and
rhenne thei han herd, anoon cometh
athanas, and takith awey the word
hat is sowun in her hertis.

16 And also these ben that ben sown
n a stoon, the whiche whanne thei han
erd the word, anoon taken it with
oye;
17 And thei han nat roote in hem silf,
ut thei ben temporal;† afterward tri-
ulacioun sprongen vp, and persecucioun
or the word, anoon thei ben sclaundrid.

18 And there ben other that ben sowun
n thornis; these it ben, that heeren
ie word,
19 And myseiste of the world, and
isseit of richessis, and other charge of
oueitise entrynge ynne, strangulen the
ord, and it is maad with outen fruyt.

20 And these it ben that ben sowun
n good lond, the whiche heren the
ord, and taken, and maken fruyt, oon
ritti fold, oon sixti fold, and oon an
undrid.
21 And he seide to hem, Wher a lanterne
ome, that it be put vndir a bushel?
her not, that it be put vpon a candil
ike?

22 Forsothe ther is no thing hid, that
al not be maad opyn; nether ony
ing is preuy, the whiche shal not come
n to apert.

11 And he saide vnto them, To you it
is geven to knowe the mistery of the
kyngdom of God. But vnto them that
are with out, shall all thinges be done in
similitudes,
12 That when they se they shall se,
and not discerne, and when they heare
they shall heare, and not vnderstonde;
leste at any tyme they shulde tourne,
and their synnes shulde be foryeven
them.
13 And he sayde vnto them, Perceave
ye not this similitude? and howe ye
shall knowe all similitudes?
14 The sower soweth the worde.
15 These be they whiche are by the
wayes syde, where the worde is sowen;
to whom as sone as they have herde itt,
commeth the devyll, and takith awaye
the worde that was sowen in their
hertes.
16 And these also are they that are
sowen on the stony grounde, which
when they have herde the worde, att
once they receave it with ioye;
17 Yett have no rote in themselves,
and so endure but for a season; after-
warde as sone as eny trouble or perse-
cucion ariseth, for the wordes sake,
anon they fall.
18 And these are they that are sowen
amonge the thornes; which heare the
worde of God,
19 And the care of this worlde, and
the disseytfulnes of ryches, and the
lustes of other thynges entre in, and
choocke the worde, and it is made vn-
frutfull.
20 And these are they that are sowen
in good grounde, which heare the worde,
and receave it, and brynge forth frute,
some thirty folde, some sixty folde,
some an hundred folde.
21 And he sayde vnto them, Is the
candle lighted, to be put vnder a
busshell, or vnder the borde? ys it not
therfore lighted, that it shulde be put
on a candelsticke?
22 For there is no thinge so prevy,
that shall nott be opened; nether
so secreet, butt that it shall come
abroade.

23 Yabai whas habai ausona hausyandona, gahausyai.
24 Yah qaþ du ïm, Saiwhiþ wha hausciþ. Ïn þizaiei mitaþ mitiþ, mitada ïzwis, yah biaukada ïzwis þaim galaubyandam.
25 Unte þiswhammeh saei habaiþ, gibada ïmma, yah saei ni habaiþ, yah þatei habaiþ, afnimada ïmma.

26 Yah qaþ, Swa ïst þiudangardi Guþs, swaswe yabai manna wairpiþ fraiwa ana airþa,
27 Yah sleþiþ, yah urreisiþ naht yah daga, yah þata fraiw keiniþ, yah liudiþ, swe ni wait ïs.
28 Silbo auk airþa akran bairiþ, frumist gras, þaþroh ahs, þaþroh fulleiþ kaurnis ïn þamma ahsa.

29 Þanuh biþe atgibada akran, suns ïnsandeiþ gilþa, unte atïst asans.

30 Yah qaþ, Whe galeikom þiudangardya Guþs? aiþþau ïn whileikai gayukon gabairam þo?
31 Swe kaurno sinapis, þatei þan saiada ana airþa, minnist allaize fraiwe ïst þize ana airþai;
32 Yah þan saiada, urrinniþ, yah wairþiþ allaize grase maist; yah gatauyiþ astans mikilans, swaswe magun uf skadau ïs fuglos himinis gabauan.

33 Yah swaleikaim managaim gayukom rodida du ïm þata waurd, swaswe mahtedun hausyon;
34 Ïþ ïnuh gayukon ni rodida ïm. Ïþ sundro siponyam seinaim andband allata.

35 Yah qaþ du ïm, ïn yainamma daga, at andanahtya þan waurþanamma, Usleiþam yainis stadis.
36 Yah afletandans þo managein, andnemun ïna, swe was ïn skipa; yah þan anþara skipa wesun miþ ïmma.

37 Yah warþ skura windis mikila, yah wegos waltidedun ïn skip, swaswe ïta yuþan gafullnoda.

23 Gehýre, gif hwá earan hæbbe t gehýranne.
24 And he cwæþ to him, Warnia hwæt ge gehýron. And on ðam gemet ðe ge metaþ, eow biþ gemeten, and eo biþ ge-ïct.
25 Ðam biþ geseald ðe hæfþ, and ðar ðe næfþ, eac ðæt he hæfþ, him bi æt-broden.

26 And he cwæþ, Godes rïce ys, swylc man wurpe gód sæd on his land, an sáwe,
27 And árïse dæges and nihtes, an ðæt sæd grówe, and wexe, ðonne he ná
28 Sóþlïce sylf-willes seo eorþe wæstr beraþ, ærest gærs, syððan ear, syðða fulne hwæte on ðam eare.

29 And ðonne se wæstm hine forþ bringþ, sóna he sent his sïcol, forðar ðæt rip æt is.
30 And eft he cwæþ, For hwam ge anlïcie we heofena rïce? oððe hwylcur bigspelle wiðmete we hit?
31 Swá swá senepes sæd, ðonne hï biþ on eorþan gesáwen, hit is ealra sæd læst ðe on eorþan synd;
32 And ðonne hyt ásáwen biþ, hï ástihþ, and biþ ealra wyrta mæst; an hæfþ swá mycele bogas, ðæt heofene fugelas eardian mágon under his sceade
33 And manegum swylcum bigspellun he spræc to him, ðæt hï mihton g hýran;
34 Ne spæc he nâ bútan bigspell Eall he his leorning-cnihtum ásundrc rehte.

35 And sæde him, ðonne æfen bi Uton faran ágén.
36 And ða menigu forlætende, hï or fengon hine, swá he on scipe wæs; an óðre scipu wæron mid him.

37 And ðá wæs mycel ýst winde geworden, and ýþa he áwearp on ða scyp, ðæt hit gefylled wæs.

23 If ony man haue eeris of heryng, heere he.

24 And he seide to hem, Se ȝee what ȝee heeren. In what mesure ȝee meten, it shal be meten to ȝou, and be kast to ȝou.

25 Sothely it shal be ȝouen to hym that hath, and it shal be taken awey from hym that hath not, also that that he hath.

26 And he seide, So the kingdom of God is, as if a man caste seed in to the erthe,

27 And it slepe, and ryse vp in niȝt and day, and brynge forth seed, and wexe faste, the while he wote not.

28 Forsothe the erthe by his owne worchynge makith fruyt, first an erbe,† afterward an eere, afterward ful fruyt in the ere.

29 And whanne of it silf it hath brouȝt forth fruyt, anoon he sendith a sikil,† for rype corn cometh.

30 And he seide, To what thing shulden we likene the kyngdom of God? or to what parable shulen we comparisoune it?

31 As a corn of seneueye, the which whann it is sowun in the erthe, is lesse than alle seedis that ben in erthe;

32 And whanne it is bredd,† it styȝeth vp in to a tree, and is maad more than alle wortis;† and it shal make grete braunchis, so that briddis of heuene mowe dwelle vndir the shadewe ther of.

33 And in many siche parablis he spac to hem a word, as thei miȝten heer;

34 Sothely he spak not to hem with outen parable. Forsothe he expounyde to his disciplis alle thingis on sidis hond.†

35 And he seith to hem, in that day, whenne euenyng was maad, Passe we aȝeinward.

36 And thei leeuynge the cumpanye of peple, taken hym, so that he was in the boot; and other bootis weren with hym.

37 And a greet storme of wynd is maad, and sente wawis in to the boot, so that the boot was ful.

23 Yf eny man have eares to heare, lett him heare.

24 And he sayd vnto them, Take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne.

25 And vnto you that have shall more be geven, for vnto hym that hath shall it be geven, and from hym that hath nott, shall be taken awaye, even that he hathe.

26 And he sayd, So is the kyngdom of God, even as yf a man shulde sowe seede in the grounde,

27 And shuld slepe, and rise vp night and daye, and the seede shulde springe, and growe vppe, whyll he is not ware.

28 For the erth bryngeth forthe frute off her silfe, first the blad, then the eares, after that full corne in the eares.

29 As sone as the frute is brought forth, anon he throusteth in the sykell, be cause that hervest is come.

30 And he sayde, Where vnto shall we lyken the kyngdom off God? or with what compareson shall we compare it?

31 It is lyke a grayne off mustardseed, which when it is sowen in the erth, is the leest of all seedes that be in the erth;

32 And after that it is sowen, it groweth vppe, and is greatest of all yerbes; and bereth greate braunches, so that the fowles off the ayre maye dwell vnder the shadowe of it.

33 And with many soche similitudes he preached the worde vnto them, after as they myght heare it;

34 And with out similitude spake he nothinge vnto them. But when they were a parte he expounded all thinges to his disciples.

35 And the same daye, when even was come, he sayde vnto them, Lett vs passe over into the other syde.

36 And they late the people departe, and toke him, even as he was in the shippe; there were also with him other shippes.

37 And there arose a great storme of wynde, and dasshed the waves into the shippe, so that it was full.

38 Yah was ïs ana notin, ana waggarya slepands. Yah urraisidedun ïna, yah qeþun du ïmma, Laisari, niu kara þuk, þizei fraqistnam?

39 Yah urreisands, gasok winda, yah qaþ du marein, Gaslawai, afdumbn. Yah anasilaida sa winds, yah warþ wis mikil.

40 Yah qaþ du ïm, Duwhe faurhtai siyuþ swa? Whaiwa ni nauh habaiþ galaubein?

41 Yah ohtedun sis agis mikil, yah qeþun du sis misso, Whas þannu sa siyai? unte yah winds yah marei ufhausyand ïmma.

38 And he wæs on scipe, ofer bolster slǽpende. And hí áwehton hine, and cwǽdon, Ne belimpþ to ðé, ðæt we forweorðaþ?

39 And he árás, and ðam winde bebead, and cwæþ to ðære sǽ, Súwa, and gestil. And se wind geswác ðá, and wearþ mycel smyltnes.

40 And he sǽde him, Hwí synd ge forhte? Gyt ge nabbaþ geleafan?

41 And hí micclum ege him ondrédon, and cwǽdon ǽlc to óðrum, Hwæt wénst ðú, hwæt is ðes? ðæt him windas and sǽ hýrsumiaþ.

CHAP. V. 1 Yah qemun hindar marein ïn landa Gaddarene.

2 Yah usgaggandin ïmma us skipa, suns gamotida ïmma manna us aurahyom ïn ahmin unhrainyamma.

3 Saei bauain habaida ïn aurahyom, yah ni naudibandyom eisarneinaim manna mahta ïna gabindan.

4 Unte ïs ufta eisarnam bi fotuns gabuganaim yah naudibandyom eisarneinaim gabundans was, yah galausida af sis þos naudibandyos, yah þo ana fotum eisarna gabrak, yah manna ni mahta ïna gatamyan.

5 Yah sinteino, nahtam yah dagam, ïn aurahyom yah ïn fairgunyam, was hropyands, yah bliggwands sik stainam.

6 Gasaiwhands þan Ïesu fairraþro, rann, yah ïnwait ïna.

7 Yah hropyands stibnai mikilai, qaþ, Wha mis yah þus, Ïesu, sunau Guþs þis hauhistins? Biswara þuk bi Guþa, ni balwyais mis.

8 Unte qaþ ïmma, Usgagg, ahma unhrainya, us þamma mann.

9 Yah frah ïna, Wha namo þein? Yah qaþ du ïmma, Namo mein laigaion; unte managai siyum.

CHAP. V.† 1 Đá comon hí ofer ðære sǽs múþan on ðæt rice Hierasenorum.

2 And hym of scipe gangendum, him sóna ágén arn án man of ðam byrgenum on unclǽnum gáste.

3 Se hæfde on byrgenum scræf, and hine nán man mid racenteagum ne mihte gebíndan.

4 Forðam he oft mid fót-copsum and racenteagum gebúnden, toslát ða racenteaga, and ða fót-copsas tobræc, and hine nán man gewyldan ne mihte.

5 And symle, dæges and nihtes, he wæs on byrgenum and on múntum, hrýmende, and hine sylfne mid stánum ceorfende.

6 Sóþlice đá he đone Hǽlend feorran geseah, he arn, and hine gebæd.

7 And mycelre stemne hrýmende, and ðus cwæþ, Ealá mǽra Hǽlend, Godes sunu, hwæt is me and ðé? Ic hálsige ðé þurh God, ðæt ðú me ne þreage.

8 Đá cwæþ se Hǽlend, Ealá unclǽna gást, gá of ðysum men.

9 Đá áhsode he hyne, Hwæt is ðín nama? Đá cwæþ he, Mín nama is legio; forðam we manega synd.

38 And he was in the hyndir part of
e boot, slepynge on a pilewe. And
ei reysen hym, and seien to hym,
aistre, perteneth it nat to thee, that
e perishen?

39 And he rysynge vp, manasside to
e wynd, and seide to the see, Be stille,
exe doumb. And the wynd ceeside,
d greet pesiblenesse is maad.

40 And he seith to hem, What dreden
e? Nat 3it han 3ee feith?

41 And thei dredden with greete dreed,
d seiden to eche other, Who, gessist
ou, is this? for the wynd and the see
eyshen to hym.

38 And he was in the sterne, a slepe on a pelowe. And they awoke hym, and sayde vnto hym, Master, carest thou nott, that we perisshe?

39 And he rose vppe, and rebuked the wynde, and sayde vnto the see, Peace, and be still. And the wynde alayed, and there folowed a greate calme.

40 And he sayde vnto them, Why are ye fearfull? Howe is it that ye have no fayth?

41 And they feared excedingly, and sayde won to an other, What felowe is this? for booth wynde and see obey hym.

Chap. V. 1 And thei camen ouer
e wawe of the see into the cuntree
Genazareth.

And anoon a man in vnclene spirit
1 out of a biryel, to hym goynge out
the boot.

The whiche man hadde an hous in
aues,† and nether with chaynis now
3te eny man bynde hym.

For oft tymes he bounden in stockis
d chaynes, hadde broken the chaynes,
d hadde brokun the stockis to smale
betis, and no man mi3te daunte†
m.

And euer more, ni3t and day, in
iels and hillis, he was cryinge, and
tynge hym silf with stoones.

Sothely he seynge Jhesus afer, ran,
d worshipide hym.

And he cryinge with greet voice,
de, What to me and to thee, thou
esu, the sone of God hieste? I con-
ire thee bi God, that thou tourmente
t me.

Forsothe Jhesus seide to hym, Thou
clene spirit, go out fro the man.

And Jhesus axide hym, What name
to thee? And he seith to hym, A
ioun is name to me; for we ben
nye.

Chap. V. 1 And they cam over to the other syde off the see in to the countre of the Gaderens.

2 And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an vnclene sprete.

3 Which had his abydinge amonge the graves, and no man coulde bynde hym with cheynes.

4 Be cause that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peces, nether coulde eny man tame him.

5 And alwayes, boothe nyght and daye, he cryed, in the mountaynes and in the graves, and bet hym silfe with stones.

6 When he had spied Jesus afarre of, he ranne, and worshipped him.

7 And cryed with a lowde voyce, and sayde, What have I to do with the, Jesus, the sonne of the moost hyest God? I requyre the in the name of God, that thou torment me nott.

8 For he had sayd vnto hym, Come forthe of the man, thou fowle sprete.

9 And he axed hym, What is thy name? And he anshwered hym, My name is legion; for we are many.

10 Yah baþ ïna filu, ei ni usdrebi ïm us landa.

11 Wasuh þan yainar hairda sweine haldana at þamma fairgunya.

12 Yah bedun ïna allos þos unhulþons, qiþandeins, Ïnsandei unsis ïn þo sweina, ei ïn þo galeiþaima.

13 Yah uslaubida ïm Ïesus suns. Yah usgaggandans ahmans þai unhrainyans galiþun ïn þo sweina, yah rann so hairda and driuson ïn marein, wesunuþ-þan swe twos þusundyos, yah afwhapnodedun ïn marein.

14 Yah þai haldandans þo sweina, gaþlauhun, yah gataihun ïn baurg, yah ïn haimom; yah qemun, saiwhan wha wesi þata waurþano.

15 Yah atiddyedun du Ïesua, yah gasaiwhand þana wodan, sitandan yah gawasidana, yah fraþyandan, þana saei habaida laigaion; yah ohtedun.

16 Yah spillodedun ïm, þaiei gasewhun, whaiwa warþ bi þana wodan, yah bi þo sweina.

17 Yah dugunnun bidyan ïna, galeiþan hindar markos seinos.

18 Yah ïnngaggandan ïna ïn skip, baþ ïna saei was wods, ei miþ ïmma wesi.

19 Yah ni lailot ïna, ak qaþ du ïmma, Gagg du garda þeinamma du þeinaim, yah gateih ïm, whan filu þus Frauya gatawida, yah gaarmaida þuk.

20 Yah galaiþ, yah dugann meryan ïn Daikapaulein, whan filu gatawida ïmma Ïesus; yah allai sildaleikidedun.

21 Yah usleiþandin Ïesua ïn skipa aftra hindar marein, gaqemun sik manageins filu du ïmma, yah was faura marein.

22 Yah sai, qimiþ ains þize swnagogafade, namin Yaeirus, yah saiwhands ïna, gadraus du fotum Ïesuis,

10 And he hine swýðe bæd, ðæt h hine of ðam rîce ne nýdde.

11 Ðar wæs embe ðone múnt myc swýna heord læswigende.

12 And ða uncléænan gástas hyr bǽdon, and cwǽdon, Send us on ða swýn, ðæt we on hí gegán.

13 And ða lýfde se Hǽlend sóna. Ar ðá eodon ða uncléænan gástas on ð swýn, and on myclum hryre seo heo wearþ on sæ bescofen, twá þúsendo, ar wurdon ádruncene on ðære sæ.

14 Sóþlice ða ðe hí heoldon, flugo and cýðdon on ðære ceastre, and lande; and hí út-eodon, ðæt hí gesáw hwæt ðar gedón wǽre.

15 And hí comon to ðam Hælend and hí gesáwon ðone ðe mid deof gedrêht wæs, gescrýdne sittan, and hál módes; and hí him ondrédon.

16 And hí rehton him, ða ðe hit g sáwon, hú hit gedón wæs be ðam deofol-seocnesse hæfde, and be ða swýnum.

17 And hí bǽdon, ðæt he of hy gemǽrum fóre.

18 Ðá he on scip eode, hine ong biddan, se ðe ǽr mid deofle gedrê wæs, ðæt he mid him wǽre.

19 Him ðá se Hælend ne getíðode, he sáde him, Gá to ðínum húse ðínum híwum, and cýþ him, hú my Drihten gedyde, and he gemíltsode ðé

20 And he ðá férde, and ongan bo igean on Decapolim, hú fela se Hæle him dyde; and hig ealle ðæs wun redon.

21 And ðá se Hælend eft on scy férde ofer ðone múþan, him com mycel menigu, and wæs ymbe ða sæ.

22 And ðá com sum of heah-gesa nungum, Iáirus hátte, and ðá he hy geseah, he ástrehte hine to his fótum,

10 And he preide hym myche, that he shulde nat put hym out of the cuntreie.

11 Forsothe there was there aboute the hill a flock of hoggis lesewynge in feeldis.

12 And the spiritis preieden Jhesu, seyinge, Sende vs into hoggis, that we entre into hem.

13 And anoon Jhesus grauntide to hem. And the vnclene spiritis entriden in to the hoggis, and with greet bire† the floc was cast doun in to the see, to tweyne thousynde, and thei ben strangelid in the see.

14 Sothely thei that fedden hem, fledden, and tolden in to the citee, and in to the feeldis; and thei wenten out, for to see what was don.

15 And thei camen to Jhesu, and thei seen hym that was traueilid of the fend, wittynge clothid, and of hoole mynde; and thei dreden.

16 And thei tolden to hem, that sayen, hou it was don to hym that hadde a fend, and of the hoggis.

17 And thei bygunnen for to preie hym, that he shulde go awey fro her coostis.

18 And when he stiede in to a boot, he that was traueilid of the deuel, bygan to preye hym, that he shulde be with hym.

19 Sothly Jhesus resceyued hym nat, but seith to hym, Go thou in to thin hous to thine, and telle to hem, hou many thingis the Lord hath don to thee, and hadde mercy of thee.

20 And he wente forth, and bigan for to preche in Decapoly,† hou manye thingis Jhesus hadde don to hym; and alle men wondriden.

21 And whanne Jhesus hadde stiede a to the boot eftsoone ouer the see, a myche cumpanye of peple cam togidre to hym, and was aboute the see.

22 And oon of the princis of synagogis, by name Jayrus, cam, and seyinge hym, fel doun at his feet,

10 And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

11 There was there nye vnto the mountayns a greate heerd of swyne fedinge.

12 And all the devyls besought hym, saynge, Sende vs in to the heerde off swyne, that we maye enter in to them.

13 And anon Jesus gave them leave. And the vnclene spretes went out and entred in to the swyne, and the heerd starteled and ran hedlyng into the see, they were a bout ij M. swyne, and they were drouned in the see.

14 And the swyne heerdes fleed, and tolde it in the cite, and in the countre; and they cam out, for to see what had hapened.

15 And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion, sytt both clothed, and in his right mynde; and were a frayed.

16 And they that sawe it, tolde them, howe it had hapened vnto hym that was possessed off the devyll, and also of the swyne.

17 And they began to praye hym, that he wolde departe from their coostes.

18 And when he was come in to the shippe, he that had the devyll, prayed hym, that he myght be with hym.

19 Jesus wolde not soffre him, but sayde vnto him, Goo home in to thyne awne housse and to thy frendes, and shewe them, what thinges the Lorde hath done vnto the, and howe he had compassion on the.

20 And he departed, and began to publisshe in the ten cites, what thinges Jesus had done vnto hym; and all men did merveyle.

21 And when Jesus was come over agayne in the shippe vnto the other syde, moche people gaddered vnto hym, and he was nye vnto the see.

22 And beholde, there cam vnto hym won of the rulers of the sinagogge, whose name was Jairus, and when he sawe hym, he fell doune att his fete,

23 Yah baþ ïna filu, qiþands, Þatei dauhtar meina aftumist habaiþ; ei qimands, lagyais ana þo handuns, ei ganisai, yah libai.

24 Yah galaiþ miþ ïmma, yah ïddyedun afar ïmma manageins filu, yah þraihun ïna.
25 Yah qinono suma wisandei ïn runa bloþis yera twalif,

26 Yah manag gaþulandei fram managaim lekyam, yah fraqimandei allamma seinamma, yah ni waihtai botida, ak mais wairs habaida,
27 Gahausyandei bi Ïesu, atgaggandei ïn managein aftana, attaitok wastyai ïs.

28 Unte qaþ, Þatei yabai wastyom ïs atteka, ganisa.
29 Yah sunsaiw gaþaursnoda sa brunna bloþis ïzos, yah ufkunþa ana leika þatei gahailnoda af þamma slaha.

30 Yah sunsaiw Ïesus ufkunþa ïn sis silbin þo us sis maht usgaggandein, gawandyands sik ïn managein, qaþ, Whas mis taitok wastyom?

31 Yah qeþun du ïmma siponyos ïs, Saiwhis þo managein þreihandein þuk, yah qiþis, Whas mis taitok?

32 Yah wlaitoda, saiwhan þo þata tauyandein.
33 Ïþ so qino ogandei yah reirandei, witandei þatei warþ bi ïya, qam, yah draus du ïmma, yah qaþ ïmma alla þo sunya.
34 Ïþ ïs qaþ du ïzai, Dauhtar, galaubeins þeina ganasida þuk; gagg ïn gawairþi, yah siyais haila af þamma slaha þeinamma.
35 Nauhþanuh ïmma rodyandin, qemun fram þamma swnagogafada, qiþandans, Þatei dauhtar þeina gaswalt; wha þanamais draibeis þana laisari?

36 Ïþ Ïesus, sunsaiw gahausyands þata waurd rodiþ, qaþ du þamma swnagogafada, Ni faurhtei, þatainei galaubei.

23 And hine swýðe bæd, and he cwæþ, Mín dóhtor is on ýtemestum síðe; cum, and sete ðíne hand ofer hí, ðæt heo hál sý, and lybbe.

24 Ðá férde he mid him, and him fyligde mycel menigeo, and þrungon hine.
25 And ðá ðæt wíf ðe on blódes ryne twelf winter wæs,

26 And fram manegum lǽcum fela þinga þolode, and dǽlde eall ðæt heo áhte, and hit náht ne fremode, ac wæs ðe wyrse.
27 Ðá heo be ðam Hǽlende gehýrde, heo com wið-æftan ða menigu, and his reaf æt-hrán.
28 Sóþlíce heo cwæþ, Gif ic furðon his reafes æt-hrine, ic beo hál.
29 And ðá sóna wearþ hyre blódes ryne ádrúwod, and heo on hire gefrédde ðæt heo of ðam wíte gehǽled wæs.

30 And ðá se Hǽlend oncneow on him silfum ðæt him mægen of eode, he cwæþ, bewend to ðære menigu, Hwá æt-hrán mínes reafes?

31 Ðá cwǽdon his leorning-cnihtas, Ðú gesyhst ðás menigu ðé þringende, and ðú cwyst, Hwá æt-hrán me?

32 And ðá besceah hine, ðæt he gesáwe ðæne ðe ðæt dyde.
33 Ðat wíf ðá ondrǽdende and forhtigende, ... com, and ástrehte hí beforan him, and sǽde him eall ðæt riht.
34 Ðá cwæþ se Hǽlend, Dóhtor, ðín gelcafa ðé hále gedyde; gá ðé on sibbe and beo of ðisum hál.

35 Him ðá gyt sprecendum, hí comon fram ðam heah-gesamnungum, and cwǽdon, Ðín dóhtor is dead; hwí drécst ðú leng ðone láreow?

36 Ðá he gehýrde ðæt word, ðá cwæþ se Hǽlend, Ne ondrǽd ðú ðé, gelýf for án.

23 And preiede hym myche, seyinge, or whi my dou3ter is in the laste ingis; come thou, putte thin hond on re, that she be saaf, and lyue.

24 And he wente forth with hym, and yche cumpanye of peple suede hym, id oppresside hym.

25 And a womman that was in the ux of blood twelue 3ere,

26 And hadde suffride many thingis ful many lechis, and spendid alle hir ingis, and no thing prophitide, but ore hadde worse,

27 Whanne she hadde herd of Jhesu, e cam in the cumpanye byhynde, and uchide his cloth.

28 Sothly she seide, For if I shal uche or his cloth, I shal be saaf.

29 And anoon the welle of blood is ied vp, and she felide in body that e was helid of the wound.†

30 And anoon Jhesus knowynge in 3n silf the vertu that was gon out of m, he, turned to the cumpenye, seith, ho touchede my clothis?

31 And his disciplis seiden to hym, ou seest the cumpenye pressinge thee, d seist thou, Who touchide me?

32 And Jhesus lokide aboute, for to e hir that hadde don this thing.

33 Forsothe the womman dredinge d quakynge, witynge that it was don hir, cam, and fel down bifore him, d seide to hym al treuthe.

34 Forsothe Jhesus seide to hir, Dou3-, thi feith hath maad thee saf; go in es, and be saf fro thi sykenes.

35 3it him spekynge, messageris camen the prince of a synagoge, seyinge, r thi dou3tir is deed; what traueilist ou the maistir ferthere?

36 Forsothe the word herd that was de, Jhesus seith to the prince of the nagoge, Nyle thou drede, oonly byleue ou,

23 And besought hym greatly, saynge, My doughter lyith att poynt of deeth; I wolde thou woldest come, and ley thy honde on her, that she myght be safe, and live.

24 And he went with hym, and moche people folowed hym, and thronge hym.

25 And there was a woman whiche was diseased off an yssue off bloude twelve yeres,

26 And had suffered many thinges of many fisicions, and had spent all that she had, and felte none amendment at all, but wexed worsse and worsse,

27 When she had herde off Jesus, she cam into the preace behynde hym, and tewched hys garment.

28 For she sayde, Yf I maye butt tewche his clothinge, I shall be whole.

29 And streyght waye her fountayne of bloude was dreyed vppe, and she felt in her body that she was healed off the plage.

30 And Jesus immediatly felt in him silfe the vertue that went out off hym, and tourned hym rounde aboute in the preace, and sayde, Who tewched my clothes?

31 And his disciples sayde vnto hym, Thou seist the people thrustinge the on every syde, and yet sayest, Who did tewche me?

32 And he loked round about, ffor to se her thatt had done that thinge.

33 The woman feared and trembled, for she knewe what was done with in her, and she cam, and fell doune before hym, and tolde hym the trueth of every thinge.

34 And he sayde vnto her, Doughter, thy fayth hath saved the; goo in peace, and be whole off thy plage.

35 Whyll he yet spake, there cam from the ruler of the synagogis housse certayne, which sayde, Thy doughter is deed; why deseasest thou the master eny further?

36 As sone as Jesus herde thatt worde spoken, he sayde vnto the ruler of the synagoge, Be not afrayed, only beleve.

37 Yah ni fralailot ainohun ïze miþ sis afargaggan, nibai Paitru, yah Ïakobu, yah Ïohannen, broþar Ïakobis.

38 Yah galaiþ ïn gard þis swnagogafadis. Yah gasawh auhyodu, yah gretandans yah wairfairwhyandans filu.

39 Yah ïnnatgaggands, qaþ du ïm, Wha auhyoþ, yah gretiþ? Þata barn ni gadauþnoda, ak slepiþ.

40 Yah bihlohun ïna. Ïþ ïs, uswairpands allaim, ganimiþ attan þis barnis yah aiþein, yah þans miþ sis, yah galaiþ ïnn, þarei was þata barn ligando.

41 Yah fairgraip bi handau þata barn, qaþuh du ïzai, Taleiþa, kumei, þatei ïst gaskeiriþ, Mawilo, du þus qiþa, urreis.

42 Yah suns urrais so mawi, yah ïddya; was auk yere twalibe. Yah usgeisnodedun faurhtein mikilai.

43 Yah anabauþ ïm filu, ei manna ni funþi þata. Yah haihait ïzai giban matyan.

Chap. VI. 1 Yah usstoþ yainþro, yah qam ïn landa seinamma; yah laistidedun afar ïmma siponyos ïs.

2 Yah biþe warþ sabbato, dugann ïn swnagoge laisyan. Yah managai hausyandans sildaleikidedun, qiþandans, Whaþro þamma þata? yah who so handugeino so gibano ïmma, ei mahteis swaleikos þairh handuns ïs wairþand?

3 Niu þata ïst sa timrya, sa sunus Maryins, ïþ broþar Ïakoba yah Ïuse yah Ïudins yah Seimonis? yah niu sind swistryus ïs her at unsis. Yah gamarzidai waurþun ïn þamma.

4 Qaþ þan ïm Ïesus, Þatei nist praufetus unswers, niba ïn gabaurþai seinai, yah ïn ganiþyam, yah ïn garda seinamma.

5 Yah ni mahta yainar ainohun mahte

37 And he ne lēt him ǽnig ne fyligean, būton Petrum, and Iacobum, and Iohannem, Iacobes brōðor.

38 And hī comon on ðæs heah-ealdres hūs. And he geseah mycel gehlýd, wēpende and geomriende.

39 And ðā he in-eode, he cwæþ, Hwī synd ge gedrēfede, and wēpaþ? Nis ðis mǽden ná dead, ac heo slǽpþ.

40 Ðā tǽldon hī hine. He ðā, eallum ût-ādrifenum, nam ðæs mǽdenes [fæder and] mōder, and ða ðe mid him wǽron and inn-eodon sūwiende, ðar ðæt mǽden wæs.

41 And hire hand nam, and cwæþ Thalimtha, cumi, ðæt is on ūre geþeode gereht, Mǽden, ðē ic secge, ārīs.

42 And heo sōna ārās, and eode sōþlīce heo wæs twelf wintre. And eallehī wundredon mycelre wundrunge.

43 And he him þearle bebead, ðæt hī hyt nānum men ne sǽdon. And he hē hire etan syllan.

Chap. VI. 1 And ðā he ðanun eode he férde on his éðel; and him folgodon his leorning-cnihtas.

2 And gewordenum reste-dæge, he ongan on gesamnunge lǽran. And manege gehýrdon and wundredon on hi lāre, and cwǽdon, Hwanon synd ðys sum ealle ðás þing? and hwæt is sē wīsdōm ðe him geseald is, and swylc mihta ðe þurh his handa geworden synd?

3 Hú nys [ðys] se smiþ, Marian sunu Iacobes brōðor and Iosepes and Iudan and Simonis? hú ne synd his swustra hér mid us? And ðā wurdon hī gedrēfede.

4 Ðā cwæþ se Hǽlend, Sōþlīce nis nán witega būton wurþscipe, būton on his éðele, and on his mǽgþe, and on his húse.

5 And he ne mihte ðar ǽnig mæge

37 And he resceyuede not ony man to
e him, no but Petre, and James, and
hn, the brother of James.
38 And thei camen in to the hous of
e prince of the synagoge. And he siȝ
yse, and men wepinge and weilinge
oche.
39 And he gon yn, seith to hem, What
n ȝee troublid, and wepyn? The
nche is not deed, but slepith.

40 And thei scorneden him. Forsothe
e kast out, he takith the fadir and
odir of the wenche, and hem that
ren with him, and thei entren yn,
ere the wenche lay.
41 And he holdinge the hond of the
nche, seith to hir, Tabita, cumy, that
interpretid,† Wenche, to thee I seie,
e thou.
42 And anon the wenche roos, and
lkide; sothly she was of twelue ȝeer.
d thei weren abaischt with greet
neyinge.
43 And he comaundide to hem greetly,
t no man schulde wite it. And he
naundide to ȝiue to hir for to ete.

Chap. VI. 1 And Jhesus gon out
nnis, wente in to his owne cuntree;
l his disciplis folwiden him.
And the saboth maad, Jhesus bigan
to teche in a synagoge. And manye
ringe wondriden in his techinge,
inge, Of whennis to this alle these
ngis? and what is the wysdom that
ouun to him, and suche vertues the
che ben maad by his hond?

Wher this is not a smyth,† the sone
Marie, the brother of James and
eph and Judas and Symound? wher
his sistris ben nat here with vs?
l thei weren sclaundrid in him.
And Jhesus seide to hem, For a pro-
te is not with outen honour, no but
his owne cuntree, and in his hows,
in his kyn.

And he myȝte not make there ony

37 And he suffred no man to folowe
hym, moo then Peter, and James, and
Jhon, James brother.
38 And he cam vnto the housse of the
ruler off the synagoge. And sawe the
wondrynge, and them that wepte and
wayled greatly.
39 And he went in, and sayde vnto
them, Why make ye this adoo, and
wepe? The mayden is not deed, but
slepith.
40 And they lawght hym to scorne.
Then he put them all out, and toke the
father and the mother off the mayden,
and them that were with hym, and
entred in, where the mayden laye.
41 And toke the mayden by the honde,
and sayde vnto her, Tabitha, cumi, which
is by interpretacion, Mayden, I saye vnto
the, aryse.
42 And streight the mayden arose, and
went on her fete; for she was of the
age of twelve yeres. And they were
astonied at it out of measure.
43 And he charged them straytely,
that no man shulde knowe off it. And
commaunded to geve her meate.

Chap. VI. 1 And he departed thens,
and cam in to his awne countre; and
his disciples folowed hym.
2 And when the saboth daye was come,
he began to teache in the synagoge. And
many thatt herde hym were astonyed,
and sayde, From whens hath he these
thinges? and what wysdom is this that
is geven vnto him, and suche vertues
that are wrought by his hondes?

3 Ys not this that carpenter, Marys
sonne, the brother off James and Joses
and Juda and Simon? and are not his
sisters here with vs? And they were
hurt by the reason of him.
4 And Jesus sayde vnto them, A pro-
phet is not despysed but in his awne
countre, and amonge his awne kynne,
and amonge them that are of the same
houssholde.
5 And he coulde there shewe no myra-

gatauyan, niba fawaim siukaim handuns galagyands, gabailida.

6 Yah sildaleikida ïn ungalaubeinais ïze. Yah bitauh weihsa bisunyane, laisyands.

7 Yah athaihait þans twalif, yah dugann ïns ïnsandyan twans whanzuh ; yah gaf ïm waldufni ahmane unhrainyaize,

8 Yah faurbauþ ïm, ei waiht ni nemeina ïn wig, niba hrugga aina, nih matibalg, nih hlaif, nih ïn gairdos aiz,

9 Ak gaskohai sulyom, yah ni wasyaiþ twaim paidom.

10 Yah qaþ du ïm, Þiswhaduh þei gaggaiþ ïn gard, þar salyaiþ, unte usgaggaiþ yainþro.

11 Yah swa managai swe ni andnimaina ïzwis, ni hausyaina ïzwis, usgaggandans yainþro ushrisyaiþ mulda þo undaro fotum ïzwaraim, du weitwodiþai ïm. Amen qiþa ïzwis, sutizo ïst Saudaumyam aiþþau Gaumauryam ïn daga stauos, þau þizai baurg yainai.

12 Yah usgaggandans, meridedun, ei ïdreigodedeina.

13 Yah unhulþons managos usdribun, yah gasalbodedun alewa managans siukans, yah gahailidedun.

14 Yah gabausida þiudans Herodes, swikunþ allis warþ namo ïs, yah qaþ, Þatei Ïohannis sa Daupyands us dauþaim urrais, duþþe waurkyand þos mahteis ïn ïmma.

15 Anþarai þan qeþun, Þatei Helias ïst ; anþarai þan qeþun, Þatei praufetes ïst, swe ains þize praufete.

16 Gahausyands þan, Herodes qaþ, Þatei þammei ïk haubiþ afmaimait, Ïohanne, sa ïst sah urrais us dauþaim.

17 Sa auk raihtis Herodes ïnsandyands, gahabaida Ïohannen, yah gaband ïna ïn karkarai, ïn Hairodiadins, qenais Filippaus, broþrs seinis ; unte þo galiugaida.

18 Qaþ auk Ïohannes du Heroda, Þatei ni skuld ïst þus, haban qen broþrs þeinis.

19 Ïþ so Herodia naiw ïmma, yah wilda ïmma usqiman, yah ni mahta.

wyrcan, búton feawa untrume, on-ásetum his handum, he gehælde.

6 And he wundrode for heora ungleafan. He đá lærende đa castel beférd

7 And him twelfe to geclypode, an ágan hí sendan twám and twám ; an him anweald sealde unclænra gásta,

8 And him bebead, đæt hí náht o wege ne námon, búton gyrde áne, n codd, ne hláf, ne feoh on heora gyrdlun

9 Ac gesceode mid calcum, and đæt mid twám tunecum gescrýdde næron.

10 And he cwæþ to him, Swá hwy hús swá ge in-gáþ, wunigaþ đar, o đæt ge út-gán.

11 And swá hwylce swá eow ne g hýraþ, đonne ge đanon út-gáþ ásceac đæt dust of eowrum fótum, him on g witnesse. . . . .

12 And út-gangende, hí bodedon, đa hi dæd-bóte dydon.

13 And hí manega deofol-seocnessa ú ádrifon, and manega untrume mid e smýredon, and gehældon.

14 And đá gehýrde Herodes se cyn đæt sóþlice his nama wæs swútol g worden, and he cwæþ, Witodlice Ioannes se Fulluhtere of deaþe árás, a on him synd fordam mægenu geworht

15 Sume cwædon, He is Elias ; sur cwædon, He is witega, swylce án đam witegum.

16 Đá Herodes đæt gehýrde, he cwa Se Iohannes, đe ic beheafdode, se á of deaþe.†

17 Sóþlice Herodes sende, and h Iohannem, gebíndan on cwerterne, t đære Herodiadiscan, his bróđor lá Philippus ; fordam đe he nam hí.

18 Đá sæde Iohannes Herode, Nys álýfed, to hæbbenne đines bróđer wíf.

19 Đá syrwde Herodias ymbe hi and wolde hyne ofslean, and heo mihte.

ertu, no but heelide a fewe sike men,
ne hondis put to.
6 And he wondride for the vnbileue of
em. And he wente aboute castelis in
nuyrown, techinge.
7 And he clepide twelue, and bigan
r to sende hem bi tweyne; and ȝaf to
em power of vnclene spiritis,
8 And comaundide hem, that thei
hulde not take ony thing in the weye,
o but a ȝerd oonly, not a scrippe, not
red, neither money in the girdil,
9 But schoon with sandalies,† and that
nei weren not clothid with tweie cootis.

10 And he seide to hem, Whidir euere
ee schulen entre in to an hous, dwelle
e there, till ȝe gon out thennis.
11 And who euere schulen not resseyue,
e hcere ȝou, ȝe goynge out fro thennes
nake awey the powdre fro ȝoure feet,
n to witnessinge to hem.

12 And thei goynge out, prechiden,
nat men schulden do penaunce.
13 And thei castiden out many fendis,
nd anoyntiden with oyle manye syke
nen, and thei weren heelid.
14 And kyng Eroude herde, forsothe
is name was maad opyn, and he seide,
or Johne Baptist hath risun aȝen fro
eed men, and therfore vertues worchen
n hym.
15 Sothely othere seiden, For it is Ely;
ut othere seiden, For it is a prophete,
s oon of prophetis.
16 The whiche thing herd, Eroude
eith, Whom I haue bihedid, John, this
ath risun fro deed men.
17 Forsothe the ilke Eroude sente,
nd held Joon, and bond him in to prī-
oun, for Erodias, the wyf of Philip, his
rother; for he hadde weddid hir.

18 Sothly Johne seide to Eroude, It
not leefful to thee, for to haue the
yf of thi brother.
19 Erodias forsothe leide aspies to him,
nd wolde sle him, and miȝte not.

cles, butt leyd his hondes apon a feawe
sicke foolke, and healed them.
6 And he merveyled at their vnbelefe.
And he went aboute by the tounes that
lye in circuite, teachynge.
7 And he called the twelve, and began
to sende them two and two; and gave
them power over vnclene spretes,
8 And commaunded them, that they
shulde take notthinge vnto their iorney,
save a rodde only, nether scrippe, nether
breed, nether mony in their pourses,
9 Butt shoulde be shood with sandals,
and that they shulde not put on two
coottes.
10 And sayd vnto them, Whersoever
ye entre into an housse, there abyde,
tyll ye departe thens.
11 And whosoever shall nott receave
you, nor heare you, when ye departe
thens shake of the duste that is vnder
youre fete, for a remembraunce vnto
them. I saye verely vnto you, itt shalbe
easyer for Zodom and Gomor att the
daye off iudgement, then for that cite.
12 And they went out, and preached,
that they shulde repent.
13 And they caste out many devylles,
and they annoynted many that were
sicke with oyle, and healed them.
14 And kynge Herode herde of him,
for his name was spreed abroade, and he
said, Jhon Baptiste is risen agayne from
deeth, and ther fore myracles worke in
hym.
15 Wother sayd, It is Helyas; and
some sayde, It is a prophet, or as won
of the prophettes.
16 But when Herode herde of him, he
sayd, It is Jhon, whom I beheded, he
ys risen from deeth agayne.
17 For Herode him silfe had sent forth,
and had taken Jhon, and bounde him
and cast him into preson, for Herodyas
sake, which was hys brother Philippes
wyfe; for he had maried her.
18 Jhon said vnto Herode, It is not
laufull for the, to have thy brothers
wyfe.
19 Herodias layd waite for him, and
wolde have killed him, butt she coulde
not.

20 Unte Herodis ohta sis Ïohannen, kunnands ïna wair garaihtana yah weihana, yah witaida ïmma. Yah hausyands ïmma, manag gatawida, yah gabauryaba ïmma andhausida.

21 Yah waurþans dags gatils, þan Herodis mela gabaurþais seinaizos nahtamat waurhta þaim maistam seinaize, yah þusundifadim, yah þaim frumistam Galeilaias.

22 Yah atgaggandein ïnn dauhtar Herodiadins, yah plinsyandein, yah galeikandein Heroda, yah þaim miþanakumbyandam, qaþ þiudans du þizai mauyai, Bidei mik þiswhizuh þei wileis, yah giba þus.

23 Yah swor ïzai, Þatei þiswhah þei bidyais mik, giba þus, und halba þiudangardya meina.

24 Ïþ si, usgaggandei, qaþ du aiþein seinai, Whis bidyau? Ïþ si qaþ, Haubidis Ïohannis þis Daupyandins.

25 Yah atgaggandei sunsaiw sniumundo du þamma þiudana, baþ, qiþandei, Wilyau ei mis gibais ana mesa haubiþ Ïohannis þis Daupyandins.

26 Yah gaurs waurþans sa þiudans ïn þize aiþe, yah ïn þize miþanakumbyandane ni wilda ïzai ufbrikan;

27 Yah suns ïnsandyands sa þiudans spaikulatur, anabauþ briggan haubiþ ïs. Ip ïs galeiþands afmaimait ïmma haubiþ in karkarai,

28 Yah atbar þata haubiþ ïs ana mesa, yah atgaf ïta þizai mauyai, yah so mawi atgaf ïta aiþein seinai.

29 Yah gahausyandans siponyos ïs, qemun, yah usnemun leik ïs, yah galagidedun ïta ïn hlaiwa.

30 Yah gaïddyedun apaustauleis du Ïesua, yah gataihun ïmma allata, yah swa filu swe gatawide[dun.] . . . .

20 Sóþlíce Herodes ondrêd Iohannem, and wiste ðæt he wæs rihtwîs and hálig, and he heold hine on cwerterne. And he gehŷrde ðæt he fela wundra worhte, and he lufelíce him hŷrde.

21 Ðá se dæg com Herodes gebyrdtíde, he gegearwode mycele feorme his ealdormannum, and ðam fyrmestum on Galilea.

22 And ðá ða ðære Herodiadiscan dóhtor inn-eode, and tumbode, hit lícode Herode, and eallum ðam ðe him mid sæton, se cing cwæþ ðá to ðam mædene, Bide me swá hwæt swá ðú wylle, and ic ðé sylle.

23 And he swór hire, Sóþes ic ðé sylle, swá hwæt swá ðú me bitst, ðeah ðú wylle healf mín rice.

24 Ðá heo út-eode, heo cwæþ to hyre méder, Hwæs bidde ic? Ðá cwæþ heo, Iohannes heafod ðæs Fulluhteres.

25 Sóna ðá heo mid ófeste in to ðam cyninge eode, heo bæd, and ðus cwæþ, Ic wylle ðæt ðú me hrædlíce on ánum disce sylle Iohannes heafod.

26 Ðá wearþ se cyning ge-unrêt fordam áþe, and fordam ðe him mid sæton nolde ðeah hí ge-unrétan;

27 Ac sende ænne cwellere, and bebead ðæt man his heafod on ánum disce brohte. And he hine ðá on cwerterne beheafdode,

28 And his heafod on disce brohte, and hit sealde ðam mædene, and ðæt mæden hit sealde hire méder.

29 Ðá his cnihtas ðæt gehŷrdon, hí comon, and his líc námon, and hine on byrgene lédon.

30 Sóþlíce ðá ða apostolas togædere comon, hí cŷddon ðam Hælende eall, ðæt hí dydon, and hí lærdon.

31 And he sæde him, Cumaþ and uton gán on-sundron on wéste stówe; and us hwon restan. Sóþlíce manega wæron ðe comon, and úgén-hwyrfdon, and fyrst næfdon ðæt hí æton.

32 And on scyp stígende, hí fóron on-sundron on wéste stówe.

20 Sothly Eroude drede John, witinge him a iust man and hooly, and kepte him. And him herd, he dide many thingis, and gladly herde hym.

21 And whanne a couenable day hadde fallun, Eroude in his birthe day made a soupere to the princis, and tribunys, and to the firste† of Galilee.

22 And whanne the douȝter of thilke Erodias hadde entrid yn, and lepte, and pleside to Eroude, and also to men restynge, the kyng seide to the wenche, Axe thou of me what thou wolt, and I schal ȝyue to thee.

23 And he swoor to hir, For what euere thou schalt axe, I schal ȝyue to thee, thouȝ the half of my kyngdom.

24 The whiche, whanne sche hadde gon out, seide to hir modir, What schal I axe? And she seide, The heed of John Baptist.

25 And whanne she hadde entrid anon with haste to the kyng, she axide, seynge, I wole that anoon thou ȝyue to me in a dische the heed of John Baptist.

26 And the kyng was sory for the ooth, and for men sittinge to gidere at mete he wolde not hir be maad sory;

27 But a manquellere sent, he comaundide the heed of John Baptist for to be brouȝt. And he bihedide him in the prison,

28 And brouȝte his heed in a dische, and ȝaf it to the wenche, and the wench ȝaf to hir modir.

29 The which thing herd, his disciplis camen, and token his body, and puttiden it in a buriel.

30 And apostlis comynge to gidere to Jhesu, tolden to hym alle thingis, that thei hadden don, and tauȝt.

31 And he seith to hem, Come ȝe by ou selue in to a desert place; reste ȝe a litel. Forsoth there weren manye nat camen, and wenten aȝen, and thei adden not space for to ete.

32 And thei stiȝynge in to boot, wenten to a desert place by hem selue.

20 For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence. And when he herde him, he did many thinges, and herde him gladly.

21 And when a convenyent daye was come, Herode on hys birth daye made a supper to the lordes, captayns, and chefe estates of Galile.

22 And the doughter of the same Herodias cam in, and daunsed, and pleased Herode, and them that sate att bourde also, then the kinge sayd vnto the mayden, Axe of me what thou wilt, and I will geve it the.

23 And he sware vnto her, What soever thou shalt axe of me, I will geve it the, even vnto the one halfe of my kyngdom.

24 And she went forth, and sayde to her mother, What shall I axe? And she sayde, Jhon Baptistes heed.

25 And she cam in streigth waye with haste vnto the kinge, and axed, sayinge, I wyll that thou geve me by and by in a charger the heed of Jhon Baptist.

26 And the kinge was sorye, yet for hys othes sake, and for their sakes which sate att supper also he wolde not put her besyde her purpost;

27 And immediatly the kynge sent the hangman, and commaunded his heed to be brought in. And he went and beheeded him in the preson,

28 And brought his heedde in a charger, and gave hit to the mayden, and the mayden gave it to her mother.

29 When his disciples herde of it, they cam, and toke vppe his body, and put it in a toumbe.

30 And the apostles gaddered them selves to geddre to Jesus, and tolde him all thynges, booth what they had done, and what they had taught.

31 And he sayd vnto them, Come ye aparte in to the wyldernes; and rest a whyle. For there were many commers, and goers, and they had no leasur wons for to eate.

32 And he went by shippe, asyde out off the waye into a desertt place.

33 And gesáwon hí farende, and hí gecneowon manega, and gangende of ðam burgum, ðyder urnon, and him beforan comon.

34 And ðá se Hælend ðanon eode he geseah mycele menegu, and he gemiltsode him, forðam ðe hí wæron swá swá scép ðe nánne hyrde nabbaþ. And he ongan hí fela læran.

35 And ðá hit mycel ylding wæs, his leorning-cnihtas him to comon, and cwædon, Ðeos stów is wéste, and tíma is forþ-ágán;

36 Forlæt ðás manegu, ðæt hí faron on gehende túnas, and him mete biegan ðæt hí eton.

37 Ðá cwæþ he, Sylle ge him etan. Ðá cwædon hí, Uton gán and mid twám hundred penegum hláfas biegan, and we him etan syllaþ.

38 Ðá cwæþ he, Hú fela hláfa hæbbe ge? Gáþ, and lócíaþ. And ðá hí wiston, hí cwædon, Fíf hláfas, and twegen fixas.

39 And ðá bebead se Hælend, ðæt ðæt folc sæte ofer ðæt grene híg.

40 And hí ðá sæton, hundredum, and fiftigum.

41 And fif hláfum, and twám fixum onfangenum, he on heofon lócode, and hí bletsode, and ða hláfas bræc, and gealde his leorning-cnihtum, ðæt hí toforan him ásetton. And twegen fixas him eallon dælde;

42 And hí æton ða ealle, and gefyllede wurdon.

43 And hí námon ðara hláfa, and fixa twelf wilian fulle.

44 Sóþlice fíf þúsend manna, ðara etendra wæron.†

45 Ðá sóna he nýdde his leorning-cnihtas on scyp stígan, ðæt hig hiin beforan foron ofer ðæne múþan to Betsaiida, od he ðæt folc forlête.

46 And ðá he hí forlét, he férde

33 And thei syȝen hem goynge awey, and manye knewen, and goynge on feet fro alle citees, thei runnen to gidere thidir, and came bifore hem.

34 And Jhesus goynge out syȝ moche cumpanye, and hadde mercy on hem, for thei weren as scheepe not hauynge a shepherde. And he bigan for to teche hem manye thingis.

35 And whanne moche our was maad now, his disciplis camen nyȝ, seyinge, This place is desert, and now the our hath passid;

36 Leeue hem, that thei goynge in to the nexte townes or vilagis, bye to hem metis whiche thei schulen ete.

37 And he answerynge seith to hem, yue ȝe to hem for to ete. And thei seiden to hym, Goynge bye we loues with two hundrid pens, and we schulen yue to hem for to ete.

38 And he seith to hem, Hou many loues han ȝe? Go ȝe, and se. And whanne thei hadden knowun, thei seien, fyue, and two fyschis.

39 And he comaundide to hem, that alle schulden make alle men sitte to grete aftir cumpenyes, vpon greene hey.

40 And thei saten down by parties, by hundridis, and fyfties.

41 And the fyue looues taken, and two fyschis, he biholdynge in to heuene, blesside, and brak the loouis, and ȝaf to his disciplis, that thei schulden putte bifore hem. And he departide two fyschis to alle;

42 And alle eeten, and weren fillid.

43 And thei token the relyues of broken mete, twelue coffyns full, and of the fyschis.

44 Sothli thei that eeten, were fyue thousynd of men.

45 And anon he constreynede his disciplis for to stiȝe vp in to a boot, that thei schulden passe bifore him ouer the see to Bethsayda, the while he lefte the people.

46 And whanne he hadde left hem, he

33 And the people spyed them when they departed, and many knewe him, and they hasted afote thether out of every cite, and cam thyther before them, and cam togedder vnto hym.

34 And Jesus went out and sawe moche people, and had compassion on them, be cause they were lyke shepe whych had no sheppherde. And he began to teache them many thinges.

35 And when the daye was nowe farre spent, his disciples cam vnto him, sayinge, Thys ys a desert place, and nowe the daye ys farre passed;

36 Lett them departe, that they maye goo in to the countrey rounde about and in to the tounes, and bye them breed, for they have nothinge to eate.

37 He answered and sayde vnto them, Geve ye them to eate. And they sayde vnto hym, Shall we goo and bye ij. C. penyworth of breed, and geve them to eate?

38 He sayde vnto them, Howe many loves have ye? Goo, and loke. And when they had serched, they sayde, v. and .ij. fysshes.

39 And he commaunded them, to make them all sytt doune by companyes, apon the grene grasse.

40 And they sate doune here a rowe and there arowe, by houndredes, and by fyfties.

41 And he toke the v. loves, and the .ij. fysshes, and loked vppe to heven, and blest, and brake the loves, and gave them to hys disciples, to put before them. And the ij. fysshes he devyded a monge them all;

42 And they all ate, and were satisfyed.

43 And they toke vppe twelve basketes full, off the gobbettes, and of the fysshes.

44 And they that ate, were about fyve thousand men.

45 And streyght waye he caused hys disciples to goo into a shippe, and to goo over the water before vnto Bethsaida, whill he sent awaye the people.

46 And as sone as he had sent them

53 . . . . yah duatsniwun.

54 Yah usgaggandam ïm us skipa, sunsaiw ufkunnandans ïna.

55 Birinnandans all þata gawi, dugunnun ana badyam þans ubil habandans bairan, þadei hausidedun ei ïs wesi.

56 Yah þiswhaduh þadei ïddya ïn haimos aiþþau baurgs, aiþþau ïn weihsa, ana gagga lagidedun siukans, yah bedun ïna, ei þau skauta wastyos ïs attaitokeina; yah swa managai swe attaitokun ïmma, ganesun.

Chap. VII. 1 Yah gaqemun sik du ïruma, Fareisaieis yah sumai þize bokarye qimandans us Ïairusaulwmim.

2 Yah gasaiwhandans sumans þize siponye ïs gamainyaim handum, þat-ïst unþwahanaim, matyandans hlaibans.

3 Ïþ Fareisaieis yah allai Ïudaieis,

on ðone múnt, and hine ána ðar gebæd.

47 And ðá æfen wæs, ðæt scyp wæs on middre sæ, and he ána wæs on iande;

48 And he geseah hï on rêwette swinceude; him wæs wiðer-weard wind. And on niht embe ða feorþan wæccan, he com to him ofer ða sæ gangende, and wolde hï forbúgan.

49 Ðá hï hine gesáwon ofer ða sæ gangende, hï wéndon ðæt hit unfæle gâst wære, and hï clypedon;

50 Hi ealle hine gesáwon, and wurdon gedrêfede. And sóna he spræc to him, and cwæþ, Gelýfaþ, ic hit eom; ne þurfon ge eow ondrædan.

51 And he on scyp to him eode, and se wind geswác. And hï ðæs ðe má betwux him wundredon;

52 Ne ongéton hï be ðam hláfum; sóþlîce heora heorte wæs áblend.

53 And ðá hï ofer-segledon, hï comon to Genesaret, and ðar wícedon.

54 And ðá hï of scipe eodon, sóna hi hine gecneowon.

55 And eall ðæt ríce befarende, hï on sæccingum bæron ða untruman, ðar hï hine gehýrdon.

56 And swá hwar swá he on wîc oðde on túnas eode, on stræton hï ða untruman lédon, and hine bædon, ðæt hï huru his réfes fnæd æt-hrinon; and swá fela swá hine æt-hrinon, hï wurdon hále.

Chap. VII. 1† Ðá comon to him, Pharisei and sume bóceras cumende fram Hierusalem.

2 And ðá hï gesáwon sume of his leorning-cnihtum besmítenum handum, ðæt is, unþwogenum handum, etan, hï tældon hï and cwædon,

3 Pharisei and ealle Iudeas ne etaþ,

ʒente in to an hil, for to preie.

47 And whanne euenyng was. the
oot was in the myddil see, and he
loone in the lond;
48 And he syʒ hem trauelinge in row-
nge; sothli the wynd was contrarie to
em. And aboute the fourthe waking
f the nyʒt, he wandrynge on the see
am to hem, and wolde passe hem.

49 And thei, as thei syʒen him wan-
rynge on the see, gessiden for to be a
ntum, and crieden;
50 Forsoth alle syʒen hym, and thei
ʒeren disturblid. And anon he spak
ith hem, and seide to hem, Triste ʒe,
am; nyle ʒe drede.
51 And he cam vp to hem in to the
oot, and the wynd ceesside. And thei
ore wondriden with ynne hem;

52 For thei vndirstoden not of the
oues; sothli her herte was blyndid.

53 And whanne thei hadden passid
uer the see, thei camen in to the lond
f Genazareth, and setten to londe.
54 And whanne thei hadden gon out
f the boot, anon thei knewen him.
55 And thei rennynge thurʒ al that
untree, bigunnen to bere aboute in
eddis hem that hadden hem yuele,
here thei herden him be.
56 And whidur euere he entride yn to
ilagis and townes, or in to citees, thei
uttiden syke men in stretis, and preie-
en him, that thei schulden touche either
he hem of his cloth; and how manye
uere touchiden him, weren maad saf.

awey, he departed into a mountaine to praye.
47 And when even was come, the shippe was in the myddes of the see, and he alone on the londe;
48 And he sawe them troubled in rowinge; for the wynde was contrary vnto them. And aboute the fourth quartre of the nyght, he cam vnto them walkinge apon the see, and wolde have passed by them.
49 When they sawe him walkinge apon the see, they supposed yt had bene a sprete, and cryed oute;
50 For they all sawe hym, and they were a frayed. And a non he talked with them, and sayde vnto them, Be of good chere, it is I; be not afrayed.
51 And he went vnto them into the shippe, and the wynde ceased. And they were sore amased in them selves beyonde measure and marveyled;
52 For they remembred nott off the loves; be cause their hertes were blynded.
53 And they cam over, and went into the londe off Genazareth, and drue vp into the haven.
54 And as sone as they were come out off the shippe, streyght they knewe hym.
55 And ran forth through out all the region rounde about, and began to cary aboute in beeddes all that were sicke, when they herde tell that he was there.
56 And whither soever he entred into the tounes or cites, or vyllages, they leyde their sicke in the stretes, and prayed hyme, thatt they myght touche and hit wer but the edge off hys vesture; and as many as touched hym were safe.

Chap. VII. 1 And Pharisees and
umme of scribis comynge fro Jerusa-
em, camen to gidere to him.
2 And whanne thei hadden seyn summe
f his disciplis ete breed with comune
ondis,† thei blamyden.

3 Forsoth Pharisees and alle Jewis

Chap. VII. 1 And the Pharises cam togedder vnto hym, and dyvers off the scribes which cam from Jerusalem.
2 And when they sawe certayne of hys disciples eate breed with commen handes, that is to saye, with vnwesshen hondes, they complayned.
3 For the Pharises and all the Jewes,

niba ufta þwahand handuns, ni matyand, habandans anafilh þize sinistane.

4 Yah af maþla, niba daupyand, ni matyand; yah anþar ïst manag, þatei andnemun du haban, daupeinins stikle, yah aurkye, yah katile, yah ligre.

5 Þaþroh þan frehun ïna þai Fareisaieis yah þai bokaryos, Duwhe þai siponyos þeinai ni gaggand bi þammei anafulhun þai sinistans, ak unþwahanaim handum matyand hlaif?

6 Ïþ ïs andhafyands qaþ du ïm, Þatei waila praufetida Esaïas bi ïzwis, þans liutans, swe gameliþ ïst, So managei wairilom mik sweraiþ, ïþ hairto ïze fairra habaiþ sik mis;

7 Ïþ sware mik blotand, laisyandans laiseinins anabusnins manne.

8 Afletandans raihtis anabusn Guþs, habaiþ þatei anafulhun mannans, daupeinins aurkye, yah stikle; yah anþar galeik swaleikata manag tauyiþ.

9 Yah qaþ du ïm, Waila ïnwidiþ anabusn Guþs, ei þata anafulhano ïzwar fastaiþ.

10 Moses auk raihtis qaþ, Swerai attan þeinana yah aiþein þeina; yah saei ubil qiþai attin seinamma aiþþau aiþein seinai, dauþau afdauþyaidau.

11 Ïþ yus qiþiþ, Yabai qiþai manna attin seinamma aiþþau aiþein, Kaurban, þatei ïst, Maiþms, þiswhah þatei us mis gabatnis;

12 Yah ni fraletiþ ïna ni waiht tauyan attin seinamma aiþþau aiþein seinai,

13 Blauþyandans waurd Guþs þizai anabusnai ïzwarai, þoei anafulhuþ; yah galeik swaleikata manag tauyiþ.

14 Yah uthaitands alla þo managein, qaþ ïm, Hauseiþ mis allai, yah fraþyaiþ.

15 Ni waihts ïst utaþro mans ïnngaggando ïn ïna, þatei magi ïna gamainyan;

bûton hî hyra handa gelômlîce þwean, healdende hira yldrena gesetnessa.

4 And on stræte, hî ne etaþ, bûton hî geþwegene beon; and manega ôðre synd, ðe him gesette synd, ðæt is calicea fyrmþa, and ceaca, and âr-fata, and mæstlinga.

5 And ðâ âcsodon hine Pharisei and ða bôceras, Hwî ne gâþ ðîne leorningcnihtas æfter ûre yldrena gesetnysse, ac besmîtenum handum hyra hlâf þicgaþ?

6 Ða andswarode he him, Wel witegode Isaias be eow, licceterum, swâ hit âwriten is, Ðis folc me mid welerum weorþaþ, sôþlice hyra heorte is feor fram me;

7 On îdel hî me weorþiaþ, and manna lâra and bebodu lærað.

8 Sôþlice ge forlætaþ Godes bebod, and healdaþ manna laga, þweala ceaca, and calica; and manega ôðre ðyllîce þing ge dôþ.

9 Ða sæde he him, Wel ge on îdel dydon Godes bebod, ðæt ge eower laga healdon.

10 Moyses cwæþ, Wurþa ðinne fæder and ðîne môdor; and se ðe wyrigþ his fæder and his môdor, swelte se deaþe.

11 Sôþlice ge cweðaþ, Gif hwâ segþ his fæder and mêder, Corban, ðæt is on ûre geþeode, Gyfu gif hwylc is of me, ðê fremaþ;

12 And ofer ðæt ge ne lætaþ hine ænig þing dôn his fæder oððe mêder,

13 Toslîtende Godes bebod for eower stuntan lage, ðe ge gesetton; and manega ôðre þing ðyssum gelîce ge dôþ.

14 And eft ða manegu he him to clypode, and cwæþ, Gehýraþ me ealle, and ongytaþ.

15 Nys nân þing of ðam men on hine gangende, ðæt hine besmîtan mæge; ac

n not, no but thei waisschen ofte
hondis, holdinge the tradiciouns†
eldere men.
And thei turnynge azen fro chepynge,
n not, no but thei ben waischun;
manye othere thingis ben, that ben
un to hem for to kepe, waischingis
cuppis, and cruetis, and of vessels of
s, and of beddis.

And Pharisees and scribis axiden
, seyinge, Whi gon not thi disciplis
r the tradicioun of eldere men, but
n comyne hondis thei eten bred?

And he answeringe seide to hem,
ie propheciede wel of 3ou, ypocritis,
t is writun, This peple worschipith
with lippis, forsothe her herte is fer
me;
In veyn trewli thei worschipen me,
inge doctrinys and preceptis of men.

Forsoth 3e forsakinge the maunde-
at of God, holden the tradiciouns of
n, waischingis of cruetis, and cuppis;
manye othere thingis lyke to thes
on.
And he seide to hem, Wel 3e han
id the maundement of God voyde,
; 3e kepe 3oure tradicioun.
Forsoth Moyses seide, Worschipe
fadir and thi modir; and he that
al curse fadir or modir, by deeth
e he.
Sothli 3e seyen, If a man schal seye
fadir or to modir, Corban, that is,
at euere 3ifte of me, schal profite to
e;
And ouer 3e suffren not him do ony
ng to fadir or modir,
Brekynge the word of God by
re tradicioun, that 3e han 3ouun;
3e don manye othere suche thingis.

And he eftsoone clepinge to the
mpanye of peple, seide to hem, 3e alle
re me, and vndirstonden.

No thing with outen man is entr-
e in to him, that may defoule him;

excepte they washe their handes ofte,
eate not, observinge the tradicions of
the seniours.
4 And when they come from the mar-
kett, except they washe them selves,
they eate not; and many other thinges
there be, which they have taken apon
them to observe, as the wasshinge of
cuppes, and cruses, and of brasen vessels,
and of tables.
5 Then axed hym the Pharises and
scribes, Why walke not thy disciples
accordinge to the tradicions of the seni-
ours, butt eate breede with vnwesshen
hondes?
6 He answered and sayde vnto them,
Well prophesied hath Esayas of you,
ypocrytes, as it is written, This people
honoreth me with their lyppes, but their
hert is farre from me;
7 In vayne they worshippe me, teach-
inge doctryns which are nothinge but
the commandementes off men.
8 For ye laye the commandement of
God aparte, and ye observe the tradi-
cions of men, as the wessinge off cruses,
and off cuppes; and many other suche
lyke thinges ye do.
9 And he sayde vnto them, Well ye
putt awaye the commandement of God,
to mayntayne youre owne tradecions.
10 For Moses sayde, Honoure thy
father and thy mother; and whosoever
sayeth evyll to his father or mother, let
hym dey for it.
11 But ye saye, A man shall saye to
his father or mother, Corban, that is,
Whatsoever thynge I offer, that same
doeth proffit the;
12 And ye soffre no more that a man
do eny thynge for his father or mother,
13 And thus have ye made the com-
maundement off God off none effecte
through youre awne tradicions, which
ye have ordeyned; and many soche
thynges ye do.
14 And he called all the people vnto
hym, and sayde vnto them, Herken
vnto me every one off you, and vnder-
stonde.
15 There is no thynge with outt a
man, that can diffyle hym, when hitt

ak þata utgaggando us mann, þata ïst þata gamainyando mannan.

16 Yabai whas habai ausona hausyandona, gahausyai.
17 Yah þan galaiþ ïn gard, us þizai managein, frehun ïna siponyos ïs bi þo gayukon.
18 Yah qaþ du ïm, Swa yah yus unwitans siyuþ? Ni fraþyiþ, þammei all þata utaþro ïnngaggando ïn mannan, ni mag ïna gamainyan?

19 Unte ni galeiþiþ ïmma ïn hairto, ak ïn wamba, yah ïn urrunsa usgaggiþ, gahraineiþ allans matins.

20 Qaþuþ-þan, Þatei þata us mann usgaggando, þata gamaineiþ mannan.

21 Innaþro auk, us hairtin manne mitoneis ubilos usgaggand, kalkinassyus, horinassyus, maurþra,
22 Þiubya, faihufrikeins, unseleins, liutei, aglaitei, augo unsel, wayamereins, hauhhairtei, unwiti.
23 Þo alla ubilona ïnnaþro usgaggand, yah gagamainyand mannan.
24 Yah yainþro usstandands, galaiþ ïn markos Twre yah Seidone. Yah galeiþands ïn gard, ni wilda witan mannan; yah ni mahta galaugnyan.

25 Gahausyandei raihtis qinobi ïna, þizozei habaida dauhtar ahman unhrainyana, qimandei, draus du fotum ïs.

26 Wasuþ-þan so qino haiþno, Saurini fwnikiska gabaurþai. Yah baþ ïna, ei þo unhulþon uswaurpi us dauhtr ïzos.

27 Ïþ Ïesus qaþ du ïzai, Let faurþis sada wairþan barna; unte ni goþ ïst niman hlaib barne, yah wairpan hundam.
28 Ïþ si andhof ïmma, yah qaþ du ïmma, Yai, Frauya; yah auk hundos undaro biuda matyand, af drauhsnom barne.
29 Yah qaþ du ïzai, Ïn þis waurdis gagg, usïddya unhulþo us dauhtr þeinai.

ða þing ðe of ðam men forþ-gáþ, ð hine besmítaþ.

16 Gif hwá earan hæbbe, gehlyste mé

17 And ðá se Hælend fram ðæ menegu eode, his leorning-cnihtas hi an bigspel ácsodon.
18 Ðá cwæþ he, And synd ge ðus u gleawe? Ne ongyte ge, ðæt eall ða útan cymþ on ðone man gangende, mæg hine besmítan?

19 Forðam hit ne gæþ on his heorta ac on his innoþ, and on forþ-gang g witeþ, ealle mettas clænsigende.

20 Ðá sæde he him, Ðæt ða þing of ðam men gáþ, ða hine besmítaþ.

21 Innan, of manna heortan yfele g þancas cumaþ, unriht-hæmedu, and fo ligeru, manslihtas,
22 [Stala,] gítsung, mán, fácnu, scean least, yfel gesihþ, dysinessa, ofer-módi nessa, stuntscipe.
23 And ealle ðás yfelu of ðam innoð cumaþ, and ðone man besmítaþ.
24 Ðá fórde he danon on ða end Tyri and Sidonis. And he in-ágán ð ðæt hús, he nolde ðæt hit ænig wist and he ne mihte hit bemíþan.

25 Sóna ðá án wif, be him gehýrd ðære dóhtor hæfde unclænne gást, h in-eode, and to his fótum hí ástrehte.

26 Sóþlíce ðæt wif wæs hæðen, Sir fenisces cynnes. And bæd hine, ðæt ðone deofol of hyre déhter ádrife.

27 Ðá sæde he hire, Læt ærest ð bearn beon gefylled; nis ná gód ða man nime ðara bearna hláf, and húndu werpe.
28 Ðá andswarode heo, and cwæ Drihten, ðæt is sóþ; witodlíce ða hwel as etaþ under ðære mýsan, of ða cílda cruman.
29 Ðá sæde he hyre, For ðære spræ gá, nú se deofol of ðínre déhter gewít.

tho thingis that comen forth of man, it ben that defoulen a man.

Forsoth if ony man haue eeris of ringe, heere he.

And whanne he hadde entrid in to hous, fro the cumpany of peple, his iplis axiden him the parable.

And he seith to hem, So and ȝe ben rudent.† Vndirstonden ȝe not, for hing withoute forth entringe in to an, may not defoule him?

For it hath not entrid into his te, but in to the wombe, and bynethe oth out, purgynge alle metis.

Sothli he seide, For the thingis t gon out of a man, tho defoulen a n.

Forsoth fro withynne, of the herte nen comen forth yuele thouȝtis, auou-s, fornicaciouns, mansleyngis,

Theftis, couetises,† wickidnesses, e, vnchastite, yuel yȝe, blasphemyes, le, folye.

Alle thes yuelis fro withynne comen h, and defoulen a man.

And Jhesus risynge thennis, wente o the endes of Tyre and Sidon. And gon in to an hows, wolde no man e; and he miȝte not dare.†

Sothli a womman, anon as sche de of him, which wommanis douȝtir de an vnclene spirit, entride, and fel n at his feet.

Sothli the womman was hethene, the generacioun of Sirefen. And she ide him, that he wolde caste out a el fro hir douȝtir.

The which seide to hir, Suffre thou sones be fulfild first; it is not good take the bred of sones, and sende to ndis.

And she answeride, and seide to him, rsothe, Lord; for whi and litle welpis n vndir the bord, of the crummes of ldren.

And Jhesus seith to hir, For this rd go, the fend is went out of thi ȝtir.

entreth in to hym; but thoo thynges which procede out of a man are those which defyle a man.

16 Yf eny man have eares to heare, let hym heare.

17 And when he cam into a housse, awaye from the people, his disciples axed him of the similitude.

18 And he sayd vnto them, Do ye then lacke vnderstondinge? Do ye not yet perceave, that whatsoever thinge from with out entreth into a man, hit can not defyle hym?

19 Be cause hit entrith not into his hert, but into the belly, and goeth out into the draught, that porgeth oute all meates.

20 And he sayde, That defileth a man, whiche cometh oute of a man.

21 For from within, even oute off the herte off men proceade evyll thoughtes, advoutry, fornicacion, murder,

22 Theeft, coveteousnes, wickednes, diceyte, vnclennes, and a wicked eye, blasphemy, pryde, folisshnes.

23 All these evyll thynges com from with in, and defile a man.

24 And from thence he rose, and went into the borders off Tire and Sidon. And entred into an housse, and wolde that no man shulde have knowen off hym; butt he culde nott be hid.

25 For a certayne woman, whose doughter had a foule sprete, when she herde off hym, cam, and fell doune att hys fete.

26 The woman was a greke, out off Sirophenicia. And she besought hym, that he wolde caste out the devyll out off her doughter.

27 Jesus sayde vnto her, Lett the chyldren fyrst be feed; it ys nott mete to take the chyldrens breed, and to caste itt vnto whelppes.

28 She answered, and sayde vnto hym, Even soo, Master; neverthelesse the whelppes also eate vnder the table, off the chyldrens cromes.

29 And he sayde vnto her, For thys sayinge goo thy waye, the devyll ys gon out off thy doughter.

30 Yah galeiþandei du garda seinamma, þigat unhulþon usgaggana, yah þo dauhtar ligandein ana ligra.

31 Yah aftra galeiþands af markom Twre yah Seidone, qam at marein Galeilaie, miþ tweihnaim markom Daikapaulaios.

32 Yah berun du ïmma baudana stammana, yah bedun ïna, ei lagidedi ïmma handau.

33 Yah afnimands ïna af managein sundro, lagida figgrans seinans ïn ausona ïmma; yah spewands attaitok tuggon ïs.

34 Yah ussaiwhands du himina, gaswogida, yah qaþ du ïmma, Aiffaþa, þatei ïst, Uslukn,

35 Yah sunsaiw usluknodedun ïmma hliumans, yah andbundnoda bandi tuggons ïs, yah rodida raihtaba.

36 Yah anabauþ ïm, ei mann ni qeþeina; whan filu ïs ïm anabauþ, mais þamma eis meridedun,

37 Yah ufarassau sildaleikidedun, qiþandans, Waila allata gatawida, yah baudans gatauyiþ gahausyan, yah unrodyandans rodyan.

Chap. VIII. 1 Ïn yainaim þan dagam, aftra at filu managai managein wisandein, yah ni habandam wha matidedeina, athaitands siponyans, qaþuh du ïm,

2 Ïnfeinoda du þizai managein, unte yu dagans þrins miþ mis wesun, yah ni haband wha matyaina;

3 Yah yabai fraleta ïns lausqiþrans du garda ïze, ufligand ana wiga; sumai raihtis ïze fairraþro qemun.

4 Yah andhofun ïmma siponyos ïs, Whaþro þans mag whas gasoþyan hlaibam ana auþidai?

5 Yah frah ïns, Whan managans habaiþ hlaibans? Ïþ eis qeþun, Sibun.

30 And ðá heo on hyre hús eode, hí gemêtte ðæt mæden on hire bed liegende, and ðone deofol út-gán.†

31 And eft he eode of Tyra gemæru and com þurh Sidonem to ðære Galilei an sæ, betwux midde endas Decapoleo

32 And hí lǽddon him ænne deaf and dumbne, and hine bǽdon, ðæt hi his hand him on ásette.

33 Ðá nam he hine onsundran of ðæ menigu, and his fingras on his ear dyde; and spǽtende his tungan onhrá

34 And on ðone heofon behealdend geómrode, and cwæþ, Effeta, ðæt is ú úre geþeode, Sỹ ðú ontỹned,

35 And sóna wurdon his earan g openode, and his tungan bend wea unslỹped, and he rihte spræc.

36 And he bead him, ðæt hí hit nánu men ne sǽdon; sóþlice swá he hi swíðor bebead, swá hí swíðor bodedon,

37 And ðæs ðe má wundredon, an cwǽdon, Ealle þing he wel dyde, and h dyde ðæt deafe gehỹrdon, and dumb spræcon.

Chap. VIII. 1† Eft on ðam dagum him wæs mid micel menigu, and nǽfdo hwæt hí ǽton, ðá cwæþ he, 10 somn geclypedum his leorning-cnihtum,

2 Ic gemíltsige ðysse menegu, forðar hí þrỹ dagas me ge-anbídiaþ, and nabba hwæt hí eton;

3 Gif ic hí fæstende to hyra húsum lǽte, he wege hí geteorigeaþ; sume h comon feorran.

4 And ðá andswarodon him his leorn ing-cnihtas, Hwanon mæg ǽnig ma ðás mid hláfum on ðisum wéstene ge fyllan?

5 Ðá ásode he hí, Hú fela hláfa hæbbe ge? Hí cwǽdon, Seofon.

And whanne she hadde gon hom,
fond the wenche sittinge on the
l, and the deuel gon out fro hir.

And eftsoone Jhesus goynge out
the endis† of Tire, cam thurȝ Sidon
ie see of Galilee, that is bitwixe the
dil endis of Decapoleos.
And thei leeden to him a deef man
doumb, and preieden him, that he
e to him the hond.

And he takynge him asydis fro the
panye, sente his fyngris in to his
eeris; and spetinge towchide his
ȝe.
And he biholdynge in to heuene,
ride withynne, and seith, Effeta, that
Se thou openyd,
And anon his eeris weren openyd,
the bond of his tunge is unbounden,
he spak riȝtly.
And he comaundide to hem, that
schulden seye to no man; forsoth
moche he comaundide to hem, so
he more thei prechiden more,
And by that the more thei won-
en, seyinge, He dide wel alle thingis,
deef men he made to heere, and
nbe for to speke.

HAP. VIII. 1 In tho dayes, whanne
he cumpenye of peple was with Jhe-
and hadde not what thei schulden
his disciplis ȝaderid to gidere, he
i to hem,
I haue rewthe on the cumpanye of
e, for loo! now the thridde day
susteynen† me, and han not what
schulen ete;
And if I leeue hem fastinge in to
hous, thei schulen faile in the weye;
othe summe of hem camen fro fer.

And disciplis answeriden to him,
erof a man schal mowe fille hem
i looues here in wildirnesse?

And he axide hem, How manye looues
ȝe? The whiche seiden, Seuene.

30 And when she was come home to
her housse, she founde the devyll de-
parted, and her doughter lyinge on the
beed.
31 And he departed agayne from the
coostes off Tyre and Sydon, and cam
vnto the see off Galile, throwe the myddes
off the coostes off the .x. cites.
32 And they brought vnto him won
that was deffe and stambred in hys
speche, and prayde hym, to laye hys
honde apon hym.
33 And he toke hym a syde from the
people, and putt hys fyngers in hys
eares; and did spet and touched his
tounge.
34 And loked vp to heven, and syghed,
and sayde vnto hym, Ephatha, that ys
to saye, Be openned,
35 And streyght waye hys eares were
openned, and the stringe off hys tounge
was loosed, and he spake playne.
36 And he commaunded them, that
they shulde tell no man; butt the more
he forbad them, soo moche the more a
greate deale they pubblessed it,
37 And were beyonde measure astonyed,
sayinge, He hath done all thinges well,
and hath made booth the deffe to heare,
and the dom to speake.

CHAP. VIII. 1 In those dayes, when
there was a very greate companye, and
had nothinge to eate, Jesus called hys
disciples to hym, and sayd vnto them,

2 My herte melteth on this people, be
cause they have nowe bene wyth me iij.
dayes, and have nothinge to eate;

3 And yf I shulde sende them awaye
fastinge to their awne houses, they shulde
faynt by the waye; for dyvers of them
cam from farre.
4 And hys disciples answered hym,
From whence myght a man suffyse them
with breed here in the wyldernes?

5 And he axed them, Howe many loves
have ye? They sayde, Seven.

6 Yah anabauþ þizai managein anakumbyan ana airþai. Yah nimands þans sibun hlaibans, yah awiliudonds, gabrak, yah atgaf siponyam seinaim, ei atlagidedeina faur. Yah atlagidedun faur þo manageiu.

7 Yah habaidedun fiskans fawans; yah þans gaþiuþyands, qaþ ei atlagidedeina yah þans.

8 Gamatidedun þan, yah sadai waurþun; yah usnemun laibos gabruko, sibun spwreidans.

9 Wesunuþ-þan þai matyandans, swe fidwor þusundyos; yah fralailot ïns.

10 Yah galaiþ sunsaiw ïn skip, miþ siponyam seinaim, yah qam ana fera Magdalan.

11 Yah urrunnun Fareisaieis, yah dugunnun miþsokyan ïmma, sokyandans du ïmma taikn us himina, fraisandans ïna.

12 Yah ufswogyands ahmin seinamma, qaþ, Wha þata kuni taikn sokeiþ? Amen qiþa ïzwis, yabai gibaidau kunya þamma taikne.

13 Yah afletands ïns, galeiþands aftra ïn skip, uslaiþ hindar marein.

14 Yah ufarmunnodedun niman hlaibans, yah niba ainana hlaif ni habaidedun miþ sis ïn skipa.

15 Yah anabauþ ïm, qiþands, Saiwhiþ, ei atsaiwhiþ ïzwis þis beistis Fareisaie, yah beistis Herodis.

16 Yah þahtedun miþ sis misso, qiþandans, Unte hlaibans ni habam.

17 Yah fraþyands Ïesus, qaþ du ïm, Wha þaggkeiþ, unte hlaibans ni habaiþ? Ni nauh fraþyiþ, nih wituþ; unte daubata habaiþ hairto ïzwar.

18 Augona habandans, ni gasaiwhiþ, yah ausona habandans, ni gahauseiþ; yah ni gamunuþ,

19 Þan þans fimf hlaibans gabrak fimf þusundyom, whan managos tainyons fullos gabruko usnemuþ? Qeþun du ïmma, Twalif.

20 Aþþan þan þans sibun hlaibans

6 Đá hêt he sittan đa menegu ofer eorþan. And nam đa seofon hláfas, a Gode þancode, and hí bræc, and seal his leorning-cnihtum, đæt hí toför him ásetton. And hí swá dydon.

7 And hí næfdon búton feawa fix and he đa bletsode, and hêt beforan hi settan.

8 And hí æton, and wurdon gefylled and hí námon đæt of đam brytsenu belâf, seofon wilian fulle.

9 Sóþlice đa de đar æton, wæron þúsend; and he hi đá forlêt.

10 And sóna he on scyp, mid leorning-cnihtum, ástáh, and com đa dælas Dalmanuþa.

11 And đá férdon đa Pharisei, a ongunnon mid him smeagean, and tác of heofone sóhton, and his fandedon.

12 Đá cwæþ he, geomriende on gáste, Hwí sêcþ đeos cneoris tácen Sóþlice ic eow secge, ne biþ đi cneorisse tácen geseald.

13 And hí đá forlætende, eft on sc ástáh, and férde ofer done múþan.

14 And hí ofergéton đæt hí hláfas námon, and hí næfdon on scype m him búton ænne hláf.

15 And he him bead, and cwæþ, Lócia and warniaþ fram Pharisea, and Herod hæfe.

16 Đá þohton hí betwux him, a cwædon, Næbbe we náne hláfas.

17 Đá se Hælend đæt wiste, he cwæ Hwæt þence ge, forđam ge hláfas n baþ? Gyt ge ne oncnáwaþ, ne ongytaþ; gyt ge habbaþ eowre heort geblende.

18 Eagan ge habbaþ, and ne gesee and earan, and ne gehýraþ; ne ge þencaþ,

19 Hwænne ic bræc fif hláfas a twegen fixas, and hú fela wyligena námon fulle? Hí cwædon đá, Twelfe

20 And hwænne seofon hláfas feow

And he comaundide the cumpanye
sitt doun on the erthe. And he
ynge seuene looues, and doynge
akynges, brak, and 3af to his dis-
is, that thei schulden putte forth.
l thei setten forth to the cumpany.
And thei hadden a fewe smale fischis ;
he blesside hem, and comaundide
to be put forth.
And thei eeten, and ben fulfild ; and
token vp that lefte of relyf,† seuene
is.
Forsoth thei that eeten, weren as
e thousand of men ; and he lefte

And anon he wente vp in to a
, with his disciplis, and cam in to
partis of Dalmamytha.
And Pharisees wenten out, and bi-
nen to seke† with him, axynge a
ne of hym fro heuene, temptinge

And he sorwynge withynne in
t, seith, What sekith this genera-
n a tokene? Treuly I seie to 3ou,
tokene schal be 3ouun to this gene-
un.
And he leeuynge hem, wente vp
one in to a boot, and wente ouer
ee.
And thei for3aten to take breed,
thei hadden not with hem no but o
in the boot.
And he comaundide to hem, sey-
Se 3e, and be 3e war of the sour-
of Pharisees, and sourdow3 of
de.
And thei thou3ten oon to another,
ge, For we han not breed.
The which thing knowun, Jhesus
to hem, What thenke 3e, for 3e
not breed? 3it 3e knowen not, ne
rstonden; 3it 3e han 3oure herte
lid.
3e hauynge y3en, seen not, and 3e
nge eeris, heeren not; nether 3e
nynde,
Whanne I brak fyue looues in to
thousande, and hou manye coffyns
f brokene mete 3e token vp? Thei
to him, Twelue.
Whanne and seuene looues in to

6 And he commaunded the people to sitt doune on the grounde. And he toke the .vii. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people.

7 And they had a feawe smale fysshes ; and he blessed them, and commaunded them also to be sett before them.

8 They ate, and were suffysed ; and they toke vp off the broken meate that was lefte, vij. basketes full.

9 They that ate, were in nomber aboute fowre thousandt ; and he sent them awaye.

10 And a non he toke shippe, whith his disciples, and cam in to the parties of Dalmanutha.

11 And the Pharises cam forth, and began to dispute whith hym, and sought of hym a signe from heven, temptinge him.

12 And he syghed in his sprete, and sayde, Why doth thys generacion seke a signe? Verely I saye vnto you, there shall no signe be geven vnto thys generacion.

13 And he lefte them, and went into the shippe agayne, and departed over the water.

14 And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe.

15 And he charged them, sayinge, Take hede, be ware of the leven of the Pharises, and the leven of Herode.

16 And they reasoned amonge them selves, saynge, We have no breed.

17 And when Jesus knewe that, he sayde vnto them, Why take ye thought, be cause ye have no bread? Perceave ye not yet, nether vnderstonde ; have ye youre herttes yett blynded?

18 Have ye eyes, and se nott, and have ye eares, and heare not ; do ye nott remember?

19 When I brake v. loves a monge .v. M. men, howe many baskettes full of broken meate toke ye vpp? They sayde vnto him .xij.

20 When I brake vij a monge iiij M.

fidwor þusundyom, whan managans spwreidans fullans gabruko usnemuþ? Iþ eis qeþun, Sibun.

21 Yah qaþ du ïm, Whaiwa ni nauh fraþyiþ?

22 Yah qemun ïn Beþaniïn, yah berun du ïmma blindan, yah bedun ïna, ei ïmma attaitoki.

23 Yah fairgreipands handu þis blindins, ustauh ïna utana weihsis, yah speiwands ïn augona ïs, atlagyands ana handuns seinos, frah ïna, gau wha sewhi.

24 Yah ussaiwhands, qaþ, Gasaiwha mans þatei swe bagmans gasaiwha gaggandans.

25 Þaþroh aftra galagida handuns ana þo augona ïs, yah gatawida ïna ussaiwhan, yah aftragasatiþs warþ, yah gasawh bairhtaba allans.

26 Yah ïnsandida ïna du garda ïs, qiþands, Ni ïn þata weihs gaggais; ni mannhun qiþais, ïn þamma wehsa.

27 Yah usïddya Ïesus yah siponyos ïs ïn wehsa Kaisarias þizos Filippaus. Yah ana wiga frah siponyans seinans, qiþands du ïm, Whana mik qiþand mans wisan?

28 Ïþ eis andhofun, Ïohannen þana Daupyand; yah anþarai, Helian; sumaih þan, ainana praufete.

29 Yah ïs qaþ du ïm, Aþþan yus whana mik qiþiþ wisan? Andhafyands þan Paitrus, qaþ du ïmma, Þu ïs Christus.

30 Yah faurbauþ ïm, ei mannhun ni qeþeina bi ïna.

31 Yah dugann laisyan ïns, þatei skal sunus mans filu winnan, yah uskiusan skulds ïst fram þaim sinistam, yah þaim auhumistam gudyam, yah bokaryam, yah usqiman, yah afar þrins dagans usstandan.

32 Yah swikunþaba þata waurd rodida. Yah aftiuhands ïna Paitrus, dugann andbeitan ïna.

33 Ïþ ïs gawandyands sik, yah gasaiwhands þans siponyans seinans, andbait

ANGLO-SAXON, 995. [ST. MA

þúsendum, and hú fela wyligena bryts ge námon fulle? Hí sædon, Seofon.

21 Đá sæde he him, Hwí ne ong ge gyt?

22 And hí comon đá to Bethzaida, hí brohton him đá ænne blíndne, hine bædon, đæt he hine æt-hrine.

23 And đá æt-hrán he đæs blín hand, and lædde hine bútan đa wíc, spætte on his eagan, and his hand ásette, and hine áxode, hwæðer he gesáwe.

24 Đá cwæþ he đá, đá he hyne bese Ic geseo men swylce treow gangende

25 Eft he ásette his handa ofer eagan, and he geseah đá, and we geedniwod, swá đæt he beorhtlíce geseah.

26 Đá sende he hyne to his húse, cwæþ, Gá to đínum húse; and đ đú on tún gá, nænegum đú hit sege.†

27 Đá eode he and his leorning-cn tas on đæt castel Cesareæ Philippi. A he on wege his leorning-cnihtas áhsc Hwæt secgaþ men đæt ic sý?

28 Đá andswarodon hí, Sume, Ioh nem đone Fulluhtere; sume, Helia sume, sumne of đam wítegum.

29 Đá cwæþ he, Hwæt secge ge đæt sý? Đá andswarode Petrus him, cwæþ, Đú eart Crist.

30 And đá bead he him, đæt hí n egum be him ne sædon.

31 Đá ongan he hí læran, đæt man sunu gebyreþ fela þinga þolian, and b áworpen fram ealdormannum, and he sacerdum, and bócerum, and beon slegen, and æfter þrím dagum árísan.

32 And spræc đá openlíce. And nam Petrus hine, and ongan h þreagean.

33 Đá bewende he hine, and cí Petre, and cwæþ, Gá onbæc, Satan

four thousande of men, how many leepis of brokene mete ȝe token vp? And thei seyen, Seuene.

21 And he seide to hem, How vndirstonden ȝe not ȝit?

22 And thei comen to Bethsayda, and thei bryngen to him a blynd man, and preieden hym, that he schulde touche him.

23 And the hond of the blynd man takun, he ledde him out of the streete, and spetynge in to his yȝen, his hondis put to, he axide him, if he syȝ ony thing.

24 And he biholdinge, seith, I se men as trees walkynge.

25 Aftirward eftsoones he puttide hondis on his yȝen, and he bigan for to se, and he is restorid, so that he syȝ clerely alle thingis.

26 And he sente him in to his hous, seyinge, Go in to thi hous; and if thou schalt go in to the streete, seye to no man.

27 And Jhesus entride yn and his disciplis in to the castels of Sezarie of Philip. And in the weye he axide his disciplis, seiynge to hem, Whom seyn men me for to be?

28 The whiche answeriden to hym, seiynge, Summe, John Baptist; othere *seyn*, Helye; but othere *seyn*, as oon of the prophetis.

29 Thanne he seith to hem, But whom seye ȝe me for to be? Petre answeringe, seith to him, Thou ert Crist.

30 And he thretenyde hem, that thei schulden nat seie to ony man of him.

31 And he bigan for to teche hem, for it bihoueth mannis sone suffre manye thingis, and to be reproued of the hiȝeste prestis, and of eldere men, and scribis, and to be slayn, and aftir thre dayes, for to rise aȝen.

32 And he spak playnli the word. And Petre takynge him, bygan for to blame him.

33 The which turnyd, seynge his disciplis, manaside Petre, seiynge, Go aftir

howe many baskettes of the levinges of broken meate toke ye vp? They sayde, vij.

21 And he sayde vnto them, Howe is it that ye vnderstonde not?

22 And he cam to Bethsayda, and they brought a blynde man vnto him, and desyred hym, to touche him.

23 And he caught the blinde by the honde, and ledd hym out off the toune, and spat in hys eyes, and put hys hondes apon hym, and axed him, yf he sawe eny thinge.

24 And he loked vp, and sayde, I se men, for I se them walke as they were trees.

25 After that he put his hondes agayne apon his eyes, and made hym see, and he was restored to his sight, and sawe every man clerly.

26 And he sent hym home to his awne housse, sayinge, Nether go into the toune, nor tell it to eny in the toune.

27 And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples, sayinge, Whom do men saye that Y am?

28 They answered, Some saye, that thou arte Jhon Baptiste; some saye, Helyas; and some, one off the prophetes.

29 And he sayde unto them, But whom saye ye that I am? Peter answered, and sayd vnto hym, Thou arte very Christe.

30 And he charged them, that they shulde tell no man off it.

31 And he began to declare vnto them, howe that the sonne of man muste suffre many thynges, and shulde be reproved off the seniours, and off the hye prestes, and scrybes, and shulde be kylled, and after thre dayes, aryse agayne.

32 And he spake that sayinge openly. And Peter toke hym a syde, and began to chyde hym.

33 He tourned aboute, and loked on his disciples, and rebuked Peter, sayinge,

Paitru, qiþands, Gagg hindar mik, Satana; unte ni fraþyis þaim Guþs, ak þaim manne.

34 Yah athaitands þo managein, miþ siponyam seinaim, qaþ du ïm, Saei wili afar mis laistyan, ïnwidai sik silban, yah nimai galgan seinana, yah laistyai mik.

35 Saei allis wili saiwala seina ganasyan, fraqisteiþ ïzai; ïþ saei fraqisteiþ saiwalai seinai ïn meina yah ïn þizos aiwaggelyons, ganasyiþ þo.

36 Wha auk boteiþ mannan, yabai gageigaiþ þana fairwhu allana, yah gasleiþeiþ sik saiwalai seinai?

37 Aiþþau wha gibiþ manna ïnmaidein saiwalos seinaizos?

38 Unte saei skamaiþ sik meina, yah waurde meinaize ïn gabaurþai þizai horinondein yah frawaurhton, yah sunus mans skamaiþ sik ïs, þan qimiþ ïn wulþau attins seinis, miþ aggilum þaim weiham.

Chap. IX. 1 Yah qaþ du ïm, Amen qiþa ïzwis, þatei sind sumai þize her standandane, þai ïze ni kausyand dauþaus, unte gasaiwhand þiudinassu Guþs qumanana ïn mahtai.

2 Yah afar dagans saihs ganam Ïesus Paitru, yah Ïakobu, yah Ïohannen, yah ustauh ïns ana fairguni hauh sundro ainans; yah ïnmaidida sik ïn andwairþya ïze.

3 Yah wastyos ïs waurþun glitmunyandeins wheitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gawheityan.

4 Yah ataugiþs warþ ïm Helias miþ Mose, yah wesun rodyandans miþ Ïesua.

5 Yah andhafyands Paitrus qaþ du Ïesua, Rabbei, goþ ïst unsis her wisan; yah gawaurkyam hliyans þrins, þus ainana, yah Mose ainana, yah ainana Heliyin.

6 Ni auk wissa wha rodidedi; wesun auk usagidai.

7 Yah warþ milhma ufarskadwyands ïm; yah qam stibna us þamma milhmin,

forðam ðú nást ða þing ðe synd Godes ac ða þing ðe synd manna.

34 Ðá cwæþ he, togædere geclypedr menegu, mid his leorning-cnihtum, G hwá wyle me fyligean, wiðsace hin sylfne, and nime his cwylminge, an folgige me.

35 Se ðe wyle his sáwle hále gedón se hí forspilþ; se ðe forspilþ his sáwl for me and for ðam gódspelle se hí gehæleþ.

36 Hwæt fremaþ men, ðeah he eallr middan-eard gestrýne, and dó his sáw forwyrd?

37 Oððe hwylc gewryxl sylþ se mæ for his sáwle?

38 Sóþlice se ðe me forsyhþ, and mín word on ðisre unriht-hæmedan and syn fulran cneorisse, ðone mannes sunu fo syhþ, ðonne he cymþ on his fæd wuldre, mid hálgum englum.

Chap. IX. 1 Ðá sæde he him, Sóþlí ic secge eow, ðæt sume synd hér wu iende, ðe deaþ ne onbyrigeaþ, ær geseon Godes rice on mægne cuman.†

2 Ðá æfter syx dagum nam se Hæle Petrum, and Iacobum, and Iohanne and lædde hí sylfe on sundron on sum heahne múnt; and wearþ beforan hi ofer-híwod.

3 And his reaf wurdon glitiniende sw hwíte swá snáw, swá nán fullere of eorþan ne mæg swá hwíte gedón.

4 Ðá ætýwde him Helias mid Moy and to him spræcon.

5 Ðá andswarode Petrus him and cwæ Láreow, gód is ðæt we hér beon; a uton wyrcan hér þreo eardung-stówa, áne, and Moyse áne, and Helie áne.

6 Sóþlice he nyste hwæt he cwæþ; wæs áfæred mid ege.

7 And seo lyft hí ofersceadewode; a stefn com of ðære lyfte, and cwæþ, Ð

me, Sathanas; for thou sauerist not tho thingis that ben of God, but tho thingis that ben of men.

34 And the cumpanye of peple gederid, with his disciplis, he seide to hem, If ony man wole sue me, denye he him self, and take he his cros, and sue he me.

35 Sothly who so wole make his soule† saf, he schal leese it; forsothe he that schal leese his soule† for me and the gospel, schal make it saf.

36 Sothli what profiteth it a man, if he wynne al the world, and do peyringe to his soule?

37 Or what chaungyng schal a man ȝyue for his soule?

38 Forsoth who that schal knoleche me, and my wordis in this generacioun auoutresse, and mannis sone schal knowleche him, whanne he schal come in the glory of his fadir, with his aungels.

Goo after me, Satan; for thou saverest not the thynges off God, but the thynges off men.

34 And he called the people vnto hym, with his disciples also, and sayd vnto them, Whosoever wyll folowe me, lett hym forsake hym silfe, and take vp his crosse, and folowe me.

35 For whosoever wyll save his lyfe, shall lose it; but whosoever shall lose his lyfe for my sake and the gospels, the same shall save it.

36 What shal it profet a man yf he shulde wyn all the worlde, and loose his awne soule?

37 Or els what shall a man geve to redeme his soule agayne?

38 Whosoever therfore shall be ashamed off me, and off my wordes amonge this advoutrous and sinfull generacion, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father, with the holy angels.

Chap. IX. 1 And he seide to hem, Treuly I seie to ȝou, for ther ben summe of men stondinge here, the whiche schulen not taste deeth, til thei sen the rewme of God comynge in vertu.

2 And aftir sixe dayes Jhesus took Petre, and James, and John, and ledith hem by hem selue aloone in to an hiȝ hil; and he is transfigurid byfore hem.

3 And his clothis ben maad schynynge and white ful moche as snow, and which maner clothis a fullere† may not make white on erthe.

4 And Helye with Moyses apperide to hem, and thei weren spekynge with Jhesu.

5 And Petre answeringe seith to Jhesu, Maistir, it is good vs for to be here; make we here thre tabernaclis, oon to thee, oon to Moyses, and oon to Helye.

6 Sothli he wiste not what he schulde seie; forsothe thei weren agast by drede.

7 And ther is maad a cloude schadewinge hem; and a voys cam of the cloude,

Chap. IX. 1 And he sayde vnto them, Verely I saye vnto you, there be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

2 And after .vj. dayes Jesus toke Peter, James, and Jhon, and leede them vp in to an hye mountayne out of the waye alone; and he was transfigured before them.

3 And his rayment did shyne and was made very whyte even as snowe, so whyte as noo fuller can make apon the erth.

4 And there apered vnto them Helyas with Moses, and they talked with Jesu.

5 And Peter answered and sayde to Jesu, Master, here is good beinge for vs; let vs make .iij. tabernacles, one for the, one for Moses, and one for Helyas.

6 And wist not what he sayde; for they were afrayde.

7 And there was a cloude that shaddowed them; and a voyce cam out of

Sa ïst sunus meins sa liuba, þamma hausyaiþ.

8 Yah anaks ïnsaiwhandans, ni þanaseiþs ainohun gasewhun, alya Ïesu ainana miþ sis.

9 Dalaþ þan atgaggandam ïm af þamma fairgunya, anabauþ ïm, ei mannhun ni spillodedeina þatei gasewhun, niba biþe sunus mans us dauþaim usstoþi.

10 Yah þata waurd habaidedun du sis misso, sokyandans wha ïst þata, us dauþaim usstandan.

11 Yah frehun ïna, qiþandans, Unte qiþand þai bokaryos, þatei Helias skuli qiman faurþis?

12 Ïþ ïs andhafyands qaþ du ïm, Helia sweþauh qimands faurþis, aftragaboteiþ alla; yah whaiwa gameliþ ïst bi sunu mans, ei manag winnai, yah frakunþs wairþai.

13 Akei qiþa ïzwis, þatei yu Helias qam, yah gatawidedun ïmma swa filu swe wildedun, swaswe gameliþ ïst bi ïna.

14 Yah qimands at siponyam, gasawh filu manageins bi ïns, yah bokaryans sokyandans miþ ïm.

15 Yah sunsaiw alla managei gasaiwhandans ïna, usgeisnodedun; yah durinnandans, ïnwitun ïna.

16 Yah frah þans bokaryans, Wha sokeiþ miþ þaim?

17 Yah andhafyands ains us þizai managein qaþ, Laisari, brahta sunu meinana du þus habandan ahman unrodyandan;

18 Yah þiswharuh þei ïna gafahiþ, gawairpiþ ïna, yah whaþyiþ, yah kriustiþ tunþuns seinans, yah gastaurkniþ. Yah qaþ siponyam þeinaim, ei usdreibeina ïna, yah ni mahtedun.

19 Ïþ ïs andhafyands ïm qaþ, O! kuni ungalaubyando, und wha at ïzwis siyau, und wha þulau ïzwis? Bairiþ ïna du mis.

is mîn leofesta sunu, gehŷraþ hine.

8 And sóna đá hî besáwon, hî nánne hî mid him ne gesáwon, búton đone Hælend sylfne mid him.

9 And đá hî of đam múnte ástigon, he bead him, đæt hî nánum ne sædon đa þing đe hî gesáwon, búton đonne mannes sunu of deaþe árise.

10 Hî đá đæt word geheoldon betwux him, and smeadon hwæt đæt wære đonne he of deaþe árise.

11 And hî hine áhsodon đá, Hwæt secgaþ Pharisei and đa bóceras, đæt gebyraþ ǽrest Helias cume?

12 Đá sæde he him andswariende Helias ealle þing ge-edniwaþ, đonne he cymþ; swá be mannes suna áwriten is đæt he fela þolige, and sî oferhogod.

13 Ac ic secge eow, đæt Helias com and hî dydon him swá hwæt swá h woldon, swá be him áwriten is.

14 And đá he com to his leorning cnihtum, he geseah mycele menegu ábúton hî, and bóceras mid him sprec ende.

15 And sóna eall folc đæne Hælend geseonde, wearþ áfǽred, and forht; and hine grêtende, him to urnon.

16 Đá áhsode he hî, Hwæt smeage g betweox eow?†

17 Him andswarode án of đære men igu, Láreow, ic brohte minne sunu dumbne gást hæbbende;

18 Se swá hwær swá he hine gelǽcþ forgnît hine, and tôþum gristbitaþ, an forscrincþ. And ic sæde đînum leorn ing-cnihtum, đæt hî hine út-ádrifon, an hî ne mihton.

19 Đá andswarode he him, Ealá! un geleaffulle cneorys, swá lange swá i mid eow beo, swá lange ic eow þolige Bringaþ hine to me.

seyinge, This is my mooste deereworthe sone, heere ȝe him.

8 And anon thei biholdinge aboute, syȝe no more any man, no but Jhesus ponly with hem.

9 And hem comynge down fro the hil, he comaundide hem, that thei schulde not telle to any man tho thingis that thei hadde seyn, no but whanne mannis sone hath risun fro deede *spiritis*.

10 And thei heelden the word at hem silf, sekynge what schulde be, whanne he hath risun fro deede.

11 And thei axiden him, seyinge, What therfore seyn Pharisees and scribis, for it bihoueth Helye for to come first?

12 The which answeringe seith to hem, Whanne Helye schal come first, he schal restore alle thingis; and hou it is writun on to mannis sone, that he suffre many thingis, and be despisid.

13 But I seie to ȝou, for and Helye is comun, and thei diden to him what euere thingis thei wolden, as it is writun of him.

14 And he comynge to his disciplis, syȝ a grect cumpany aboute hem, and scribis axynge with hem.

15 And anon al the cumpanye seynge Jhesu, was astoneyed, and thei dreden; and thei rennynge to, greeten him.

16 And he axide hem, What seken ȝe among ȝou?

17 And oon of the cumpany answerynge seide, Maistir, I haue brouȝt to thee my sone hauynge an vnclene spirit;

18 The which wher euere he schal take hym, hirtith him, and he frothith,† and betith to gidere with teeth, and wexith drye. And I seide to thi disciplis, that thei schulden caste hym out, and thei myȝten not.

19 The which answeringe to hem seide, A! thou schrewid generacioun and out of bileue, hou longe schal I be at ȝou, hou longe schal I suffre ȝou? Brynge ȝe hym to me.

the cloude, saynge, This ys my dere sonne, here hym.

8 And sodeuly they loked rounde aboute them, and sawe no man more, but Jesus only.

9 As they cam doune from the hill, he charged them, that they shulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne.

10 And they kepte that saynge with in them, and demaunded won of another, what that rysinge from deeth agayne shulde meane.

11 And they axed hym, sayinge, Why then saye the scribes, that Helyas muste fyrste come?

12 He answered and sayde vnto them, Helyas at his fyrste commynge, shall brynge all thynges agayne into good order; and even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought.

13 And I saye vnto you, thatt Helyas ys come, and they have done vnto hym whatsoever pleased them, as it is wrytten off hym.

14 And he cam to his disciples, and sawe moche people aboute them, and the scribes disputinge with them.

15 And streyght waye all the people behelde hym, and were amased; and ran to hym, and saluted hym.

16 And he sayde vnto the scribes, What dispute ye with them?

17 And won of the companye answered and sayde, Master, I have brought my sonne vnto the which hath a dom spirite;

18 And whensoever he taketh hym, he teareth hym, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples, that they shulde caste hym out, and they coulde nott.

19 He answered him and sayd, O! generacion without faight, howe longe shall Y be with you, howe longe shall Y suffre you? Bringe him vnto me.

20 Yah brahtedun ïna at ïmma. Yah gasaiwhands ïna, sunsaiw sa ahma ƕahida ïna; yah driusands ana airþa, walwisoda whaþyands.

21 Yah frah þana attan ïs, Whan lagg mel ïst, ei þata warþ ïmma? Ïþ ïs qaþ, Us barniskya;

22 Yah ufta ïna yah ïn fon atwarp yah ïn wato, ei usqistidedi ïmma; akei yabai mageis, hilp unsara, gableiþyands unsis.

23 Ïþ Ïesus qaþ du ïmma, Þata yabai mageis galaubyan, allata mahteig þamma galaubyandin.

24 Yah sunsaiw ufhropyands sa atta þis barnis miþ tagram qaþ, Galaubya; hilp meinaizos ungalaubeinais.

25 Gasaiwhands þan Ïesus þatei samaþ rann managei, gawhotida ahmin þamma unhrainyin, qiþands du ïmma, Þu ahma þu unrodyands yah bauþs, ïk þus anabiuda, usgagg us þamma, yah þanaseiþs ni galeiþais ïn ïna.

26 Yah hropyands, yah filu tahyands ïna, usïddya; yah warþ swe dauþs, swaswe managai qeþun, þatei gaswalt.

27 Ïþ Ïesus undgreipands ïna bi handau, urraisida ïna; yah usstoþ.

28 Yah galeiþandan ïna ïn gard, siponyos ïs frehun ïna sundro, Duwhe weis ni mahtedum usdreiban þana?

29 Yah qaþ du ïm, Þata kuni ïn waihtai ni mag usgaggan, niba in bidai yah fastubnya.

30 Yah yainþro usgaggandans, ïddyedun þairh Galeilaian; yah ni wilda ei whas wissedi.

31 Unte laisida siponyans seinans, yah qaþ du ïm, Þatei sunus mans atgibada ïn handuns manne, yah usqimand ïmma, yah usqistiþs, þridyin daga usstandiþ.

32 Ïþ eis ni froþun þamma waurda, yah ohtedun ïna fraihnan.

33 Yah qam ïn Kafarnaum. Yah ïn garda qumans, frah ïns, Wha ïn wiga miþ ïzwis misso mitodeduþ?

20 Đá brohton hí hine. And đá he hine geseah, sóna se gást hine gedréfde; and on eorþan forgnyden, fæmende he tearflode.

21 And đá áhsode he hys fæder, Hú lang tíd is, syððan him đis gebyrede? Đá cwæþ he, Of cíldháde;

22 He hine gelómlice on fýr and on wæter sende, đæt he hine forspilde; ac gif đú hwæt miht, gefylst us, úre gemiltsod.

23 Đá cwæþ se Hælend, Gyf đú gelýfan miht, ealle þing synd gelýfedum miltlice.

24 Đá sóna hrýmde dæs cíldes fæder and wépende cwæþ, Drihten, ic gelýfe; gefylst mínre ungeleaffulnysse.

25 And đá se Hælend geseah đa toyrnendan menegu, he bebead đam unclænan gáste, đus cweðende, Ealá deafa and dumba gást, ic beode đé, gá of him, and ne gá đú leng on hine.

26 He đá hrýmende, and hine swýðe slítende, eode of him; and he wæs swylce he dead wære, swá đæt manega cwædon, sóþlice he is dead.

27 Đá nam se Hælend his hand, and hine up-áhóf; and he árás đá.

28 And đá he into đam húse eode, his leorning-cnihtas hine dígollice áhsodon: Hwí ne mihton we hine út-ádrífan?

29 Đá sæde he, Đis cyn ne mæg o nánum men út-gán, búton þurh gebedu and on fæstene.

30 Đá hí đanon férdon, hig forbugon Galilcam; he nolde đæt hit ænig man wiste.

31 Sóþlice he lærde his leorningcnihtas, and sæde, Sóþlice mannes sunu biþ gescald on synfulra handa, đæt he hine ofslean, and ofslagen, đam þriddan dæge he árist.

32 Đá nyston hí đæt word, and he ádrédon hine áhsiende.

33 Đá comon hí to Capharnaum. And đá hí æt hám wæron, he áhsode hí: Hwæt smeade ge be wege?

20 And thei brouȝten hym to. And whanne he hadde seyn him, anon the spirit troublide him; and he cast doun to the erthe, was walewid frothinge.

21 And he axide his fadir, Hou moche of tyme it is, sithen this thing fel to him? And he seith, Fro childhod;

22 And ofte he hath sent him and in to fier and in to watir, that he schulde leese him; but and if thou maist ony thing, help vs, hauynge mercy on vs.

23 Sothli Jhesus seith to him, If thou maist bileue, alle thingis ben possible to a man bileuynge.

24 And anon the fadir of the child criynge with teeris seide, Lord, I bileue; help thou myn vnbileuefulnesse.

25 And whanne Jhesus hadde seyn the compány of peple rennynge to gidere, he manaside to the vnclene spirit, seynge to him, Thou deef and doumb spirit, I comaund thee, go out fro him, and entre not more in to him.

26 And he criynge, and moche todreidynge him, wente out fro him; and he is maad as deed, so that manye seiden, that he was deed.

27 Forsoth Jhesus holdynge his hond, lifte vp him; and he roos.

28 And whanne he hadde entrid in to an hous, his disciplis axiden him priuely, Whi myȝten not we caste hym out?

29 And he seyde to hem, This kynde in no thing may go out, no but in preier and fastinge.

30 And thei gon fro thennis, wenten forth in to Galile; and he wolde no man wite.

31 He tauȝte his disciplis, and seide to hem, For mannus sone schal be bitrayed in to the hondis of men, and thei schulen sle him, and he slayn, on the thridde day schal rise aȝen.

32 And thei knewen not the word, and dredden for to axe him.

33 And thei camen to Cafarnaum. Which whenne he was in the hous, axide hem, What tretiden ȝe in the weie?

20 And they brought him vnto him. And as sone as the sprete sawe him, he tare him; and he fell doune on the grounde, walowinge and fomynge.

21 And he axed his father, Howe longe is it a goo, sens this hath happened hym? And he sayde, Of a chylde;

22 And ofte tymes casteth hym in to the fyre and also in to the water, to destroye hym; butt yff thou canste do eny thynge, have mercy on vs, and helppe vs.

23 Jesus sayde vnto him, Ye yf thou couldest beleve, all thynges are possyble to hym that belevith.

24 And streygthwaye the father off the chylde cryed with teares sayinge, Lorde, I beleve; sucker myne vnbelefe.

25 When Jesus sawe that the people cam runnynge togedder vnto hym, he rebuked the foule sprete, sayinge vnto hym, Thou dom and deffe sprete, I charge the, come out of hym, and entre no more in to hym.

26 And the sprete cryed, and rent him sore, and cam out; and he was as won that had bene deed, in so moche that many sayde, he is deed.

27 Butt Jesus caught hys honde, and lyfte hym vpp; and he roose.

28 And when he was come in to the housse, his disciples axed him secretly, Why coulde nott we caste hym out?

29 And he sayde vnto them, Thys kynde can by non other meanes come forth, but by prayer and fastynge.

30 And they departed thens, and toke there iorney thorowe Galile; and wolde not that eny man shulde have knowen itt.

31 For he taught hys disciples, and sayde vnto them, The sonne off man shalbe delyvered in to the hondes off men, and they shall kyll hym, and after that he ys kylled, he shall aryse agayne the thryd daye.

32 Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

33 And he cam to Capernaum. And when he was come to housse, he sayde to them, What was that ye disputed bytwene you by the waye?

34 Ïþ eis slawaidedun ; du sis misso andrunnun, wharyis maists wesi.

35 Yah sitands atwopida þans twalif, yah qaþ du ïm, Yabai whas wili frumists wisan, siyai allaize aftumists, yah allaim andbahts.

36 Yah nimands barn, gasatida ïta ïn midyaim ïm ; yah ana armins nimands ïta, qaþ du ïm,

37 Saei ain þize swaleikaize barne andnimiþ ana namin meinamma, mik andnimiþ ; yah sawhazuh saei mik andnimiþ, ni mik andnimiþ, ak þana sandyandan mik.

38 Andhof þan ïmma Ïohannes, qiþands, Laisari, sewhum sumana ïn þeinamma namin usdreibandan unhulþons, saei ni laisteiþ unsis, yah waridedum ïmma, unte ni laisteiþ unsis.

39 Ïþ ïs qaþ, Ni waryiþ ïmma ; ni mannahun auk ïst saei tauyiþ maht ïn namin meinamma, yah magi sprauto ubil waurdyan mis.

40 Unte saei nist wiþra ïzwis, faur ïzwis ïst.

41 Saei auk allis gadragkyai ïzwis stikla watins ïn namin meinamma, unte Christaus siyuþ, amen qiþa ïzwis, ei ni fraqisteiþ mizdon seinai.

42 Yah sawhazuh saei gamarzyai ainana þize leitilane þize galaubyandane du mis, goþ ïst ïmma mais ei galagyaidau asiluqairnus ana balsaggan ïs, yah frawaurþans wesi ïn marein.

43 Yah yabai marzyai þuk handus þeina, afmait þo ; goþ þus ïst hamfamma ïn libain galeiþan, þau twos handuns habandin galeiþan ïn gaiainnan, ïn fon þata unwhapnando,

44 Þarei maþa ïze ni gaswiltiþ, yah fon ni afwhapniþ.

45 Yah yabai fotus þeins marzyai þuk, afmait ïna ; goþ þus ïst galeiþan ïn libain haltamma, þau twans fotuns habandin gawairþan ïn gaiainnan, ïn fon þata unwhapnando,

46 Þarei maþa ïze ni gaswiltiþ, yah fon ni afwhapniþ.

47 Yah yabai augo þein marzyai þuk,

34 And hí súwodon ; witodlice hí on wege smeadon, hwylc hyra yldost wære.

35 Đá he sæt he clypode hí twelfe, and sæde him, Gif eower hwylc wyle beon fyrmest, beo se eaðmódost, and eower ealra þén.

36 Đá nam he ánne cnapan, and gesette on hyra middele ; đá he hine beclypte, he sæde him,

37 Swá hwylc swá ánne of đus gerádum cnapum on mínum naman onfehþ, se onfehþ me ; and se đe me onfehþ, he ne onfehþ me, ac đone đe me sende.†

38 Đá andswarode Iohannes, and cwæþ, Láreow, sumne we gesáwon on đinum naman deofol-seocnessa út-ádrífende, se ne fyligþ us, and we him forbudon.

39 Đá cwæþ he, Ne forbeode ge him ; nis nán đe on mínum naman mægen wyrce, and mæge raðe be me yfele sprecan.

40 Se đe nis ágén eow, se is for eow.

41 Sóþlice se đe syl þ drinc eow calic fulne wæteres on mínum naman, forđam ge Cristes synd, ic eow sóþ secge, ne forlyst he his méde.

42 And swá hwá swá gedréfþ ænne o đyssum lytlingum on me gelýfendum betere him wære đæt án cweorn-stán wære to his sweoran gecnyt, and wære on sæ beworpen.

43 And gif đin hand đé swícaþ, ceor hí of ; betere đé is đæt đú wanhál t lífe gá, đonne đú twá handa hæbbe and fare on helle, and on unácwencedlíc fýr,

44 Đar hyra wyrm ne swylt, and fýr ne biþ ácwenced.

45 And gif đin fót swícaþ đé, ceor hine of ; betere đé is đæt đú healt gá on éce líf, đonne đú hæbbe twegen fét and sí áworpen on helle, unáwencedlices fýres,

46 Đar hyra wyrm ne swylt, ne fýr ne biþ ádwæsced.

47 Gif đin eage đé swícaþ, weorp hí

34 And thei weren stille; sothli thei isputiden among hem in the weie, who f hem schulde be more.

35 And he sittinge clepide the twelue, nd seith to hem, If any man wole be ie first among 3ou, he schal be the ste, and mynystre of alle.

36 And he takinge a childe, ordeynede im in the myddil of hem; whom hanne he hadde byclippid, he seith to em,

37 Who euere schal receyue oon of uche children in my name, he receyueth ie; and who euere receyueth me, he eceyueth not me aloone, but him that ente me.

38 John answeride to him, seyinge, laistir, we sy3en sum oon for to caste ut fendis in thi name, the which sueth ot vs, and we han forbedun him.

39 Sothli Jhesus seith to him, Nyle 3e orbede him; ther is no man that doth ertu in my name, and may soone speke uele of me.

40 Forsothe he that is not a3ens vs, is or vs.

41 Sothli who euere schal 3yue drynke o 3ou a cuppe of cold watir in my name, or 3e ben of Crist, treuly I seie to 3ou, e schal not leese his mede.

42 And who euere schal sclaundre oon f thes litle bileuynge in me, it is good o him that a mylne stoon of assis were on aboute his necke, and were sent in o the see.

43 And if thin hond sclaundre thee, itt it awey; it is good to thee feble to ntre in to lyf, than hauynge twey hondis o in to helle, in to fier that neuere schal e quenchid,

44 Where the worm of hem deieth not, nd the fier is not quenchid.

45 And if thi foot sclaundre thee, kitt t of; it is good to thee for to entre rokid in to euerlasting lyf, than haurnge twey feet to be sent in to helle of er, that neuer schal be quenchid,

46 Where the worm of hem deieth not, nd the fier is not quenchid.

47 That if thin y3e sclaundre thee, cast

34 And they helde their peace; for by the waye they reasoned amonge them selves, who shulde be the chefest.

35 And he sate doune and called the twelve vnto hym, and sayd to them, Yf eny man desyre to be fyrst, the same shalbe last off all, and servaunt vnto all.

36 And he toke a chylde, and sett hym in the myddes of them; and toke hym in hys armes, and sayde vnto them,

37 Whosoever receave eny soche a chylde in my name, he receaveth me, and whosoever receaveth me, receaveth not me, but him that sent me.

38 Jhon answered him, sayinge, Master, we sawe won castinge out devyls in thy name, which foloweth not vs, and we forbade hym, be cause he foloweth vs nott.

39 But Jesus sayde, Forbid hym nott; for there ys no man that shall do a myracle in my name, and can speake lightly evyll of me.

40 Whosoever is not agaynste you, is on youre parte.

41 And whosoever shall geve you a cuppe off water to drinke for my nams sake, be cause ye are belongynge to Christe, verely I saye vnto you, he shall nott loose his rewarde.

42 And whosoever shall hourte won of this litell wons that beleve in me, it were better for him that a myll stone were hanged aboute his necke, and that he were cast in to the see.

43 And yf thy hande offende the, cut hym of; itt ys better for the to entre into lyffe maymed, then to goo with two hondes in to hell, in to fire that never shalbe quenched,

44 Where there worme dyeth nott, and the fyre never goeth oute.

45 And yf thy fote offende the, cut hym of; it is better for the to goo halt in to lyfe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched,

46 Where there worme dyeth not, and the fyre never goeth oute.

47 And yf thyne eye offende the, plucke

uswairp ïmma ; goþ þus ïst haihamma galeiþan ïn þiudangardya Guþs, þau twa augona habandin atwairpan ïn gaiainnan funins,

48 Þarei maþa ïze ni gadauþniþ, yah fon ni afwhapniþ.

49 Whazuh auk funin saltada, yah wharyatoh hunsle salta saltada.

50 Goþ salt ; ïþ yabai salt unsaltan wairþiþ, whe supuda ? Habaiþ ïn ïzwis salt, yah gawairþeigai siyaiþ miþ ïzwis misso.

Chap. X. 1 Yah yainþro usstandands, qam ïn markom Ïudaias hindar Ïaurdanau ; yah gaqemun sik aftra manageins du ïmma, yah swe biuhts, aftra laisida ïns.

2 Yah duatgaggandans Fareisaieis, frehun ïna, Skuldu siyai mann qen afsatyan ? fraisandans ïna.

3 Ïþ ïs andhafyands qaþ, Wha ïzwis anabauþ Moses ?

4 Ïþ eis qeþun, Moses uslaubida unsis bokos afsateinais melyan, yah afletan.

5 Yah andhafyands Ïesus qaþ du ïm, Wiþra harduhairtein ïzwara gamelida ïzwis þo anabusn.

6 Ïþ af anastodeinai gaskaftais gumein yah qinein gatawida Guþ ;

7 Ïnuh þis bileiþai manna attin seinamma yah aiþein seinai, ...

8 Yah siyaina þo twa du leika samin. Swaswe þanaseiþs ni sind twa, ak leik ain.

9 Þatei nu Guþ gawaþ, manna þamma ni skaidai.

10 Yah ïn garda aftra siponyos ïs bi þata samo frehun ïna.

11 Yah qaþ du ïm, Sawhazuh saei afletiþ qen seina, yah liugaiþ anþara, horinoþ du þizai.

12 Yah yabai qino afletiþ aban seinana, yah liugada anþaramma, horinoþ.

ût ; betere ðé is mid ánum eagan gá on Godes ríce, ðonne twá eagan hæb bende sý áworpen on helle fýr,

48 Ðar hyra wyrm ne swylt, ne fýr n biþ ácwenced.

49 Sóþlíce ælc man biþ mid fýre g sylt, and ælc offrung biþ mid sealt gesylt.

50 Gód is sealt ; gif ðæt sealt unsea biþ, on ðam ðe ge hit syltaþ ? Habba sealt on eow, and habbaþ sibbe betwu eow.

Chap. X. 1 And ðanon, he com o Iudeisce endas of Iordane ; ðá como eft menigu to him, and swá swá h gewunode, he hi lærde eft-sóna.

2 Ðá genealæhton him Pharisei, an hine ásxodon, Hwæðer álýfþ ænegu men his wif forlætan ? his ðus fan igende.

3 Ðá andswarode he him, Hwæt bea Moyses eow ?

4 Hí sædon, Moyses lýfde ðæt ma wríte híw-gedáles bóc, and hí forléte.

5 Ðá cwæþ se Hælend, For eow heortan heardnesse he eow wrát ð bebod.

6 Fram fruman gesceafte God hí g worhte wæpnedman and wimman ;

7 And cwæþ, Forðam se man forlæ his fæder and móder, and hine l wife geþeot,

8 And beoþ twegen on ánum flæsc Witodlíce ne synd ná twegen, ac á flæsc.

9 Ðæt God gesamnode, ne syndri ðæt nán man.

10 And eft innan húse his leornin cnihtas hine be ðam ylcan áhsodon.

11 Ðá cwæþ he, Swá hwylc man sw his wif forlæt, and óðer nimþ, unrih hæmed he wyrcþ þurh hí.

12 And gif ðæt wíf hire were forlæ and óðerne nimþ, heo unriht-hæmþ.†

out; it is good to thee for to entre
ogil yzed in to rewme of God, than
auynge twey yzen for to be sent in to
elle of fier,
48 Where the worm of hem deieth not,
nd the fier is not quenchid.
49 Forsoth euery man schal be saltid†
ith fier, and euery slayn sacrifice schal
e sauorid with salt.
50 Salt is good thing; that if salt be
nsauori, in what thing schulen ze make
sauori? Haue ze salt in zou, and
aue ze pees among zou.

Chap. X. 1 And Jhesus risynge vp
o thennis, cam in to the endis of Jude
ıer Jordan; and eftsoones the cum-
anyes of peple camen to gidere to him,
nd as he was wont, eftsoone he tauzte
em.
2 And Pharisees comynge nyz, axiden
im, If it be leefful to a man for to
eue† his wyf? temptinge him.

3 And he answeringe seith to hem,
Vhat comaundide Moyses to zou?
4 The whiche seiden, Moyses suffride
o write a libel of forsakinge, and to
orsake.
5 To whom Jhesus answeringe seith,
o the hardnesse of zoure herte Moyses
root to zou this precept.
6 Forsothe fro the bigynnyng of crea-
ure God made hem male and female;
7 And he seide, For this thing a man
chal leeue fadir and modir, and schal
lefe to his wif,
8 And thei schulen be tweyne in o
eisch. And so now thei ben not
weyne, but o fleisch.
9 Therfore that thing that God ioynede
o gidere, no man departe.
10 And eftsoone in the hows his dis-
iplis axiden him of the same thing.
11 And he seith to hem, Who euere
chal leeue his wyf, and wedde another,
e doth auoutrie vpon hir.
12 And if the wyf schal leeue hir hose-
onde, and be weddid to another, she
oth auoutrie.

hym oute; itt ys better for the to goo
in to the kyngdom of God with one eye,
then havynge two eyes to be caste into
hell fyre,
48 Where their worme dyeth nott, and
the fyre never goeth oute.
49 Every man therfore shalbe salted
with fyre, and every sacryfyse shalbe
seasoned with saltt.
50 Salt ys good; but yf the salt be
vnsavery, what shall ye salte there with?
Se that ye have saltt in youre selves,
and have peace amonge youre selves one
with another.

Chap. X. 1 And he rose from thens,
and went in to the coostes of Jewry
through the regyon that ys beyonde
Iordan; and the people resorted vnto
hym afresshe, and as he was wont, he
taught them agayne.
2 And the Pharyses cam, and axed hym
a question, Whether it were laufull for
a man to putt awaye hys wyfe? to
prove hym.
3 He answered and said vnto them,
What did Moses bid you do?
4 And they sayde, Moses suffred to
wryte a testimoniall of her divorsment,
and to putt her awaye.
5 And Jesus answered and sayd vnto
them, For because of youre harde herttes
he wrote thys precept vnto you.
6 But at the fyrst creacion God made
them man and woman;
7 Sayinge, For thys thinges sake shall
a man leve father and mother, and byde
by his wyfe,
8 And .ij. shalbe made won flesshe. So
then are they nowe nott twayne, but
won flesshe.
9 Therfore that whych God hath cup-
pled, let nott man separate.
10 And in the housse his disciples axed
him agayne of that mater.
11 And he sayde vnto them, Whoso-
ever putteth awaye his wyfe, and maryeth
another, breaketh wedlocke to her warde.
12 And yf a woman forsake her hus-
band, and be maryed to another, she
committeth advoutry.

13 Þanuh atberun du ïmma barna, ei attaitoki ïm; ïþ þai siponyos ïs sokun þaim bairandam du.

14 Gasaiwhands þan Ïesus, unwerida, yah qaþ du ïm, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize ïst þiudangardi Guþs.

15 Amen qiþa ïzwis, saei ni andnimiþ þiudangardya Guþs swe barn, ni þauh qimiþ ïn ïzai.

16 Yah gaþlaihands ïm, lagyands handuns ana þo, þiuþida ïm.

17 Yah usgaggandin ïmma ïn wig, duatrinnands ains, yah knussyands, baþ ïna, qiþands, Laisari þiuþeiga, wha tauyau, ei libainais aiweinons arbya wairþau?

18 Ïþ ïs qaþ du ïmma, Wha mik qiþis þiuþeigana? Ni whashun þiuþeigs, alya ains Guþ.

19 Þos anabusnins kant, ni horinos, ni maurþryais, ni hlifais, ni siyais galiugaweitwods, ni anamahtyais, swerai attan þeinana yah aiþein þeina.

20 Þaruh andhafyands qaþ du ïmma, Laisari, þo alla gafastaida us yundai meinai.

21 Ïþ Ïesus ïnsaiwhands du ïmma, friyoda ïna; yah qaþ du ïmma, Ainis þus wan ïst; gagg, swa filu swe habais frabugei, yah gif þarbam, yah habais huzd ïn himinam; yah hiri, laistyan mik nimands galgan.

22 Ïþ ïs ganipnands ïn þis waurdis, galaiþ gaurs, was auk habands faihu manag.

23 Yah bisaiwhands Ïesus, qaþ siponyam seinaim, Sai whaiwa agluba þai faiho gahabandans ïn þiudangardya Guþs galeiþand.

24 Ïþ þai siponyos afslauþnodedun ïn waurde ïs. Þaruh Ïesus aftra andhafyands qaþ ïm, Barnilona, whaiwa aglu ïst, þaim hugyandam afar faihau ïn þiudangardya Guþs galeiþan.

25 Azitizo ïst ulbandau þairh þairko

13 And hí brohton him hyra lytlinga
ðæt he hí æt-hrine; ðá cíddon his leorn
ing-cnihtas ðam ðe hí brohton.

14 Ðá se Hǽlend hí geseah, unwurð
líce he hit forbead, and sǽde him, Lǽta
ða lytlingas to me cuman, and ne fo
beode ge him, sóþlíce swylcera is heofon
ríce.

15 Sóþlíce ic secge eow, swá hwyl
swá Godes ríce ne onfehþ swá lytling
ne gǽþ he on ðæt.

16 Ðá beclypte he hí, and his hand
ofer hí settende, bletsode hí.†

17 And ðá he on wege eode, sum hi
to arn, and gebígedum cneowe tofóra
him, cwæþ, and bæd hine, Lá gód
láreow, hwæt dó ic, ðæt ic éce líf úge?

18 Ðá cwæþ se Hǽlend, Hwí segst ð
me gódne? Nis nán man gód, búto
God ána.

19 Canst ðú ða bebodu, ne unriht
hǽm ðú, ne slyh ðú, ne stel ðú, n
sege ðú lease gewitnesse, fácen ne d
ðú, weorþa ðinne fæder and ðine móde
20 Ðá andswarode he, Góda láreow
eall ðis ic geheold of mínre geoguðe.

21 Se Hǽlend hine ðá behealdend
lufode; and sǽde him, An þing ðé i
wana; gesyle eall ðæt ðú úge, and syl
hit þearfum, ðonne hæfst ðú gold-hor
on heofonum; and cum, and folga me
. . . . .

22 And for ðam worde he wæs g
unrét, and férde gnornigende, forðai
he hæfde mycele æhta.

23 Ðá cwæþ se Hǽlend to his leorning
cnihtum, hine beseonde, Swýðe earfo
líce on Godes ríce gáþ ða ðe feo
habbaþ.

24 Ðá forhtodon his leorning-cnihta
be his wordum. Eft se Hǽlend hir
andswariende cwæþ, Ealá cíld, swýð
earfoþlíce ða ðe on heora feo getrúwig
eaþ gáþ on Godes ríce.

25 Eaðere ys olfende to farenne þur

3 And thei offriden to him litle chil-
ren, that he schulde touche hem;
theli disciplis thretenyden to men of-
inge.
4 Whom whanne Jhesus hadde seyn,
baar heuye,† and seith to hem, Suffre
litle children for to come to me, and
rbede ȝe hem not, forsoth of suche is
e kyngdom of God.
5 Treuli I seie to ȝou, who euere
hal not receyue the kyngdom of God
this litle child, he schal not entre in
it.
6 And he biclippinge hem, and putt-
ge hondis vpon hem, blesside hem.

7 And whanne Jhesus was gon out
the weye, o man rennynge bifore, the
ie bowid, preiede him, seiynge, Goode
aistir, what schal I do, that I receyue
ierlastinge lyf?
8 Forsothe Jhesus seide to him, What
ist thou me good? No man good, no
it God aloone.
9 Thou hast knowen the comaunde-
entis, do thou non auoutrie, sle not,
ele not, seie not fals witnessinge, do
fraude, worschipe thi fadir and modir.
20 And he answeringe seith to him,
aistir, I haue kept alle these thingis
o my ȝouthe.
21 Sothli Jhesus biheld him, and louyde
ym; and he seide to him, O thing
ilith to thee; go thou, selle thou what
iere thingis thou hast, and ȝyue to pore
en, and thou schalt haue tresour in
euene; and come, sue thou me. . .
. . . .
22 The which maad sorwful in the
ord, wente awey mornynge, forsoth he
as hauynge many possesciouns.
23 And Jhesus biholdinge aboute, seith
his disciplis, How hard thei that han
ioney schulen entre in to the kyngdom
f God.
24 Forsothe the disciplis weren ston-
yed in his wordis. And Jhesus eft-
oone answeringe seith to hem, ȝe litle
ones, how hard thing it is, men trist-
nge in richessis for to entre in to the
yngdom of God.
25 It is liȝter† a camel for to passe

13 And they brought chyldren to hym, that he shoulde touche them; and hys disciples chid thoose that brought them.

14 When Jesus sawe that, he was displeased, and sayd vnto them, Suffre the chyldren to come vnto me, and forbid them not, for vnto suche belongeth the kingdom of God.
15 Verely I saye to you, whosoever shall not receave the kyngdom of God as a chylde, he shall not entre therin.

16 And he toke them vppe in his armes, and putt his hondes apon them, and blessed them.
17 And when he was come out into the waye, there cam won runninge, and kneled to him, and axed him, Goode master, what shall I do, that I maye enheret eternal lyfe?
18 Jesus said vnto him, Why callest thou me goode? There is no man goode but won, whych ys God.
19 Thou knowest the commaundmentes, breake not matrimony, kyll not, steale nott, bere no falce wytnes, defraude no man, honore thy father and thy mother.
20 He answered and said to him, Master, all theese I have observed from my youth.
21 Jesus behelde him, and had a favour to him; and said vnto him, Won thinge is lackinge vnto the; goo, and sell all that thou hast, and geve itt to the povre, and thou shalt have treasure in heven; and come, and folowe me and take thy crosse on the.
22 But he was discumforted with that sayinge, and went awaye mornynge, for he had greate possessions.
23 And Jesus loked rounde aboute, and sayd vnto hys disciples, With what difficulte shall they that have ryches entre into the kingdom of God.
24 Hys disciples were astonnyed att hys wordes. Jesus answered agayne and sayde vnto them, Chyldren, howe harde is it, for them that truste in their ryches to entre in to the kyngdom off God.
25 Hit ys easyer for a camell to go

neþlos galeiþan, þau gabigamma ïn þiudangardya Guþs galeiþan.

26 Ïþ eis mais usgeisnodedun, qiþandans du sis misso, Yah whas mag ganisan?
27 Ïnsaiwhands du ïm Ïesus, qaþ, Akei fram mannam unmahteig ïst, ni fram Guþa; allata auk mahteig ïst fram Guþa.
28 Dugann þan Paitrus qiþan du ïmma, Sai! weis aflailotum alla, yah laistidedum þuk.
29 Andhafyands ïm Ïesus qaþ, Amen qiþa ïzwis, ni whashun ïst saei aflailoti gard, aiþþau broþruns, aiþþau aiþein, aiþþau attan, aiþþau qen, aiþþau barna, aiþþau haimoþlya ïn meina yah ïn þizos aiwaggelyons,
30 Saei ni andnimai .r. falþ nu ïn þamma mela, gardins, yah broþruns, yah swistruns, yah attan, yah aiþein, yah barna, yah haimoþlya, miþ wrakom, yah ïn aiwa þamma anawairþin libain aiweinon.
31 Aþþan managai wairþand, frumans aftumans, yah aftumans frumans.
32 Wesunuþ-þan ana wiga gaggandans du Ïairusaulwmai; yah faurbigaggands ïns Ïesus, yah sildaleikidedun, yah afarlaistyandans faurhtai waurþun. Yah andnimands aftra þans twalif, dugann ïm qiþan, þoei habaidedun ïna gadaban.

33 Þatei sai! usgaggam ïn Ïairusaulwma, yah sunus mans atgibada þaim ufargudyam, yah bokaryam; yah gawargyand ïna dauþau, ...
. . . .

34 Yah bilaikand ïna, yah bliggwand ïna, yah speiwand ana ïna; yah usqimand ïmma, yah þridyin daga ustandiþ.

35 Yah athabaidedun sik du ïmma Ïakobus yah Ïohannes, sunyus Zaibaidaiaus, qiþandans, Laisari, wileima, ei þatei þuk bidyos, tauyais uggkis.
36 Ïþ Ïesus qaþ ïm, Wha wileits tauyan mik ïgqis?
37 Ïþ eis qeþun du ïmma, Fragif ugkis, ei ains af taihswon þeinai, yah aius af

nædle þyrel, ðonne se rica and se weleg on Godes rice gâ.

26 Hï ðæs ðe mâ betwux him wu dredon, and cwædon, And hwâ ma beon hâl?
27 Ðâ beheold se Hælend hï, a cwæþ, Mid mannum hit is uneaðelïc, nâ mid Gode; ealle þing mid Go synd eaðelice.
28 Ðâ ongan Petrus cweðan, Wito lice! we ealle þing forléton, and fo godon ðé.
29 Ðâ andswarode him se Hælen Nis nân ðe his hûs forlæt, oððe g bróðru, oððe geswustra, oððe fæde oððe móder, oððe bearn, oððe æcer for me and for ðam gódspelle,

30 Ðe hund-feald ne onfó nû on ðis tíde, hûs, and bróðru, and swustra, a fæder and móder, and bearn, a æceras, mid ehtnessum, and on t weardre worulde ece líf.

31 Manega fyrmeste beoþ ýtemest and ýtemeste fyrmeste.
32 Sóþlice hï férdon on wege to Hier salem; and se Hælend him beför eode, and hï úðrédon him hine, and hi fyligdon. And eft he nam hï twel and ongan him secgan, ða þing ðe hi towearde wæron.

33 Ðæt we nû âstígaþ to Hierusale and mannes sunu biþ geseald sacer ealdrum, and bócerum, and ealdrun and hï hine deaþe genyðeriaþ, and hine þeodum syllaþ.

34 Ând hï hine bysmriaþ, and hï h on spætaþ, and hine swingaþ; and ofsle hine, and he árist on ðam bridd dæge.
35 Him ðâ genealæhton to Iacob and Iohannes, Zebedeis suna, and cwæ on, Lúreow, we wyllaþ, ðæt ðû us d swâ hwæt swâ we biddaþ.
36 Ðâ cwæþ he, Hwæt wylle gyt ð ic inc dó?
37 Ðâ cwædon hï, Syle unc, ðæt w sitton, on ðínum wuldre, ún on ði

norw a nedlis yȝe, than a riche man for
o entre in to the kyngdom of God.

26 Whiche wondriden more, seyinge
t hem selue, And who may be maad
f?
27 And Jhesus biholdinge hem, seith
o hem, Anentis men it is impossible,
ut not anemptis God; for alle thingis
ou possible anemptis God.
28 And aftirward Petre bigan for to
ȝe to him, Loo! we han left alle
ingis, and han sued thee.
29 Jhesus answeringe seith, Treuli I
ie to ȝou, ther is no man that schal
eue hous, or bretheren, or sistris, or
dir, or modir, or sones, or feeldis for
e and for the gospel,

30 The which schal not taken an hun-
ridfold so moche now in this tyme,
ousis, and bretheren, and sistris, and
odris, and sones, and feldis, with per-
cucioums, and in the world to comynge
erlasting lyf.
31 Forsoth many schulen be, the firste
e laste, and the laste the firste.
32 Forsothe thei weren in the weye
iȝynge to Jerusalem; and Jhesus wente
fore hem, and thei wondriden, and
lowinge dredden. And eftsoone Jhe-
us takinge to twelue, bygan to seye
o hem, what thingis weren to come to
m.
33 For lo! we stiȝen to Jerusalem,
nd mannus sone schal be bitrayed to
e princes of prestis, and to scribis,
nd to eldere men; and thei schulen
mpne him by deeth, and thei schulen
take him to hethene men.
34 And thei schulen scorne him, and
vspeete him, and beete him; and thei
hulen sle him, and in the thridde day
schal ryse aȝen.
35 And James and Jon, Zebedees sones,
men nyȝ to him, seyinge, Maistir, we
olen, that what euere we schulen axe,
ou do to vs.
36 And he seide to hem, What wolen
that I do to ȝou?
37 And thei seiden, ȝyue to vs, that
e sitten that oon at thi riȝthalf, and

thorowe the eye of a nedle, then for a
ryche man to entre into the kyngdom
of God.
26 And they were astonnyed out of
measure, sayinge betwene them selves,
Who then can be saved?
27 Jesus loked apon them, and sayd,
With men it is vnpossible, but not with
God; for with God all thinges are pos-
sible.
28 And Petre began to saye vnto hym,
Loo! we have forsaken all, and have
folowed the.
29 Jesus answered and sayde, Verely
I saye vnto you, there ys no man that
hath forsaken housse, or brethren, or
sisters, or father, or moder, or wyfe,
other chyldren, or londes, for my sake
and the gospelles,
30 Whych shall nott receave an houn-
dred foolde nowe in thys lyfe, houses,
and brethren, and sisters, and mothers,
and children, and londes, whith persecu-
cions, and in the worlde to come eternall
lyfe.
31 Many that are fyrst shalbe last, and
the last fyrst.
32 They were in the waye goinge vppe
to Jerusalem; and Jesus went before
them, and they were amased, and as
they folowed were affrayde. And Jesus
toke the xij. agayne, and began to tell
them, what thinges shulde happen vnto
him.
33 Beholde! we goo vppe to Jerusa-
lem, and the sonne off man shalbe de-
lyvred vnto the hye preestes, and vnto
the scribbes; and they shall condempne
hym to deeth, and shall delyvre hym to
the gentyls.
34 And they shall mocke hym, and
scourge him, and spit apon hym; and
kill him, and the thirde daye he shall
ryse agane.
35 And James and Jhon, the sons off
Zebede, cam vnto hym, sayinge, Master,
we wolde, that thou shuldest do for vs,
what soever we desyre.
36 He sayde vnto them, What wolde
ye I shulde do vnto you?
37 They sayd vnto hym, Graunt vnto
vs, that we maye sitt won on thy ryght

hleidumein þeinai sitaiwa, ïn wulþau þeinamma.

38 Ïþ Ïesus qaþuh du ïm, Ni wituþs whis bidyats; magutsu driggkan stikl, þanei ïk driggka, yah daupeinai þizaiei ïk daupyada, ei daupyaindau?

39 Ïþ eis qeþun du ïmma, Magu. Ïþ Ïesus qaþuh du ïm, Sweþauh þana stikl þanei ïk driggka driggkats, yah þizai daupeinai, þizaiei ïk daupyada, [daupyanda;]†

40 Ïþ þata du sitan af taihswon meinai aiþþau af hleidumein nist mein du giban, alya þaimei manwiþ was.

41 Yah gahausyandans þai taihun dugunnun unweryan bi Ïakobu yah Ïohannen.

42 Ïþ ïs athaitands ïns, qaþ du ïm, Wituþ, þatei [þaiei]† þuggkyand reikinon þiudom, gafrauyinond ïm, ïþ þai mikilans ïze gawaldand ïm.

43 Ïþ ni swa siyai ïn ïzwis, ak sawhazuh saei wili wairþan mikils ïn ïzwis, siyai ïzwar andbahts,

44 Yah saei wili ïzwara wairþan frumists, siyai allaim skalks.

45 Yah auk sunus mans ni qam, at andbahtyam, ak andbahtyan, yah giban saiwala seina faur managans luu.

46 Yah qemun ïn Ïairikon; yah usgaggandin ïmma yainþro, miþ siponyam seinaim, yah managein ganohai, sunus Teimaiaus, Barteimaiaus, blinda, sat faur wig du aihtron.

47 Yah gahausyands, þatei Ïesus sa Nazoraius ïst, dugann hropyan, yah qiþan, Sunau Daweidis, Ïesu, armai mik.

48 Yah whotidedun ïmma managai, ei gaþahaidedi; ïþ ïs filu mais hropida, Sunau Daweidis, armai mik.

49 Yah gastandands Ïesus haihait atwopyan ïna; yah wopidedun þana blindan, qiþandans du ïmma, Þrafstei þuk, urreis, wopeiþ þuk.

swýðran healfe, and óðer on ðíne wyn stran.

38 Ðá cwæþ se Hǽlend, Gyt nyto hwæt gyt biddaþ; mǽge gyt drinca ðone calic, ðe ic drince, and beon ge fullod on ðam fulluhte, ðe ic beo ge fullod?

39 Ðá cwǽdon hí, Wyt mágon. Ð cwæþ se Hǽlend, Gyt drincaþ ðone cali ðe ic drince, gyt beoþ gefullode ðar fulluhte, ðe ic beo gefullod;

40 Sóþlice nis hit ná mín inc to sy lenne ðæt gyt sitton on míne swýðra healfe oððe on ða wynstran, ac ðam ð hit gegearwod ys.

41 Ðá gebulgon ða tyne hí be Iacob and Iohanne.

42 Ðá clypode se Hǽlend hí, an cwæþ, Wite ge, ðæt ða ðe on þeodu ealdorscype habbaþ, ðæt hyra ealdra anweald ofer hí habbaþ.

43 Sóþlice on eow hit nis swá, ac sw hwylc swá wyle mid eow yldest beo se byþ eower þén,

44 And se ðe wyle on eow fyrme beon, se byþ ealra þeow.

45 Sóþlice ne com mannes sunu, ð him man þénode, ac ðæt he þénode, a his sáwle sealde for manegra álýse nysse.†

46 Ðá comon hí to Gericho; and fórde fram Gericho, and his leornin cnihtas, and mycel menegu, Time sunu, Bartimeus, sæt blind, wið ðo weg wædla.

47 Ðá he gehýrde, ðæt hit wæs Nazarenisca Hǽlend, he ongan clypian, and cweðan, Hǽlend, Dauid sunu, gemiltsa me.

48 Ðá budon him manega, ðæt súwode; he clypode ðá ðæs ðe m Miltsa me, Dauides sunu.

49 Ðá ætstód se Hǽlend and hét hi clypian; ðá sǽdon hí ðam blindan, B geheortra, and árís, se Hǽlend ðé cly aþ.

e tothir at the left, in thi glorie.

38 Forsothe Jhesus seith to hem, ȝe
ten not what ȝe schulen axe; mown
drynke the cuppe, the which I am to
ynke, or be waischun with the bap-
m, in which I am baptisid?
39 And thei seiden to him, We mown.
ȝthli Jhesus seith to hem, Treuli ȝe
hulen drynke the cuppe that I drynke,
d ȝe schulen be waischun with the
ptym, in which I am baptisid;
40 Sothli for to sitte at my riȝthalf or
fthalf is not myn to ȝyue to ȝou, but
which it is ordeyned.

41 And the ten heeringe hadden endig-
acioun of James and John.

42 Sothli Jhesus clepinge hem, seith
hem, ȝe witen, that thei that semen† haue princehed on folkis, lordschipen† hem, and the princes of hem han ower of hem.

43 Forsoth it is not so in ȝou, but who
iere schal wolle be maad more, schal
e ȝoure mynystre,
44 And who euere schal wolle be the
rste in ȝou, schal be seruaunt of alle.
45 Forwhi and mannis sone cam not,
hat it schulde be mynystrid to him,
ut that he schulde mynystre, and ȝyue
is soule† redempcioun† for manye.
46 And thei camen to Jerico; and
im goynge forth fro Jerico, and his
isciplis, and a ful moche cumpany of
eple, the sone of Tymey, Barthymeus,
lynd, saat bisydis the weye beggynge.

47 The which whanne he hadde herd,
or it is Jhesus of Nazareth, bigan to
rie, and seye, Jhesu, the sone of Dauith,
aue mercy on me.
48 And manye threatnyden hym, that
e schulde be stille; and he criede
oche more, Jhesu, the sone of Dauith,
aue mercy on me.
49 And Jhesu stondinge comaundide
ym for to be clepid; and thei clepiden
he blynde man, seiynge to him, Be thou
f betere herte, ryse vp, he clepith thee.

honde, and the other on thy lyfte honde, in thy glory.
38 Butt Jesus sayd vnto them, Ye wot not what ye axe; can ye dryncke of the cuppe, that I shall drynke of, and be baptised in the baptim, that I shalbe baptised in?
39 And they sayd vnto him, That we can. Jesus sayde vnto them, Ye shall drynke off the cuppe that I shall drynke of, and be baptised with the baptim, that I shalbe baptised in;
40 But to sitt on my right honde and on my lifte honde ys not myne to geve, but to them for whom it ys prepared.

41 And when the .x. herde that they began to disdayne at James and Jhon.

42 Butt Jesus called them vnto him, and sayd to them, Ye knowe wele, that they whych seme to beare rule amonge the gentyls, raygne as lordes over them, and they that be greate men amonge them exercyse auctorite over them.
43 So shall it not be a monge you, but wosoever of you wilbe greate amonge you, shalbe youre minster,
44 And wosoever wilbe chefe, shalbe servaunt vnto all.
45 For even the sonne of man came nott, that other shulde minister vnto hym, but to minister, and to geve his lyfe for the redempcion of many.
46 And they cam to Hierico; and as he went oute off Hierico, with his disciples, and a greate nombre of people, Barthimeus, the sonne of Thimeus, which was blynde, sate by the hye wayes syde beggynge.
47 And when he herde, that it was Jesus off Nazareth, he began to crye, and to saye, Jesus, the sonne off David, have mercy on me.
48 And many rebuked hyme, be cause he shulde hoolde is peace; but he cryed the moore a greate deale, Thou sonne off David, have mercy on me.
49 And Jesus stode still and commaunded hym to be called; and they called the blynde, saynge vnto hym, Be off good comfort, ryse, he calleth the.

50 Iþ ïs, afwairpands wastyai seinai, ushlaupands qam at Iesu.

51 Yah andhafyands qaþ du ïmma Iesus, Wha wileis ei tauyau þus? Iþ sa blinda qaþ du ïmma, Rabbaunei, ei ussaiwhau.

52 Iþ Iesus qaþ du ïmma, Gagg, galaubeins þeina ganasida þuk. Yah sunsaiw ussawh, yah laistida ïn wiga Iesu.

50 He đá, áwearp his reaf, and forþ ræsde and to him com.

51 Đá cwæþ se Hælend, Hwæt wyl đú đæt ic đé dó? Đá cwæþ he, Láreow đæt ic geseo.

52 Đá cwæþ se Hælend to him, Gá đín geleafa đé hálne gedyde. And h sóna geseah, and him fyligde on wege.

Chap. XI. 1 Yah biþe newha wesun Iairusalem ïn Beþsfagein yah Biþaniïn, at fairgunya Alewyin, ïnsandida twans siponye seinaize,

2 Yah qaþ du ïm, Gaggats ïn haim þo wiþrawairþon ïggqis; yah sunsaiw ïnngaggandans ïn þo baurg bigitats fulan gabundanana, ana þammei nauh ainshun manne ni sat; andbindandans ïna, attiuhats.

3 Yah yabai whas ïggqis qiþai, Duwhe þata tauyats? qiþaits, þatei Frauya þis gairneiþ, yah sunsaiw ïna ïnsandeiþ hidre.

4 Galiþun þan, yah bigetun fulan gabundanana at daura uta, ana gagga; yah andbundun ïna.

5 Yah sumai þize yainar standandane qeþun du ïm, Wha tauyats, andbindandans þana fulan?

6 Iþ eis qeþun du ïm, swaswe anabauþ ïm Iesus; yah lailotun ïns.

7 Yah brahtedun þana fulan at Iesua, yah galagidedun ana wastyos seinos, yah gasat ana ïna.

8 Managai þan wastyom seinaim strawidedun ana wiga, sumai astans maimaitun us bagmam, yah strawidedun ana wiga.

9 Yah þai fauragaggandans, hropidedun, qiþandans, Osanna, þiuþida sa qimanda ïn namin Frauyins;

10 Þiuþido so qimandei þiudangardi ïn námin attins unsaris Daweidis; Osanna ïn hauhistyam.

Chap. XI. 1 †Đá he genealæht Hierusalem and Bethania, to Oliuete dúne, he sende his twegen leorning cnihtas,

2 And cwæþ to him, Faraþ to đar castele đe [ongén] inc ys; and gyt đa sóna gemétaþ assan folan getígedne, ofe đæne nán man gyt ne sæt; untigea hine, and to me gelædaþ.

3 And gyf hwá to inc hwæt cwyl secgaþ, đæt Drihten hæfþ his neod and he hine sóna hider læt.

4 And đá hí út-férdon, hí gemétto đone folan úte, on twýcenan, beforá dura getígedne; đá untígdon hí hine.

5 And sume đe đar stódon đus sædo him, Hwæt dó gyt, đone folan un tígende?

6 Đá cwædon hí, swá se Hælend un bead; and hí léton hí đá.

7 Đá læddon hí đone folan to đar Hælende, and hí hyra reaf on-áledo and he on-sæt.

8 Manega hyra reaf on đone we strehton, sume đa [bogas]† of đam treow um heowon, and streowodon on đon weg.

9 And đa đe beforan eodon, and đa đ æfter-folgodon, cwædon đus, Osanna sý gebletsod se đe com on Drihtne naman;

10 Sí gebletsod đæt rice đe com úre fæder Dauides; Osanna on heahne sum.

50 The which, his cloth cast away, sturtinge cam to him.

51 And Jhesus answeringe seide to him, What wolt thou I schal do to thee? The blynde man seide to him, Maistir, that I se.

52 Sothli Jhesus seide to him, Go thou, thi feith hath maad thee saaf. And anon he syȝ, and suede him in the weye.

50 He threwe awaye his clooke, and roose and cam to Jesus.

51 And Jesus answered and sayd vnto hym, What wilt thou that I do vnto the? The blynde sayde vnto hym, Master, that Y myght see.

52 Jesus sayd vnto hym, Goo thy waye, thy fayght hath saved the. And by and by he receaved his sight, and folowed Jesus in the waye.

Chap. XI. 1 And whanne Jhesus eam nyȝ to Jerusalem and to Betanye, o the mount of Olyuete, he sendith two f his disciplis,

2 And seith to hem, Go ȝe in to the astel that is aȝens ȝou; and anon ȝe entrynge in thidur schulen fynde a colt yed, on the which non of men sat ȝit; vnbynde ȝe, and bryng him.

3 And if ony man schal seie ony thing o ȝou, seie ȝe, that he is nedeful to he Lord, and anon he schal leeue him idur.

4 And thei goynge forth, founden a olt bounden byfore the ȝate with oute-forth, in the meeting of tweye weyes; nd thei vnbounden him.

5 And summe of men stondinge there eiden to hem, What don ȝe, vnbynd-nge the colt?

6 And thei seiden to hem, as Jhesus omaundide to hem; and thei leften em.

7 And thei brouȝten the colt to Jhesu, nd thei puttiden to him her clothis, nd Jhesus sat vpon him.

8 Forsothe manye strewiden her clothis n the weye, sotheli othere men kittiden owis† fro trees, and strewiden in the veye.

9 And thei that wenten bifore, and hat sueden, cryeden, seyinge, Osanna, lessid *is* he that cometh in the name of he Lord;

10 Blessid the kyngdom that cometh f oure fadir Dauith; Osanna in hiȝtees.

Chap. XI. 1 And when they cam nye to Hierusalem vnto Bethphage and Bethani, be sydes mount Olivte, he sent forth .ij. of his disciples,

2 And sayde vnto them, Goo youre wayes into the toune that is over agaynste you; and as sone as ye entre into it ye shall fynde a coolte bounde, where on never man sate; loose hym, and brynge hym hidder.

3 And if eny man saye vnto you, Why do ye soo? saye, that the Lorde hath neade of him, and streight waye he wyll sende hym hidder.

4 They went their waye, and found a coolte tyed by the dore with out, in a place where two wayes mett; and they losed hym.

5 And divers of them that stode there sayd vnto them; What do ye, loosynge the coolte?

6 And they sayd vnto them, even as Jesus had commaunded them; and they let them goo.

7 And they brought the coolte to Jesus, and caste their garmentes on hym, and he sate apon hym.

8 And many spreede there garmentes in the waye, other cutt doune braunches of the trees, and strawed them in the waye.

9 And they that went before, and they that folowed, cryed, saynge, Hosianna, blessed be he that cometh in the name off the Lorde;

10 Blessed be the kyngdom that commeth in the name off hym that is Lorde off oure father David; Hosianna in the hyest.

11 Yah galaiþ ïn Ïairusaulwma Ïesus, yah ïn alh; yah bisaiwhands alla, at andanahtya yuþan wisandin wheilai, usïddya ïn Beþanian, miþ þaim twalibim.

12 Yah ïftumin daga, usstandandam ïm us Beþaniïn, gredags was.

13 Yah gasaiwhands smakkabagm fairraþro habandan lauf, atïddya, ei aufto bigeti wha ana ïmma; yah qimands at ïmma, ni waiht bigat ana ïmma, niba lauf; ni auk was mel smakkane.

14 Yah usbairands qaþ du ïmma, Ni þanaseiþs us þus aiwmanna akran matyai. Yah gahausidedun þai siponyos is;

15 Yah ïddyedun du Ïairusaulwmai. Yah atgaggands Ïesus ïn alh, dugann uswairpan þans frabugyandans yah bugyandans ïn alh; yah mesa skattyane, yah sitlans þize frabugyandane ahakim uswaltida;

16 Yah ni lailot, ei whas þairhberi kas þairh þo alh.

17 Yah laisida, qiþands du ïm, Niu gameliþ ïst, Þatei razn mein razn bido haitada allaim þiudom? ïþ yus gatawidedunþ ïta du filigrya waidedyane.

18 Yah gahausidedun þai bokaryos yah gudyane auhumistans, yah sokidedun whaiwa ïmma usqistidedeina; ohtedun auk ïna, unte alla managei sildaleikidedun ïn laiseinais ïs.

19 Yah biþe andanahti warþ, usïddya ut us þizai baurg.

20 Yah ïn maurgin faurgaggandans, gasewhun þana smakkabagm þaursyana us waurtim.

21 Yah gamunands Paitrus, qaþ du ïmma, Rabbei, sai! smakkabagms þanei fraqast, gaþaursnoda.

22 Yah andhafyands Ïesus qaþ du ïm, Habaiþ galaubein Guþs;

23 Amen auk qiþa ïzwis, þiswhazuh ei qiþai du þamma fairgunya, Ushafei þuk, yah wairp þus ïn marein; yah ni tuzweryai ïn hairtin seinamma, ak ga-

11 And he eode ðá on Hierosolima templ; and ealle þing he besceawode, ðá æfen tíma wæs, he fórde to Bethaníam, mid his twelf leorning-cnihtum.

12 And cúdrum dæge, ðá hí fórdon fram Bethanía, hine hingrode.

13 Ðá he feorran geseah án fíc-treow ðe leaf hæfde, he com, and sóhte hwæðer he ðar on áht fúnde; ðá he him to com, ne fúnde he ðar, búton leaf áne; sóþlice hit wæs ðæs fíc-treowes tíma.

14 Ðá cwæþ he, Heononforþ on écnesse ne ete énig man wæstm of ðé. And his leorning-cnihtas ðæt gehýrdon;

15 Ðá comon hí eft to Hierusalem. And ðá he on ðæt templ eode, he ongan drífan of ðam temple syllende and bicgende; and mynetera þrócu, and heah-setlu ðe ða culfran cýpton he tobræc;

16 And he ne geþafode, ðæt énig man énig fæt þurh ðæt templ bǽre.

17 And he ða lǽrende, ðus cwæþ to him, Nis hit áwriten, Ðæt mín hús fram eallum þeodum biþ genemned gebed-hús? sóþlice ge dydon ðæt to sceaþena scræfe.

18 Ðá ðæra sacerda ealdras and ða bóceras ðis gehýrdon, hí þohton hú hí hine forspildon; ðéh hí him ádrédon hine, forðam eall seo menigu wundrode be his láre.

19 And ðá hit æfen wæs, he eode of ðære ceastre.

20 On merigen ðá hí fórdon, hí geséwon ðæt fíc-treow forscruncen of ðam wyrtruman.

21 Ðá cwæþ Petrus, Láreow, lóca! hú forscranc ðæt fíc-treow, ðe ðú wyrigdest.

22 Ðá cwæþ se Hǽlend him andswarigende, Habbaþ Godes trúwan;

23 Ic secge eow to sóþe, swá hwylc swá cwyþ to ðisum múnte, Sí ðú áfyrred, and on sæ áworpen; and on his heortan ne twýnaþ, ac gelýfþ, swá hwæt

11 And he entride in to Jerusalem, in to the temple; and alle thingis seyn aboute, whanne the our was now euenyng, he wente in to Betanye, with twelue.

12 And another day, whanne he wente out of Betanye, he hungride.

13 And whanne he hadde seyn a fyge tree afer hauynge leeuys, he cam, if happily he schulde fynde ony thing therynne; and whanne he cam to it, he fond no thing, out taken leeuys; for it was no tyme of fygis.

14 And Jhesus answeringe seide to it, Now no more with outen ende ony man ete fruyt of thee. And his disciples herden;

15 And thei camen to Jerusalem. And whanne he hadde entrid in to the temple, he bigan for to caste out men sellinge and biggynge in the temple; and he turnyde vpsodoun the boordis of chaungeris, and the chaieris of men sellinge culueris;

16 And he suffride not, that ony man schulde bere a vessel thurȝ the temple.

17 And he tauȝte hem, seyinge, Wher it is not writun, For myn hous schal be clepid the hous of preiynge to alle folkis? forsoth ȝe han maad it a den of theues.

18 The which thing herd, the princes of prestis and scribis souȝten hou thei schulde leese him; forsoth thei dreden hym, for al the cumpanye of peple wondride on his teching.

19 And whanne euenyng was maad, he wente out of the citee.

20 And whanne thei passiden eerly, thei syȝen the fige tree maad drye fro the rootis.

21 And Petre hauynge mynde, seide to him, Maistir, lo! the fyge tree, whom thou cursedist, hath dryed vp.

22 And Jhesus answeringe seith to hem, Haue ȝe the feith of God;

23 Treuli I seie to ȝou, that who euere seith to this hil, Take, and sende in to the see; and doutith not in his herte, but bileueth, for what euere he schal

11 And the Lorde entred into Hierusalem, and into the temple; and when he had loked roundabout apon all thinges, and nowe the even tyde was come, he went out vnto Bethany, with the twelve.

12 And on the morowe, when they were come out from Bethany, he hungred.

13 And he spyed a fygge tree a farre off havinge leves, and went to se whether he myght fynde eny thinge there on; but when he cam there to, he founde nothinge butt leves; for the tyme off fygges was nott yet.

14 And Jesus answered and sayd to it, Never man eate frute of the here after whill the worlde stondith. And his disciples herde it;

15 And they cam to Hierusalem. And Jesus went into the temple, and began to cast out them which soolde and bought in the temple; and overthrewe the tabels of the money chaungers, and the stoles of them that soolde doves;

16 And wolde not suffre, that eny man caried a vessell thorowe the temple.

17 And he taught, saynge vnto them, Ys it not written, Howe that myne housse shalbe called the housse of prayer vnto all nacions? butt ye have made it a deen of theves.

18 And the scribes and hye prestes herde yt, and sought howe to distroye him; for they feared hym, be cause all the peple marveld at his doctrine.

19 And when even was come, he went out of the cite.

20 And in the mornynge as they passed by, they sawe the fygge tree dryed vpp by the rotes.

21 And Peter remembred, and sayd vnto hym, Master, beholde! the fygge tree, which thou cursedes, ys widdred awaye.

22 And Jesus answered and sayde vnto them, Have confidens in God;

23 Verely I sye vnto you, that whosoever shall saye vnto this mountayne, Take awaye thy silfe, and cast thy silfe in to the see; and shall not waver in

laubyai, þata ei þatei qiþiþ, gagaggiþ, wairþiþ ïmma, þiswhah þei qiþiþ.

24 Duþþe qiþa ïzwis, allata þiswhah þei bidyandans sokeiþ, galaubeiþ þatei nimiþ, yah wairþiþ ïzwis.

25 Yah þan standaiþ bidyandans, afletaiþ, yabai wha habaiþ wiþra whana, ei yah atta ïzwar sa ïn himinam, afletai ïzwis missadedins ïzwaros.

26 Ïþ yabai yus ni afletiþ, ni þau atta ïzwar sa ïn himinam, afletiþ ïzwis missadedins ïzwaros.

27 Yah ïddyedun aftra du Ïairusaulwmai. Yah ïn alh wharbondin ïmma. atïddyedun du ïmma þai auhumistans gudyans, yah bokaryos, yah sinistans,

28 Yah qeþun du ïmma, Ïn whamma waldufnye þata tauyis? yah whas þus þata waldufni atgaf, ei þata tauyis?

29 Ïþ Ïesus andhafyands qaþ du ïm, Fraihna yah ïk ïzwis ainis waurdis, yah andhafyiþ mis, yah qiþa ïzwis, ïn whamma waldufnye þata tauya.

30 Daupeins Ïohannis uzuh himina was, þau uzuh mannam? andhafeiþ mis.

31 Yah þahtedun du sis misso, qiþandans, Yabai qiþam us himina, qiþiþ aþþan, Duwhe ni galaubideduþ ïmma;

32 Ak qiþam us mannam, uhtedun þo managein; allai auk alakyo habaidedun Ïohannen, þatei bi sunyai praufetes was.

33 Yah andhafyandans qeþun du Ïesua, Ni witum. Yah andhafyands Ïesus qaþ du ïm, Nih ïk ïzwis qiþa, ïn whamma waldufnye þata tauya.

swá he cwyþ, gewurðe ðis, ðæt gewyrþ.

24 Forðam ic eow secge, swá hwæt swá ge gyrnende biddaþ, gelýfaþ ðæt ge hit onfóþ, and hit eow becymþ.

25 And ðonne ge standaþ eow to gebiddenne, forgifaþ, gif ge hwæt ágén ænigne habbaþ, ðæt eow eower synna forgyfe, eower heofonlica fæder se ðe on heofonum ys.

26 Gyf ge ne forgyfaþ, ne eow eower synna ne forgyfþ, eower fæder . . . . . .

27 Ðá com he eft to Hierusalem. And ðá he on ðam temple eode, him to genealǽhton ða heah-sacerdas, and bóceras, and caldras,

28 And ðus cwǽdon, On hwylcum anwealde dést ðú ðás þing? and hwá sealde ðé ðisne anweald, ðæt ðú ðis dó?

29 Ðá cwæþ se Hǽlend, And ic áhsige cow ánre spræce, andswariaþ me, and ic secge eow ðonne, on hwylcum anwealde ic ðis dó.

30 Hweðer wæs Iohannes fulluht ðe of heofone, ðe of mannum? andswariaþ me.

31 Ðá þohton hí, and cwǽdon betweox him, Gif we secgaþ of heofone, he segþ us, Hwí ne gelýfde ge him;

32 Gif we secgaþ of mannum, we ondrǽdaþ ðis folc; ealle hí hæfdon Iohannem, ðæt he wǽre sóþlice witega.

33 Ðá andswaredon hí ðam Hǽlende and cwǽdon, We nyton. Ðá cwæþ se Hǽlend, Ne ic eow ne secge, on hwylcum anwealde ic ðás þing dó.

Chap. XII. 1 Yah dugann ïm ïn gayukom qiþan. Weinagard ussatida manna, yah bisatida ïna faþom, yah usgrof dal uf mesa, yah gatimrida kelikn,

Chap. XII. 1 Ðá ongan he him bigspel reccan. Sum man him plantode win-geard, and betýnde hine, and deal ánne seaþ, and getimbrode ǽnne stýpel

eye, be it maad, it schal be maad to im.

24 Therfore I seie to 3ou, alle thingis what euere thingis 3e preiynge schulen xe, bileue 3e that 3e schulen take, and hei schulen come to 3ou.

25 And whanne 3e schulen stonde for o preie, for3yue 3e, if 3e han ony thing 3ens ony man, that and 3oure fadir hat is in heuenes, for3yue to 3ou 3oure ynnes.

26 That if 3e schulen not for3yue, either 3oure fadir that is in heuenes, chal for3yue 3ou 3oure synnes.

27 And eftsoone thei camen to Jeru-alem. And whanne he walkide in to he temple, the hi3este prestis, and cribis, and eldere men camen ni3 to im,

28 And seien to him, In what power oist thou thes thingis? or who 3af to hee this power, that thou do thes hingis?

29 Forsothe Jhesus answeringe seith o hem, And I schal axe 3ou o word, nd answere 3e to me, and I schal seie o 3ou, in what power I do thes thingis.

30 Whether was the baptym of John f heuene, or of men? answere 3e to me.

31 And thei thou3ten with inne hem elue, seiynge, If we schulen seie of euene, he schal seie to vs, Whi ther-ore bileuen 3e not to him;

32 If we schulen seie of men, we dreden he peple; for alle men hadden John, or he was verily a prophete.

33 And thei answeringe seyen to Jhesu, We witen neuere. And Jhesu answer-nge seith to hem, Neither I seie to 3ou, n what power I do thes thingis.

his herte, butt shall beleve, that thoose thinges which he sayeth, shall come to passe, what soever he sayeth, shalbe done vnto him.

24 Therfore I saye vnto you, what soever ye desyre when ye praye, beleve that ye shall have it, and it shalbe done vnto you.

25 And when ye stond and praye, for-yeve, yf ye have eny thinge agaynste eny man, that youre father also which is in heven, maye foryeve you youre tres-pases.

26

27 And they cam againe to Hierusa-lem. And as he walked in the temple, there cam to hym the hye prestes, and the scribes, and the seniours,

28 And sayd vnto hym, By what auc-torite doest thou these thinges? and who gave the this auctorite, to do these thinges?

29 Jesus answered and sayde vnto them, I wyll also axe of you a certeyne thynge, and answere ye me, and I wyll tell you, by what auctorite I do these thinges.

30 Whether was the baptim of Jhon from hevin, or of men? answer me.

31 And they thought in them selves, saynge, Yf we shall saye from heven, he will saye, Why then did ye not beleve hym;

32 But yf we shall saye of men, then feare we the people; for all men counted Jhon, that he was a veri prophett.

33 And they answered and sayd vnto Jesu, We cannot tell. And Jesus an-swered and sayd vnto them, Nether wyll I tell you, by what auctorite I do these thynges.

CHAP. XII. 1 And Jhesus bigan to peke parably.† A man plauntide a yne3erd, and puttide aboute an hegge, nd dalf a lake, and bildide a tour, and

CHAP. XII. 1 And he began to speake vnto them in similitudes. A certayne man planted a vineyarde, and compased it with an hedge, and ordeyn-

yah anafalh ïna waurstwyam, yah aflaiþ alyaþ ;

2 Yah ïnsandida du þaim waurstwyam at mel skalk, ei at þaim waurstwyam nemi akranis þis weinagardis.

3 Ïþ eis nimandans ïna usbluggwun, yah ïnsandidedun laushandyan.

4 Yah aftra ïnsandida du ïm anþarana skalk, yah þana stainam wairþandans gaaiwiskodedun, yah haubiþ wundan brahtedun, yah ïnsandidedun ganaitidana.

5 Yah aftra ïnsandida anþarana, yah yainana afslohun, yah managans anþarans, sumans usbliggwandans, sumanzuh þan usqimandans.

6 Þanuh nauhþanuh ainana sunu aigands liubana sis, ïnsandida yah þana du ïm spedistana, qiþands, Þatei gaaistand sunu meinana.

7 Ïþ yainai þai waurstwyans qeþun du sis misso, Þatei sa ïst sa arbinumya ; hiryiþ usqimam ïmma, yah unsar wairþiþ þata arbi.

8 Yah undgreipandans ïna, usqemun, yah uswaurþun ïmma ut us þamma weinagarda.

9 Wha nuh tauyai frauya þis weinagardis ? Qimiþ, yah usqisteiþ þans waurstwyans, yah gibiþ þana weinagard anþaraim.

10 Nih þata gamelido ussuggwuþ, Stains þammei uswaurþun þai timryans, sah warþ du haubida waihstins ?

11 Fram Frauyin warþ sa, yah ïst sildaleiks ïn augam unsaraim.

12 Yah sokidedun ïna undgreipan, yah ohtedun þo managein ; froþun auk þatei du ïm þo gayukon qaþ ; yah afletandans ïna, galiþun.

13 Yah ïnsandidedun du ïmma sumai þize Farcisaie yah Herodiane, ei ïna ganuteina waurda.

14 Ïþ eis qimandans qeþun du ïmma, Laisari, witum þatei sunyeins ïs, yah ni kara þuk manshun ; ni auk saiwhis ïn andwairþya manne, ak bi sunyai wig Guþs laiseis. Skuldu ïst kaisaragild

and gesette hine mid eorþ-tilium, and fêrde on elþeodignysse ;

2 Đâ sende he to đam tilium his þeow on tîde, đæt he đæs wîn-geardes wæstm onfénge.

3 Đâ swungon hî đæne, and forlêton hine îdel-hende.

4 And eft he him sende ôđerne þeow and hî đone on heafde gewundodon, and mid teonum geswencton.

5 And eft he him sumne sende, and hî đæne ofslógon, and manega ôđre sume hî beoton, sume hî ofslógon.

6 Đâ hæfde he đâ gyt æ̂nne leofostne sunu, đâ sende he æt nehstan hiu đæne, and cwæþ, Witodlîce minne sunu hig forwandiaþ.

7 Đâ cwæ̂don đa tilian him betweonan Hêr is se yrfenuma ; uton ofslean hine đonne biþ úre seo yrfweardnes.

8 Hî đâ ofslógon hine, and wurpon widútan đone wîn-geard.

9 Hwæt dêþ đæs wîn-geardes hlâford He cymþ, and fordêþ đa tiligean, and sylþ ôđron đone wîn-geard.

10 Ne ræ̂dde ge đis gewrit, Se stân đe đa wyrhtan âwurpon, đes ys ge worden on đære hyrnan heafod ?

11 Đis ys fram Drihtne geworden, and hit is wundorlîc on úron eagum.

12 Đâ smeadon hî đæt hî geféngon hine, and hî ondrêdon đa menigu ; h oncneowon đâ đæt he đis bigspel t him sæ̂de ; hî fêrdon đâ, and hin forlêton.†

13 Đâ sendon hî to him sume o Phariseum and Herodianum, đæt h befêngon hine on his worde.

14 Đâ comon hî and đus mid fâcne cwæ̂don, Láreow, we witon đæt đú ear sóþfæst, and đú ne rêcst be æ̂negun men ; ne besceawast đú manna ansŷne ac đú Godes weg lærst on sóþfæstnysse

irede it to erthe tilieris, and wente
orth in pilgrymage;

2 And sente to the erthe tilieris in
yme a seruaunt, that he schulde receyue
f the fruyt of the vyneȝerd at the erthe
lieris.

3 The whiche beten him takun, and
ften him voyde.

4 And eftsoone he sente to hem a
other seruaunt, and thei woundiden
im in the heed, and ponyscheden with
hidingis.†

5 And eftsoone he sente another, and
nei slowen him, and othere mo, betynge
umme, but sleynge othere.

6 Therfore ȝit he hauynge a sone most
ereworth, and to hem he sente him the
ste, seyinge, For by hap thei schulen
hame my sone.†

7 Forsothe the tenauntis seyden to
em self,† This is the eier; come ȝe, sle
e him, and the eritage schal be oure.

8 And thei takynge him, castiden out
ithoute the vyneȝerd, and slowen.

9 Therfore what schal the lord of the
yneȝerd do? He schal come, and leese
ie tenauntis, and ȝyue the vyneȝerd to
there.

10 Wher ȝe han not rad this scripture,
he stoon the which men bildinge han
ispisid, this is maad in to the heed of
ie corner?

11 This thing is maad of the Lord, and
wondirful in oure yȝen.

12 And thei souȝten for to holde him,
nd thei dreden the cumpanye of peple;
othli thei knewen for to hem he seide
is parable; and him left, thei wenten
way.

13 And thei senden to him summe of
ie Farisees and Erodians, for to take
ym in word.

14 The whiche comynge seyn to hym,
laistir, we witen for thou ert sothfast,
nd reckist not of ony man; sothly
either thou seest in to face of man,
ut thou techist the wey of God in

ed a wyne presse, and bilt a toure in
hytt, and lett it out to hyre vnto husbande-
men, and went into a straunge countre;

2 And when tyme was come he sentt
to the tennauntes a servaunt, that he
myght of the tenauntes receave of the
frute of the vyneyarde.

3 And they caught hym and bett hym,
and sentt hym agayne empty.

4 And mooreover he sentt vnto them
another servaunt, and at hym they cast
stones and brake hys heed, and sent
him agayne all to revyled.

5 And agayne he sentt another, and
hym they kylled, and many other, beet-
ynge some, and kyllinge some.

6 Yet had he one sonne whom he loved
tenderly, him also sent he att the last
vnto them, sayinge, They wyll feare my
sonne.

7 Butt the tenauntes sayde with in
themselves, Thys ys the heyre; come,
lett vs kill him, and the inheritaunce
shalbe oures.

8 And they toke him, and killid him,
and cast hym out of the vyneyarde.

9 What shall then the lorde of the
vyneyarde do? He will come, and dis-
troye the tenauntes, and let out the
vyneyarde to other.

10 Have ye nott redde thys scripture,
The stoone which the bylders did refuse,
ys made the chefe stoone in the corner?

11 Thys was done off the Lorde, and
ys merveyllous in oure eyes.

12 And they went about to take hym,
butt they feared the people; for they
perceaved that he spake that similitude
agaynst them; and they left hym, and
went their waye.

13 And they sent vnto hym certayne
off the Pharises with Herodes servauntes,
to take hym in hys wordes.

14 And as sone as they were come
they sayd vnto hym, Master, we knowe
that thou arte true, and careste for no
man; for thou consydereste nott the
degre off men, butt teacheste the waye

giban Kaisara? . . . . . .
. . . .

15 Þau niu gibaima? Ïþ Ïesus gasaiwhands ïze liutein, qaþ du ïm, Wha mik fraisiþ? atbairiþ mis skatt, ei gasaiwhau.

16 Ïþ eis atberun. Yah qaþ du ïm, Whis ïst sa manleika, yah so unfarmeleins? Ïþ eis qeþun du ïmma, Kaisaris.

17 Yah andhafyands Ïesus qaþ du ïm, Usgibiþ þo Kaisaris Kaisara, yah þo Guþs Guþa. Yah sildaleikidedun ana þamma.

18 Yah atïddyedun Saddukaieis du ïmma, þaiei qiþand usstass ni wisan, yah frehun ïna, qiþandans,

19 Laisari, Moses gamelida unsis, þatei yabai whis broþar gadauþnai, yah bileiþai qenai, yah barne ni bileiþai, ei nimai broþar ïs þo qen ïs, yah ussatyai barna broþr seinamma.

20 Sibun broþrahans wesun; yah sa frumista nam qen, yah gaswiltands, ni bilaiþ fraiwa.

21 Yah anþar nam þo, yah gadauþnoda, yah ni sa bilaiþ fraiwa. Yah þridya samaleiko.

22 Yah nemun þo samaleiko þai sibun, yah ni biliþun fraiwa. Spedumista allaize gaswalt yah so qens.

23 In þizai usstassai, þan usstandand, wharyamma ïze wairþiþ qens? þai auk sibun aihtedun þo du qenai.

24 Yah andhafyands Ïesus qaþ du ïm, Niu duþe airzyai siyuþ, ni kunnandans mela, nih maht Guþs?

25 Allis þan usstandand us dauþaim, ni liugand, ni liuganda, ak sind swe aggilyus þai ïn himinam.

26 Aþþan bi dauþans, þatei urreisand, niu gakunnaideduþ ana bokom Mosezis, ana aiwhatundyai, whaiwa ïmma qaþ Guþ, qiþands, Ïk ïm Guþ Abrahamis, yah Guþ Ïsakis, yah Ïakobis?

27 Nist Guþ dauþaize, ak qiwaize;

Ǽlýfþ gaful to syllanne ðam Casere?
. . . .

15 Hwæðer ðe we ne syllaþ? Ða cwæþ he, and heora lot-wrenceas wiste Hwí fandige ge mín? bringaþ me ðon pening, ðæt ic hine geseo.

16 Ðá brohton hí him. Ðá sæde h him, Hwæs is ðeos anlícnys, and ðí gewrit? Hí cwǽdon, Ðæs Caseres.

17 Ðá cwæþ se Hǽlend to him, Ǽgyfa ðam Casere ða þing ðe ðæs Casere synd, and Gode ða ðe Godes synd Ða wundrodon hí be ðam.

18 Ðá comon him to Saducei, ð secgaþ ðæt ǽrist ne sý, and hine áh sodon, and ðus cwædon,

19 Láreow, Moyses us wrát, gif hwæ bróðor dead biþ, and læfþ his wíf, an næfþ nán bearn, ðæt his bróðor nim his wíf, and his bróðor sæd wecce.

20 Eornostlíce seofon gebróðru wǽron and se ǽresta nam wíf, and wearþ dea ná læfedum sæde.

21 And ðá nam se óðer hí, and wear dead, ne se sæd ne læfde. Gelíce s þridda.

22 And ealle seofon hí hæfdon, an sæd ne læfdon. Ealra æftemest ð forþférde ðæt wíf.

23 On ðam ǽriste, ...
. . . . hwylces ðara seofona biþ ða wíf? hí ealle hí hæfdon.

24 Ðá andswarode him se Hǽlend, H ne dweligaþ ge, forðam ðe ge nyton ð hálgan gewritu, ne Godes mægen?

25 Sóþlíce ðonne hí of deaþe árísaþ, n wifiaþ hí, ne ne giftiaþ, ac hí syn swylce Godes englas on heofonum.

26 Be ðam deadum, ðæt hí árison, n rǽdde ge on Moyses bêc, hú God t him cwæþ, ofer ðone gorst-beam, Ic co Abrahames God, and Isaaces God, an Iacobes God?

27 Nys God deadra, ac he ys lybben

euthe. Is it leefful for to 3yue tribute Cesar? . . . .

5 Or we schulen not 3yue? The which tinge her priuey falsnesse, seith to m, What tempten 3e me? brynge 3e me a peny, that I se.

6 And thei offriden to him. And he th to hem, Whos is this ymage, and e in wrytinge? Thei seien to him, saris.

7 Forsothe Jhesus answeringe seith hem, Therfore 3elde 3e to Cesar that n of Cesar, and to God tho thingis at ben of God. And alle wondriden him.

8 And Saducees, that seyen no resur-ioun to be, camen to him, and axiden m, seyinge,

9 Maistir, Moyses wroot to vs, that the brother of a man were deed, and fte a wyf, and lefte not sones, his bro-er take his wyf, and reyse vp seed to s brothir.

0 Therfore seuene britheren weren; d the firste took a wyf, and is deed, seed left.

1 And the secunde took hir, and he deed, and neither this lefte seed. And e thridde also.

2 And seuene tooken hir, and lefte not ed. And the womman the laste of alle deed.

3 Thanne in the resurreccioun, whanne ei schulen rise a3en, whos wyf of these hal sche be? sothly seuene hadden hir yf.

4 And Jhesus answeringe seith to m, Wher 3e erren not therfore, not nowinge the scripturis, nother the rtu of God?

5 Forsothe whanne thei schulen rise en fro deed *men*, neither thei wedden, ther ben weddid, but thei schulen be aungels of God in heuenes.

6 Sothli of deed men, that thei rysen ein, han 3e not rad in the book of oyses, on the bousche, hou God seide him, seiynge, I am God of Abraham, d God of Ysaac, and God of Jacob?

7 He is not God of deede men, but

off God truly. Ys yt laufull to paye tribute to Cesar, or nott?

15 Ought we to geve, or ought we nott to geve? He knewe their dis-simulacion, and sayd vnto them, Why tempte ye me? brynge me a peny, that I maye se yt.

16 And they brought hym one. And he sayde vnto them, Whose ys thys ymage, and superscripcion? And they sayde vnto hym, Cesars.

17 And Jesus answered and sayde vnto them, Then geve to Cesar that which belongeth to Cesar, and geve God that which perteyneth to God. And they mervelled att hym.

18 And the Saduces cam vnto hym, which saye there is no resurrection, and they axed hym, sayinge,

19 Master, Moses wroote vnto vs, yff eny mans brother dye, and leve hys wyf behynde him, and leve no chyldren, that then hys brother shulde take hys wyfe, and reyse vppe seed vnto his brother.

20 There were seven brethren; and the fyrst toke a wyfe, and when he dyed, leeft no seede behinde hym.

21 And the seconde toke her, and dyed, nether leeft he eny seede. And the thyrde lyke wyse.

22 And seven had her, and leeft no seed behynde them. Last of all the wyfe dyed also.

23 In the resurrecion then, when they shall ryse agayne, whose wyfe shall she be of them? for seven had her to wyfe.

24 Jesus answered and sayde vnto them, Are ye not ther fore deceaved, be cause ye knowe not the scryptures, nether the power of God?

25 For when they shall ryse agayne from deeth, they nether mary, nor are maryed, butt are as the angels which are in heven.

26 As touchynge the deed, that they shall ryse agayne, have ye nott redde in the boke off Moses, howe, in the busshe, God spake vnto him, sayinge, I am the God of Abraham, and the God of Ysaac, and the God of Jacob?

27 He is not the God of the deed, butt

aþþan yus filu airzyai siyuþ.

28 Yah duatgaggands ains þize bokarye, gahausyands ïns samana sokyandans, gasaiwhands þatei waila ïm andhof, frah ïna, wharya ïst allaizo anabusne frumista.

29 Ïþ Ïesus andhof ïmma, þatei frumista allaizo anabusns, Hausei, Ísrael, Frauya Guþ unsar Frauya ains ïst;

30 Yah friyos Frauyan Guþ þeinana us allamma hairtin þeinamma, yah us allai saiwalai þeinai, yah us allai gahugdai þeinai, yah us allai mahtai þeinai. So frumista anabusns.

31 Yah anþara galeika þizai, Friyos newhundyan þeinana swe þuk silban. Maizei þaim anþara anabusns nist.

32 Yah qaþ du ïmma sa bokareis, Waila, laisari, bi sunyai qast; þatei ains ïst, yah nist anþar, alya ïmma;

33 Yah þata du friyon ïna us allamma hairtin, yah us allamma fraþya, yah us allai saiwalai, yah us allai mahtai, yah þata du friyon newhundyan swe sik silban, managizo ïst allaim þaim alabrunstim yah saudim.

34 Yah Ïesus gasaiwhands ïna þatei frodaba andhof, qaþ du ïmma, Ni fairra ïs þiudangardyai Guþs. Yah ainshun þanaseiþs ni gadaursta ïna fraihnan.

35 Yah andhafyands Ïesus qaþ, laisyands ïn alh, Whaiwa qiþand þai bokaryos, þatei Christus sunus ïst Daweidis?

36 Silba auk Daweid qaþ ïn Ahmin Weihamma, Qiþiþ Frauya du frauyin meinamma, Sit af taihswon meinai, unte ïk galagya fiyands þeinans fotubaurd fotiwe þeinaize.

37 Silba raihtis Daweid qiþiþ ïna frauyan, yah whaþro ïmma sunus ïst? Yah alla so managei hausidedun ïmma gabauryaba.

38 Yah qaþ du ïm ïu laiseinai seinai Saiwhiþ faura . . . .

ra; sóþlice swýðe ge dweligeaþ.†

28 Đá genealǽhte him án of đam bócerum, đe gehýrde hí smeagende, and geseah đæt he him wel andswarode, and áhsode hine, hwæt wǽre ealra bebod mǽst.

29 Đá andswarode he him, Đæt is đæ mǽste bebod ealra, Israhel, gehýr, úrn Drihten God he is án God;

30 And lufa đinne Drihten God of ealr đínre heortan, and of ealre đínre sáwl eallum đínum móde, and of eallum đ um mægene. Đæt is đæt fyrmest bebod.

31 Sóþlice is óđer đissum gelíc, Luf đinne nehstan swá đé sylfne. Ný óđer máre bebod.

32 Đá cwæþ se bócere, Láreow, wé đú on sóþe cwéde; đæt án God is, an nys óđer, bútan him;

33 And đæt he sí gelufod of eah heortan, and of eallum andgyte, and ealre sáwle, and of ealre streugþe, an lufigean his nehstan swá hine sylfn đæt is máre eallum onsægdnyssum an offrungum.

34 Đá se Hǽlend geseah đæt he hi wislíce andwyrde, he sǽde him, Ne ea đú feor fram Godes ríce. And hine n dorste nán man ácsian.

35 Đá cwæþ se Hǽlend, on đam tem ple lǽrende, Hú secgaþ đa bóceras, đ Crist sý Dauides sunu?

36 Dauid sylf cwæþ to đam Hálg Gáste, Drihten cwæþ to mínum drihtn Site on míne swýðran healfe, oð đíne fýnd ásette to fót-sceamole đín fóta.

37 Dauid sylf nemde hine drihte and hwanon is he his sunu? And myc menegu hine luflíce gehýrde.

38 Đá sǽde he him on his lǽre, Wa niaþ fram bócerum, đa wyllaþ on g gyrlum gán, and beon on strǽtu grétе,

of lyuynge men; therfore ȝe erren
he.
And oon of the scribis, that hadde
hem sekynge to gidere, cam niȝ,
seyinge that he hadde wel answerid
, axide hym, which was the firste
ndement of alle.

Jhesus answeride to him, that the
e of alle comaundementis is, Heere,
el, the Lord thi God is oon;
And thou schal loue the Lord thi
of al thin herte, and of al thi soule,
of al thi mynde, and of al thi vertu.†
s is the firste maundement.

Forsothe the secunde is lyk to this,
u schalt loue thi neiȝebore as thi
Ther is non othir maundement
e than these.
And the scribe seith to him, Maister,
treuthe thou hast wel seid; for o
is, and ther is non, out taken him;

And that he be loued of al herte,
of al thouȝt,† and of al vndirstond-
e, and of al the soule, and of al
ngthe, and to loue the neiȝebore as
silf, is more than alle brend of-
gis and sacrificis.
Jhesus forsothe seyinge that he
de answerid wysely, seide to him,
u ert not fer fro the kyngdom of
d. And now no man durste axe
.
And Jhesus answeringe seide, tech-
e in the temple, Therfore how seyn
bis, Crist for to be the sone of
iith?
To whom Dauith him silf seide in
Hooly Gost, The Lord seide to my
d, Sitte on my riȝthalf, til I putte
enemyes the stool of thi feet.

Therfore Dauith him silf seith him
ord, and wherof is he his sone? And
che cumpany gladli herde him.

And he seide to hem in his teching,
ȝe war of scribis, that wolen wandre
stoolis, and be salutid in chepinge,

the God of the livynge; ye are therfore greatly deceaved.

28 And there cam won off the scrybes, and when he had herde them disputynge to gedder, and perceaved that he had answered them well, he axed hym, which is the fyrste of all the commaundementes.

29 Jesus answered hym, The fyrste of all the commaundementes is, Heare, Israhel, oure Lorde God is wone Lorde;

30 And thou shalt love thy Lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement.

31 And the seconde is lyke vnto this, Thou shalt love thy neghbour as thy silfe. There is none other commaundement greater then these.

32 And the scribe sayde vnto hym, Well, master, thou hast sayde the truthe; thatt there ys one God, and that there is none but he;

33 And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe, and to love a mans nehbour as hym silfe, ys a greater thynge then all holocaustes and sacrifises.

34 And when Jesus sawe howe that he answered discretly, he sayd vnto hym, Thou arte nott farre from the kyngdome of God. And no man after that durst axe hym eny question.

35 And Jesus answered and sayd, teachynge in the temple, Howe saye the scribes, that Christ is the sonne off David?

36 For David hym silfe inspyred with the Holy Goost sayd, The Lorde sayde to my lorde, Sytt on my right honde, tyll I make thyne enemys thy fote stole.

37 Then David hym silfe calleth hym lorde, and by what meanes ys he then his sonne? And moche people herde hym gladly.

38 And he sayd vnto them in his doctrine, Be ware off the scribes, which love to goo in longe clothynge, and love salutacions in the market places,

39 And on fyrmestum láreow-setlun
sittan on gesamnungum, and ða fyrmest
an setl on gebeorscipum ;
40 Ða ðe wudewena hús forswelgaþ
mid heora langsuman gebede ; ða onfó
lengestne dóm.
41 Đá sæt se Hælend ongén ðone toll
sceamol, and geseah hú ðæt folc hyr
feoh torfode on ðone toll-sceamul; and
manega welige torfodon fela.
42 Đá com án earm wuduwe, and
wearp twegen feorðlingas.

43 Đá clypode he his leorning-cnihtas
and sæde him, Sóþlice ic eow secge, ðæ
ðeos earme wuduwe eallinga mæst sealde
ðara ðe on toll-sceamul sealdon.

44 Ealle sendon of ðam ðe hí genó
hæfdon ; sóþlice ðeos of hyre yrmþe eal
ðæt heo hæfde sealde, ealle hyre and
lyfene.

Chap. XIII. 1 Đá he of ðam templ
eode, đá cwæþ án of his leorning-cnih
tum to him, Láreow, lóca, hwylce stána
hér synd, and hwylce getimbrunga ðisse
temples.
2 Đá cwæþ se Hælend, Ne geseo g
ealle đás mycelan getimbrunga ? ne bi
hér læfed stán ofer stán, ðe ne be
toworpen.

3 Đá hí sæton on Oliuetes dúne ongé
ðæt tempel, synderlice hine Petrus, an
Iacobus, and Iohannes, and Andrea
ácsodon,
4 Sege us, hwænne đás þing gewurdo
and hwylc tácen biþ, ðænne ealle đ
þing onginnaþ beon ge-endod.

5 Đá ongan se Hælend him andswar
igende to cweðan, Warniaþ, ðæt co
nán man ne beswice ;
6 Sóþlice manega cumaþ on mínur
naman, and cweðaþ, Ic eom Crist ; an
beswicaþ manega.
7 And ðonne ge gehýraþ gefeohtu an
gefeohta hlisan, ne ondrǽde ge eow
hit gebyraþ ðæt hit gebelimpe, ac ðonn
gyt nis ende.

39 And sitte in synagogis in the firste
aires, and the firste sitting places in
peris ;
40 The whiche deuouren the housis of
idewis, vndir colour of long preier ;
ei taken lenger dom.
41 And Jhesus sittinge aȝeins the
eserie, biheld hou the cumpany of
ple caste money in to the tresorie ;
d manye riche castiden many thingis.
42 Sothli whanne o pore widowe hadde
men, sche sente tweye mynutis, that
, a ferthing.
43 And his disciplis clepid to gidere,
seith to hem, Treuly I seie to ȝou,
r this pore widowe sente more than
le, that sente in to the tresorie.

44 Sothli alle sente of that thing that
as plenteuous to hem ; but this of hir
yseste sente alle thingis that she hadde,
hir lyflode.

Chap. XIII. 1 And whanne he wente
t of the temple, oon of his disciples
ith to him, Maistir, bihold, what maner
ones, and what manere bildingis.

2 And he answeringe seith to him,
este thou alle thes greete bildingis ?
er schal not be left a stoon vpon a
on, the which schal not be distroyed.

3 And whanne he sat in the mount of
yuete aȝens the temple, thei axiden
m by hem silue, Petre, and James,
d John, and Andrew,
4 Seie thou to vs, whanne thes thingis
hulen be maad, and what tokene,
anne alle thes thingis schulen bigynne
to be endid.
5 And Jhesus answeringe bigan for to
e to hem, Se ȝe, that no man disceyue
u ;
6 For many schulen come in my name,
ynge, For I am ; and thei schulen
sceyue manye.
7 Sothli whanne ȝe schulen heere batels
d opyniouns of bateils, drede ȝe not ;
sothe it bihoueth these thingis for to
don, but not ȝit anon the end.

39 And the chefe seates in the sinagoges, and to sit in the vppermost roumes att feastes ;
40 And devoure widowes houses, and vnder a colour praye longe prayers ; these shall have greater damnacion.
41 And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury ; and many that were ryche cast in moch.
42 And there cam a certayne povre widowe, and she threwe in two mytes, whiche make a farthynge.
43 And he called vnto hym his disciples, and sayd vnto them, Verely I saye vnto you, that thys pover widowe hath cast moare in then all they which have caste into the treasury.
44 For they all putt in off their superfluite ; but she off her poverte cast in all that she had, even all her livynge.

Chap. XIII. 1 And as he went out of the temple, won of his disciples sayd vnto hym, Master, se, what stones, and what bildynges are here.

2 And Jesus answered and sayde vnto hym, Seist thou these greate byldynges? there shall not be leefte one stone apon a nother, that shall not be throwen doune.
3 And as he sate on mounte Olivete over ayenst the temple, Peter, and James, and Jhon, and Andrew, axed hym secretly,
4 Tell vs, when these thinges shalbe, and what is the signe, when all these thinges shalbe fulfilled.

5 And Jesus answered them and began to saye, Take hede, lest eny man deceave you ;
6 For many shall come in my name, sayinge, I am Christ ; and shall deceave many.
7 When ye shall heare off warre and tydinges off warre, be ye not troubled ; for they muste nedes be, butt the ende is nott yett.

8 Sóþlice þeod árist ágén þeode, and rice ongén rice, and beoþ eorþan styr unga geond stówa and hungor; dis-syn sára angin.

9 Warniaþ eow sylfe, hí syllaþ eow o geþealhte, and swingaþ on gesamnungum and ge standaþ beforan dêmum an cyningum for mînum naman, him o gewitnesse.

10 And on ealle þeoda ǽrest gebyra beon ðæt gódspel gebodod.

11 And ðonne hí syllende eow lǽdaþ ne fóre-smeage ge hwæt ge specon, a specaþ ðæt eow on ðære tíde geseal biþ; ne synd ge ná specende, ac s Hálga Gást.

12 Sóþlice se bróðor ðone bróðor t deaþe sylþ, and se fæder his sunu, an ða bearn árisaþ ágén hyra magas, an mid deaþe hí gewæceaþ.

13 And ge beoþ eallum on hatunge fo mînum naman; sóþlice se biþ hál, s ðe oð ende þurh-wunaþ.

14 Ðonne ge geseoþ ðære toworpe nysse ásceonunge, ... standan ðar he ne sceal; ðonne ongyte se ðe rǽt fleon ðonne on múntas, ða ðe synd o Iudea.

15 And se ðe is ofer þecene, ne stíg he on his hús, ne he in ne gá, ðæt h áht on his húse nime;

16 . . . . . wastya seina.

16 And se ðe biþ on ǽcere, ne cyr he ongeau ðæt he his reaf nime.

17 Aþþan wai þaim qiþuhaftom, yah daddyandeim în yainaim dagam.

17 Wá cennendum on ðam dagum, ...

18 Aþþan bidyaiþ, ei ni wairþai sa þlauhs îzwar wintrau.

19 Wairþand auk þai dagos yainai aglo swaleika, swe ni was swaleika fram anastodeinai gaskaftais, þoei gaskop Guþ, und hita, yah ni wairþiþ.

18 Biddaþ, ðæt ðis on wintra ne g weorðe.

19 Sóþlice on ðam dagum beoþ swyl gedrêfednessa, swylce ne gewurdon frymþe ðære gesceafte, ðe God gesceo od nú, ne ná ne geweorðeþ.

8 For folk schal rise vpon folk, and rewme vpon rewme, and erthe mouyng schal be by places and hungur; bigynnyngis of sorwis these thingis.

9 Sothli se 3e 3ou silf, for thei schulen take 3ou in counceils, and 3e schulen be beten in synagogis; and 3e schulen stonde bifore kyngis and domesmen for me, in to witnessing to hem.

10 And in to alle folkis it bihoueth first the gospel for to be prechid.

11 And whanne thei schulen lede 3ou bitrayinge, nyle 3e thenke what 3e schulen speke, but speke 3e that thing that schal be 3ouen to 3ou in that our; sothli 3e ben not spekinge, but the Hooly Gost.

12 Forsothe a brother schal bitraye the brother in to deeth, and the fadir the sone, and sones schulen ryse to gidre a3ens fadris and modris, and ponysche hem by deeth.

13 And 3e schulen be in hate to alle men for my name; but he that schal susteyne in to the ende, this schal be saf.

14 Forsothe whanne 3e schulen se the abhomynacioun of discomfort, ... stondinge wher it owith not; vndirstonde he that redith; thanne thei that be in Judee, flee in to hillis.

15 And he that is aboue the roof, come he not doun in to the hous, neithir entre he, that he take ony thing of his hows;

16 And he that schal be in the feeld, turne not a3en byhynde for to take his cloth.

17 Sothli wo to hem that ben with childe, and norischinge in tho dayes.

18 Therfore preie 3e, that thei ben not don in wyntir.

19 Forsoth the ilke dayes of tribulacioun schulen be suche, whiche manere weren not fro the bygynnynge of creature, the which God made, til now, neither schulen be.

8 For there shall nacion aryse agaynste nacion, and realme agaynste realme, and there shalbe erthquakes in all quarters and famysshment and troubles; these are the begynnynge off sorowes.

9 Butt take ye hede to yourc selves, for they shall brynge you vppe to the counsels, and into the synagogges, and ye shalbe beeten; and ye shalbe brought before rulers and kynges for my sake, for a testimoniall vnto them.

10 And the gospell muste fyrste be publysshed amonge all nacions.

11 Butt when they leade you and presentt you, take noo thought afore honde what ye shall saye, nether ymagion, butt whatsoever is geven you att the same tyme, that speake; for it shall nott be ye that shall speake, butt the Holy Goost.

12 Ye and the brother shall delyvre the brother to deeth, and the father the sonne, and the chyldren shall ryse agaynste their fathers and mothers, and shall putt them to deeth.

13 And ye shalbe hated off all men for my names sake; butt whosoever shall endure vnto the ende, shalbe safe.

14 Moreover when ye se the abominable desolacion, where off is spoken by Daniel the prophete, stonde were itt ought nott; let hym that redeth it vnderstonde itt; then let them which be in Iewry, fle to the mountaynes.

15 And let hym that is on the housse toppe, nott descende doune into the housse, nether entre there in, to fetche eny thynge oute off his housse;

16 And lett hym thatt is in the felde, not tourne backe agayne vnto tho thynges which he leefte behynde hym, for to take his cloothes with hym.

17 Butt woo is then to them that are with chylde, and to them that geve soucke in thoose dayes.

18 But praye, that youre flyght be not in the wynter.

19 For there shalbe in those dayes suche tribulacion, as was not from the begynnynge off creatures, which God created, vnto this tyme, nether shalbe.

20 Yah ni Frauya gamaurgidedi þans dagans, ni þauh ganesi ainhun leike; akei in þizo gawalidane þanzei gawalida, gamaurgida þans dagans.

21 Yah þan yabai whas ïzwis qiþai, Sai! her Christus, aiþþau sai! yainar, ni galaubyaiþ.

22 Unte urreisand galiugachristyus yah galiugapraufeteis, yah giband taiknins yah fauratanya, du afairzyan, yabai mahteig siyai, yah, þans gawalidans.

23 Iþ yus saiwhiþ; sai! fauragataih ïzwis allata.

24 Akei ïn yainans dagans, afar þo aglon yaina, sauïl riqizeiþ, yah mena ni gibiþ liuhaþ sein,

25 Yah stairnons himinis wairþand driusandeins, yah mahteis þos ïn himinam, gawagyanda.

26 Yah þan gasaiwhand sunu mans qimandan ïn milhmam, miþ mahtai managai yah wulþau.

27 Yah þan ïnsandeiþ aggiluns seinans, yah galisiþ þans gawalidans seinans af fidwor windam, fram andyam airþos und andi himinis.

28 Aþþan af smakkabagma ganimiþ þo gayukon. Þan þis yuþan asts þlaqus wairþiþ, yah uskeinand laubos, kunnuþ þatei newha ïst asans.

29 Swah yah yus, þan gasaiwhiþ þata wairþan, kunneiþ þatei newha siyuþ at. .

20 And gif Drihten ðás dagas ne gescyrte, nán flæsc ne wurde hál; ac for ðam gecorenum ðe he geceas, he gescyrte ða dagas.

21 And gif eow hwylc segþ, Witodlice! hêr is Crist, witodlice! ðær he is, ne gelŷfe ge.

22 Sóþlice lease Cristas and lease witegan árisaþ, and wyrcaþ fóre-beacnu, to beswícanne, eac, gif hit beon mæg, ða gecorenan.

23 Warniaþ eow; nú! ealle þing ðe ic eow fóre-sæde.

24 Ac on ðam dagum, æfter ðære geswencednysse, byþ sunne áþeostrod, and se móna his beorhtnesse ne sylþ,

25 And heofones steorran beoþ fcallende, and beoþ ástyrode, ða megenu ðe on heofonum synd.

26 Ðonne geseoþ hí mannes sunu cumendne on genipum, mid mycelum mægene and wuldre.

27 Ðonne sent he his englas, and hí gaderiaþ his gecorenan of feower windum, of eorþam heahnesse oð heofones heahnesse.

28 Leorniaþ án bigspel be ðam fícbreowe. Ðonne his twi biþ mearu, and leaf beoþ ácennede, ge witon ðæt sumor is gehende.

29 And wite ge, ðonne ge ðás þing geseoþ, ðæt he is dura gehende.

30 Sóþlice ic eow secge, ðæt ðeos cneores ne gewít, ǽrðam ealle ðás þing geweorðon.

31 Heofon and eorþe gewitaþ, witodlice mîne word ne gewitaþ.

32 Be ðam dæge and ðære tíde nán man nát, ne englas on heofone, ne mannes sunu, búton fæder úna.

33 Warniaþ, and waciaþ, and gebiddaþ eow; ge nyton, hwænne seo tíd ys.

34 Swá se man ðe ælþeodilice férde, forlét his hús, and sealde his þeowum ðæne anwald gehwylces weorces, and beode ðam dure-wearde, ðæt he wacige.

35 Eornostlice wacigeaþ, ge nyton,

20 And no but the Lord hadde breiggid tho dayes, al fleisch† hadde not be saf; but for the chosene whom he chees, the Lord hath breiggid dayes.†

21 And thanne if ony man schulde seie to 3ou, Lo! here is Crist, loo! there, beleue 3e not.

22 For fals Cristis and fals prophetis schulen ryse vp, and schulen 3yue tokenes and grete wondris, to disceyue, if it may be don, 3he, the chosene.

23 Therfore se 3e; loo! I haue bifore seid to 3ou alle thingis.

24 But in tho dayes, aftir that tribulacioun, the sunne schal be maad derk, and the mone schal not 3yue hir schynyng,

25 And sterris of heuenes schal be fallinge doun, and vertues that be in heuenes, schulen be mouyd.

26 And thanne thei schulen se mannis sone comynge in cloudis of heuene, with greet vertu and glorie.

27 And thanne he schal sende his aungels, and schal gedre his chosene fro foure wyndis, fro the loweste thing of erthe vnto the hi3este thing of heuene.

28 Forsothe of the fyge tree lerne 3e the parable. Whanne now his braunche schal be tendre, and leeuys ben sprongen out, 3e witen for somer is in the nexte.

29 So and whanne 3e schulen se alle these thingis ben maad, wite 3e, that it is in the nexte in the doris.

30 Treuly I seye to 3ou, for this generacioun schal not passe awey, til alle these thingis be don.

31 Heuene and erthe schal passe, forsothe my wordis schulen not passe.

32 Treuly of that day or our no man woot, nethir aungelis in heuene, nether the sone, no but the fadir.

33 Se 3e, wake 3e, and preie 3e; sothli 3e witen not, whanne tyme is.

34 For as a man the which gon fer in pilgrimage, lefte his hous, and 3af to his seruauntis power of euery work, and comaundide to the porter, that he schulde wake.

35 Therfore wake 3e, forsothe 3e witen

20 And excepte that the Lord had shortened those dayes, no man shulde be saved; but for the electes sake which he hath chosen, he hath shortened thoose dayes.

21 And then yff eny man saye vnto you, Loo! here is Christ, loo! he is there, beleve nott.

22 For falce Christes shall aryse and falce propetes, and shall shewe myracles and wonders, to deceave, yf it were possible, evyn the electe.

23 But take ye hede; beholde! I have shewed you all thinges before.

24 Moreover in thoose dayes, after that tribulacion, the sunne shall wexe darke, and the mone shall not geve her light,

25 And the starres off heven shall fall, and the powers which are in heven, shall move.

26 And then shall they se the sonne of man commynge in the cloudes, with greate power and glory.

27 And then shall he sende his angels, and shall gaddre to gedder his electe from the fouare wyndes, and from the one ende off the worlde to the other.

28 Learne a similitude of the fygge tree. When his braunches are yett tender, and hath brought forthe leves, ye knowe that sommer ys neare.

29 So in lyke maner when ye se these thinges come to passe, vnderstond, that it ys nye even att the dores.

30 Verely I saye vnto you, that thys generacion shall nott passe, tyll all these thynges be done.

31 Heven and erth shall passe, butt my wordes shall nott passe.

32 Butt of the daye and the houre knoweth no man, no nott the angels which are in heven, nether the sonne hym silfe, save the father only.

33 Take hede, watche, and praye; for ye knowe nott, when the tyme ys.

34 As a man which ys gone in to a straunge countrey, and hath lefte hys housse, and geven auctorite to hys servauntes and to every man hys worke, and commaunded the porter to watche.

35 Watche therfore, for ye knowe not,

4

. . teins þis balsanis warþ?

5 Maht wesi auk þata balsan frabugyan ïn managizo þau þriyahunda skatte, yah giban unledaim. Yah andstaurraidedun þo.

6 Ïþ Ïesus qaþ, Letiþ þo; duwhe ïzai usþriutiþ? þannu goþ waurstw waurhta bi mis.

7 Sinteino auk þans unledans habaiþ miþ ïzwis, yah þan wileiþ, maguþ ïm waila tauyan; ïþ mik ni sinteino habaiþ.

8 Þatei habaida so gatawida; faursnau salbon mein leik du usfilha.

9 Amen qiþa ïzwis, þiswharuh þei meryada so aiwaggelyo and alla manaseþ, yah þatei gatawida so, rodyada du gamundai ïzos.

10 Yah Ïudas Ïskarioteis, ains þize twalibe, galaiþ du þaim gudyam, ei galewidedi ïna ïm.

hwænne ðæs húses hláford cymþ, ðe on æfen, ðe on midre nihte, ðe on hancréde, ðe on mergen;

36 Ðe-læs he eow slápende geméte, ðonne he færinga cymþ.

37 Sóþlíce ðæt ic eow secge, eallum ic hit secge, Waciaþ.

Chap. XIV. †1 Sóþlíce ðá æfter twám dagum wǽron eastron. . . . . And ðá sóhton ða heah-sacerdas and ða bóceras, hú hí hine mid fácne nâmon, and ofslógon.

2 Ðá cwǽdon hí, Næs ná on freolsdæge, ðe-læs ðæs folces gehlýd weorðe.

3 And ðá se Hǽlend wæs on Bethanía, on Simones húse ánes hreoflan, and ðar sæt, ðá com án wíf, and hæfde hyre sealf-box deorwyrþes nardes; and tobrocenum sealf-boxe, ofer his heafod ágét.

4 Sume hit unweordlíce forbǽron, and betwux him sylfum cwǽdon, Forhwí wæs ðisse sealfe forspillednes geworden?

5 Ðeos sealf mihte beon geseald to þrím hund penegum, and beon þearfum geseald. And yrsodon ágén hí.

6 Ðá cwæþ se Hǽlend, Lǽtaþ hí; hwí synd ge hyre grame? gód weorc heo on me worhte.

7 Sóþlíce symble ge habbaþ þearfan mid eow, and ðonne ge wyllaþ, ge mágon him teala dón; me ge symble nabbaþ.

8 Ðeos sealde ðæt heo hæfde; heo com to smýrianne mínne líchaman on byrgene.

9 Sóþlíce ic eow secge, swá hwar swá ðis gódspell gebodod biþ on eallum middan-earde, biþ gebodod, ðæt heo ðis on his gemynde dyde.

10 Ðá Iudas Scarioth, ðæt is wiðersaca, án of ðam twelfum, férde to ðam heah-sacerdum, ðæt he hine beláwde.

not, whanne the lord of the hous cometh, in the euentide, or in the mydnyȝt, or kockis crowynge, or morwynge;

36 Lest whanne he schal come sudenly, he fynde ȝou slepinge.

37 Forsothe that that I seie to ȝou, I seie to alle, Wake ȝe.

Chap. XIV. 1 Forsothe pask and the feeste of therf looues† was aftir the secunde day. And the hiȝeste prestis and scribis souȝten, hou thei schulden holde him with gile, and sle.

2 Sothli thei seiden, Not in the feeste day, lest perauenture noyse were maad in the peple.

3 And whanne he was at Betanye, in the hous of Symount leprous, and restid, a womman comynge, hauynge a box of precious oynement spikanard; and the box brokun, helde out on his heed.

4 Forsoth ther weren summe beringe vnworthily† with ynne hem silf, and seyinge, Wherto is this loss of oynement maad?

5 For this oynement myȝte haue be sold more than for thre hundrid pens, and be ȝouun to pore men. And thei groyneden in to hir.

6 Sothli Jhesus seide, Suffre hir; what be ȝe heuy to hir? she hath wrouȝt good work in me.

7 For euer more ȝe schulen haue pore men with ȝou, and whanne ȝe schulen wolle, ȝe mown do wel to hem; forsoth ȝe schulen not euermore haue me.

8 She dide that that she hadde; sche bifore cam for to anoynte my body into buriynge.

9 Treuli I seie to ȝou, where euere this ȝospel schal be prechid in al the world, and that this *womman* hath done, schal be told in to mynde of hir.

10 And Judas Scarioth, oon of the twelue, wente to the hiȝeste prestis, that he schulde bitray him to hem.

when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunynge;

36 Lest yff he come sodenly, he shulde fynde you slepynge.

37 And that I saye vnto you, I saye vnto all men, Watche.

Chap. XIV. 1 After two dayes folowed ester and the dayes of swete breed. And the hye prestes and scrybes sought meanes, howe they myght take hym by crafte, and putt hym to deeth.

2 Butt they sayde, Nott on the feaste daye, leest eny busynes aryse amonge the people.

3 When he was in Bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman, with an alablaster boxe of oyntment called narde that was pure and costly; and she brake the boxe, and powred it on his heed.

4 There were some that disdayned in them selves, and sayde, What neded this waste of oyntment?

5 For it myght have bene soolde for more then two houndred pens, and bene geven vnto the povre. And they grudged agaynste her.

6 And Jesus sayd, Lett her be in reest; why greve ye her? she hath done a goode worke on me.

7 Ye and ye shall have povre with you all wayes, and when soever ye will, ye maye do them goode; butt me ye shal not have alwayes.

8 She hath done that she coulde; she cam a fore honde to anoynt my boddy to his buryinge warde.

9 Verely I saye vnto you, wheresoever thys gospell shalbe preached thorow out the whole worlde, thys also that she hath done, shalbe rehearsed in remembraunce of her.

10 And Judas Iscarioth, won off the twelve, went awaye vnto the hye prestes, to betraye him vnto them.

11 Iþ eis gahausyandans faginodedun, yah gahaihaitun imma faihu giban. Yah sokida whaiwa gatilaba ina galewidedi.

12 Yah þamma frumistin daga azwme, þan paska salidedun, qeþun du imma þai siponyos is, Whar wileis ei galeiþandans, manwyaima, ei matyais paska?

13 Yah insandida twans siponye seinaize, qaþuh du im, Gaggats in þo baurg, yah gamoteiþ igqis manna kas watins bairands; gaggats afar þamma.

14 Yah þadei innngaleiþai, qiþaits þamma heiwafrauyin, Þatei laisareis qiþiþ, Whar sind saliþwos, þarei paska miþ siponyam meinaim matyau?

15 Yah sa izwis taikneiþ kelikn mikilata gastrawiþ manwyata, yah yainar manwyaiþ unsis.

16 Yah usiddyedun þai sipon . . . . . .

11 Đá hí ðis gehýrdon hí fahnodon, and behéton him feoh to syllanne. Anð he smeade hú he hine dígellíce sealde.

12 And ðam forman dæge azimorum, ðá hí eastron offrodon, his leorningcnihtas him sædon, Hwyder wylt ðú ðæt we faron, and gegearwian ðé, ðæt ðú eastron ete?

13 Đá sende he twegen of his leorningcnihtum, and sæde him, Gáþ on ða ceastre, and inc ágén-yrnþ sum man berende sume wæter-flaxan; folgiaþ him.

14 And swá hwyder swá he in-gæþ, secgaþ dæs húses hláforde, U're láreow segþ, Hwar is mín gyst-hús and mín gereord, hwar ete ic eastron mid mínum leorning-cnihtum?

15 And he inc geswútelaþ mycele healle gedæfte, and gegearwiaþ us ðara.

16 Đá férdon his leorning-cnihtas, and comon on ða ceastre, and fúndon hit eall swá he sæde; and gegearwodon ða eastron.

17 Sóþlíce ðá æfen com, him twelfum mid him

18 Sittendum, and etendum, sæde se Hælend, Sóþlíce ic eow secge, ðæt eower án ðe mid me yt, gesylþ me.

19 Đá ongunnon hí beon dreorige, and betwux him cweðan, Cwyst ðú eom ic hit? . . . . . .

20 Đá sæde he him, Án of eow twelfum me sylþ, se ðe his hand on disce mid me dypþ.

21 And witodlíce mannes sunu gæþ, swá be him áwriten is; wá ðam menn, þurh ðone ðe mannes sunu geseald biþ. Betere him wære, ðæt se man ácenned nære.

22 Him ðá etendum, áféng se Hælend hláf, and hine bletsiende bræc, and sealde him, and ðus cwæþ, Nimaþ; ðis ys mín lichama.

23 And onféng calice, and Gode þancas dyde and sealde him, and ealle him of druncon.

24 Đá sæde he him, Ðis ys mín blód

11 The whiche heerynge ioyeden, and bihiȝten hem to ȝyue him money. And he souȝte how he schulde bitraye him couenably.

12 And the firste day of therue loues, whenne pask was offrid, disciplis seyn to him, Whidir wolt thou we go, and make redy to thee, that thou ete pask?

13 And he sendith tweyne of his disciplis, and seith to hem, Go ȝe in to the citee, and a man beringe a galoun of watir schal renne to ȝou;† suwe ȝe him.

14 And whidir euere he schal entre, seye ȝe to the lord of the hous, For the maister seith, Wher is my fulfilling,† where I schal ete pask with my disciplis?

15 And he schal shewe to ȝou a greet souping place strewid, and there make ȝe redy to vs.

16 And his disciplis wenten forth, and camen in to the citee, and founde as he hadde seid to hem; and thei maden redy pask.

17 Sothli euen maad, he cam with twelue.

18 And hem sittinge at the mete, and etinge, Jhesus seith, Treuli I seie to ȝou, for oon of ȝou that etith with me, schal bitraye me.

19 And thei bigunnen for to be sori, and to seie, ech by hym silf, Whether I?

. . . . . .

20 The which seith to hem, Oon of twelue that puttith yn the hond with me in the plater.

21 And sothli mannis sone goth, as it is writun of him; forsoth wo to that man, bi whom mannis sone schal be bitrayd. It were good to him, if that ilke man hadde not be borun.

22 And hem etinge, Jhesus took bred, and blessinge brak, and ȝaf to hem, and seith, Take ȝe; this is my body.

23 And the cuppe takun, he doynge gracis ȝaf to hem, and alle drunkun therof.

24 And he seith to hem, This is my

11 When they herde that they were gladde, and promised that they wolde geve hym money. And he sought howe he myght convenyently betraye hym.

12 And the fyrst daye of swete breed, when they offered the pascal lambe, his disciples sayd vnto hym, Where wylt thou that we goo, and prepare, that thou mayste eate the ester lambe?

13 And he sent fourth two of his disciples, and sayde vnto them, Goo ye into the cite, and there shall a man mete you beringe a pitcher of water; folowe hym.

14 And whidthersoever he goeth in, saye ye to the good man off the housse, The master axeth, Where is the geest chambre, where I shall eate the ester lambe with my disciples?

15 And he wyll shewe you a greate parlour paved and prepared, there make reddy for vs.

16 And his disciples went forth, and cam in to the cite, and founde as he had sayd vnto them; and made reddy the ester lambe.

17 And att even, he cam with the twelve.

18 And as they sate att borde, and ate, Jesus sayde, Verly I saye vnto you, that won off you shall betraye me, which eateth with me.

19 And they began to morne, and to saye to hym, won by won, Ys it I? and another sayde, Ys it I?

20 He answered and sayd vnto them, It is won of the .xij. and the same depeth with me in the platter.

21 The sonne of man goeth, as it is written of hym; but woo be to that man, by whome the sonne of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

22 And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them, and sayd, Take, eate; thys ys my body.

23 And he toke the coppe, gave thankes and gave it to them, and they dronke all off it.

24 And he sayde vnto them, Thys ys

dære niwan cȳdnesse, dæt bip for mau-egum ágoten.

25 Sóplice ic eow secge, dæt ic heonon-forp ne drince of dyses win-geardes cynne, oð done dæg donne ic hine niwne drince on Godes rice.

26 And gecwedenum lofe, hi férdon on Ele-bergena múnt.

27 Dá cwæp se Hælend, Ealle ge beop ge-untreowsode on disse nihte; fordam de hit áwriten is, Ic slea dæne hyrde, and beop da scép todræfede.

28 Ac æfter dam de ic árise, ic cume befóran eow on Galileam.

29 Dá sæde Petrus him, Deah de ealle swícion, ne swícige ic de ná.

30 Dá cwæp se Hælend, Sóplice ic de secge, dæt dú on disse nihte ær hana tuwa crâwe, þríwa wið-sæcst min.

31 And he dæs de máre spræc, And deah me gebyrige mid de to sweltanne, ne ætsace ic din. And swá hi cwædon ealle.

32 Dá comon hi to ánum túne, dæs nama wæs Gezemani. And he cwæp to his leorning-cnihtum, Sittap hér, oð dæt ic me gebidde.

33 And he nam dá mid him Petrum and Iacobum and Iohannem, dá ongan he forhtian, and sárgian.

34 And sæde him, Unrót is mín sáwl oð deap; gebidap hér, and waciap.

35 Dá he lyt-hwon forp-stóp, he á-strehte hine ofer da eorpan, and he bæd, gif hit beon mihte, dæt he on dære tide fram him gewite.

36 And dá cwæp he, Abba, dæt is, Fæder, on úre gepeode, ealle þing dé synd mihtiglice, áfyr dysne calic fram me; ac ná dæt ic wylle, ac dæt dú.

37 Dá com he, and fúnde hi slæpende. And cwæp to Petre, Simon, slæpst dú? ne mihtest dú áne tide wacian?

38 Waciap, and gebiddap, dæt ge on costnunge ne gán; witodlice se gást is gearu, ac dæt flæsc is untrum.

od of the newe testament, the which
al be shedd out for manye.
5 Treuly I seie to 3ou, for now I schal
drynke of this fruit of vyne, til in
that daye whanne I schal drynke it
ve in the rewme of God.
6 And the ympne† seid, thei wenten
in to the hil of Olyues.
7 And Jhesus seith to hem, Alle 3e
ulen be sclaundrid in me in this ni3t;
it is writun, I schal smyte the schep-
rde, and the scheep of the floc schulen
disparplid.
8 But aftir that I schal ryse a3en, I
al go bifore 3ou in to Galilee.
9 Forsoth Petre seith to him, And if
e schulen be sclaundrid, but not I.

0 And Jhesus seith to him, Treuly I
e to thee, for thou to day bifore the
k in this ny3t twyes 3yue vois, thries
ou ert to denye me.
1 And he spak more, And if it bihoue
to dye to gidere with thee, I schal
denye thee. Sothli and lyk manere
e seiden.
2 And thei camen in to a place, to
om the name Gethsamany. And he
th to his disciplis, Sitte 3e here, the
ile I preie.
3 And he takith Petre and James
l John with him, and bigan for to
ede, and to heuye.
4 And he seith to hem, My soule is
wful til to the deeth; susteyne 3e†
re, and preie 3e with me.
5 And whanne he hadde gon forth a
el, he felde down on the erthe, and
eiede, that, if it my3te be, the our
ulde passe fro him.
6 And he seide, Fadir, alle thingis
n possible to thee, turne fro me this
ppe; but not that I wole, but that
at thou.

7 And he cam, and fond hem slep-
ge. And he seith to Petre, Symount,
pist thou? my3tist thou not wake
th me oon our?
8 Wake 3e, and preie 3e, that 3e entre
t in to temptacioun; forsothe the
irit is redy, but the fleisch syk.

my bloude of the newe testament, which shalbe sheed for many.
25 Verely I saye vnto you, I wyll drynke no moore off this frute off the vyne, vntyll that daye that I shall drynke it newe in the kyngdom of God.
26 And when they had sayd grace, they went out in to the mount Olivete.
27 And Jesus sayde vnto them, All ye shalbe hurtt thorowe me thys nyght; for it is written, I wyll smyte the shepheerd, and the sheepe shalbe scattered.

28 Butt after that I am rysen agayne, I wyll goo into Galile before you.
29 Peter sayde vnto hym, And though all men shulde be hurte, yett wolde nott I.
30 And Jesus sayd vnto hym, Verely I saye vnto the, thys daye even in this nyght before the cocke crowe twyse, thou shallt deney me thryse.
31 And he spake boldlyer, No, if I shulde dey with the, I woll not deny the. Lyke wyse also sayd they all.

32 And they cam in to a place, named Gethsemani. And he sayde to his disciples, Sitt ye here, whyll I goo aparte and praye.
33 And he toke with hym Peter James and Jhon, and he began to waxe abasshede, and to be in an agony.
34 And sayde vnto them, My soule is very hevy even vnto the deeth; tary here, and watche.
35 And he went forth a lytle, and fell dounne on the grounde, and prayede, that, yf it were possible, the houre myght passe from hym.
36 And he sayde, Abba Father, all thinges are possible vnto the, take awaye this cuppe from me; neverthelesse nott that I wyll, butt that thowe wilt be done.
37 And he cam, and founde them slepinge. And sayd to Peter, Simon, slepest thou? coudest not thou watche with me one houre?
38 Watche ye, and praye, least ye entre into temptacion; the sprete is redy, but the flessh is weeke.

41

. . . sai! galewyada sunus mans ïn handuns frawaurhtaize.

42 Urreisiþ, gaggam; sai! sa lewyands mik atnewhida.

43 Yah, sunsaiw nauhþanuh at ïmma rodyandïn, qam Ïudas, sums þize twalibe, yah miþ ïmma managei miþ hairum yah triwam, fram þaim auhumistam gudyam, yah bokaryam, yah sinistam.

44 Atuh þan gaf sa lewyands ïm bandwon, qiþands, Þammei kukyau, sa ïst; greipiþ þana, yah tiuhiþ arniba.

45 Yah qimands, sunsaiw atgaggands du ïmma, qaþ, Rabbei, rabbei; yah kukida ïmma.

46 Ïþ eis uslagidedun handuns ana ïna, yah undgripun ïna.

47 Ïþ ains sums þize atstandandane ïmma, uslukands hairu, sloh skalk auhumistins gudyins, yah afsloh ïmma auso þata taihswo.

48 Yah andhafyands Ïesus qaþ du ïm, Swe du waidedyin urrunnuþ miþ hairum yah triwam, greipan mik?

49 Daga whammeh was at ïzwis, ïn alh laisyands, yah ni gripuþ mik; ak ei usfullnodedeina bokos.

50 Yah afletandans ïna, gaþlauhun allai.

51 Yah ains sums yuggalauþs laistida afar ïmma, biwaibiþs leina ana naqadana; yah gripun ïs þai yuggalaudeis.

52 Ïþ ïs bileiþands þamma leina, naqaþs gaþlauh faura ïm.

53 Yah gatauhun Ïesu du auhumistin gudyin. Yah garunnun miþ ïmma,

39 And eft he gebæd ða ylcan spræc

40 And ðá he hine eft ágén-bewen he fúnde hí slǽpende; hyra eagan wá on gehefegode. And hí nyston, hw hí him andsware don.

41 Ðá com he þriddan síðe, and sæ him, Slápaþ nú, and restaþ; genóh ys. Tíma ys cumen; nú! is mann sunu geseald on synfulra handa.

42 Árísaþ, uton gán; nú! is gehen se ðe me sylþ.

43 Him ðá ðá gyt sprecendum, cc Iudas Scarioth, ðæt ys wiðersaca, án ðam twelfum, and mid him mycel me egeo mid swurdum and mid sahlu fram heah-sacerdum, bócerum, and ea rum.

44 Sóþlice his lǽwa him tácen seal and ðus cwæþ, Swá hwylcne swá cysse, he hit ys; nimaþ, and lǽdaþ hi wǽrlice.

45 And sóna swá he com, he g nealǽhte him to, and cwæþ, Láreo and cyste hine.

46 And hí hyra handa on hine wurp and námon hine.

47 Sóþlíce án of ðam ðe ðar em úton stódon, his swurde ábræd, a slóh ðæs sacerdes þeow, and his e of-ácearf.

48 Ðá cwæþ se Hǽlend him an swariende, Swá swá to ánum sceaþ ge férdon mid swurdum and treowu me gefón?

49 Ðonne ic dæghwamlíce mid e wæs, on temple lǽrende, and ge me námon; ac ðæt ða gewritu sýn gef ledo.

50 Ðá forléton his leorning-cnih ealle hyne, and flugon.

51 Sum iungling him fyligde, mid án scýtan bewǽfed nacod; and hí nám hine.

52 Ðá áworpenre ðære scýtan, nac he him fram fleah.

53 And hí lǽddon ðæne Hǽlend ðam heah-sacerde. And comon ea

9 And eftsoone he goynge preiede, e same word seyinge.
o And he turnyd aȝen eftsoone, fond m slepinge ; sothli her yȝen were euyd. And thei knewen not, what ei schulden answere to him.
1 And he cam the thridde tyme, and th to hem, Slepe ȝe nowe, and reste ; sothli it sufficith. The our cometh ; l mannis sone schal be bitrayed in hondis of synful men.

2 Ryse ȝe, go we ; loo! he that schal traye me is nyȝ.
3 And, ȝit him spekinge, Judas Scath, oon of the twelue, cam, and with n moche cumpeny with swerdis and ues, sent fro the hiȝeste prestis, and ibis, and fro the eldere men.

4 Forsothe the traitour hadde ȝouun hem a tokene, seyinge, Whom euere schal kisse, he it is ; holde ȝe him, l lede ȝe warly.†
5 And whanne he cam, anon he comȝe to him, seith, Maistir ; and he side him.

6 And thei layden hondis in to him, l heelden him.
7 Sothli oon of men stondinge aboute, inge out a swerd, smot the seruaunt the hiȝeste prest, and kitte of to him eere.
8 And Jhesus answeringe seith to n, As to a thef ȝe han gon out with erdis and staues, for to take me?

9 Forsoth day by day I was at ȝou, hinge in the temple, and ȝe heelden me ; but that the scripturis be fulid.
o Thanne him forsakun, alle his dislis fledden.
1 Sothli sum ȝong man, clothid with nen cloth on the bare, suede him ; l thei heelden him.

2 And the lynnen cloth forsakun, he sid fleiȝ awey fro hem.
3 And thei ledden Jhesu to the hiȝeste est. And all camen to gidere in to

39 And agayne he went awaye and prayde, and spake the same wordes.
40 And he returned, and founde them aslepe agayne ; for their eyes were hevy. Nether coulde they tell, what they myght answere to hym.
41 And he cam the thyrde tyme, and sayd vnto them, Slepe hens forth, and take youre ease ; it is ynough. The houre is come ; beholde! the sonne of man shalbe delyvred into the hondes of synners.
42 Ryse vppe, let vs goo ; loo! he that betrayeth me is come nye.
43 And immediatly, whill he yett spake, cam Judas, won off the twelve, and with hyme a greate nomber off people with sweardes and staves, from the hye prestes, and scribes, and seniours.

44 He that betrayed hym gave them a generall token, sayinge, Whosoever I do kisse, he it is ; take hym, and leade hym awaye warely.
45 And as sone as he was come, he went streight waye to him, and sayd vnto hym, Master, master ; and kissed him.
46 And they leyde their hondes on him, and toke him.
47 Won off them that stode by, drue out a swearde, and smote a servaunt off the hye preste, and cutt off hys eare.

48 And Jesus answered and sayd vnto them, Ye cam out as vnto a thefe with sweardes and with staves, ffor to take me?
49 I was dayly with you in the temple, teachinge, and ye toke me not ; but that the scriptures shulde be fulfilled.

50 And they all forsoke hym, and ranne awaye.
51 And there was a certeyne yonge man thatt folowed hym, cloothed in linnen apon the bare ; and the yonge men caught hym.
52 And he lefte his lynnen, and fleed from them nakeed.
53 And they leedde Jesus awaye to the hyest preste off all. And to hym came

auhumistans gudyans allai yah þai sinistans yah bokaryos.

54 Yah Paitrus fairraþro laistida afar ïmma unte qam ïn garda þis auhumistins gudyins. Yah was sitands miþ andbahtam, yah warmyands sik at liuhada.

55 Ïþ þai auhumistans gudyans, yah alla so gafaurds, sokidedun ana Ïesu weitwodiþa, du afdauþyan ïna; yah ni bigetun.

56 Managai auk galiug weitwodidedun ana ïna, yah samaleikos þos weitwodiþos ni wesun.

57 Yah sumai usstandandans galiug weitwodidedun ana ïna, qiþandans,

58 Þatei weis gahausidedum qiþandan ïna, Þatei ïk gataira alh þo handuwaurhton, yah bi þrins dagans anþara unhanduwaurhta gatimrya.

59 Yah ni swa samaleika was weitwodiþa ïze.

60 Yah usstandands sa auhumista gudya ïn midyaim, frah Ïesu, qiþands, Niu andhafyis waiht wha þai ana þuk weitwodyand?

61 Ïþ ïs þahaida, yah waiht ni andhof. Aftra sa auhumista gudya frah ïna, yah qaþ du ïmma, Þu ïs Christus, sa sunus þis Þiuþeigins?

62 Ïþ ïs qaþuh, Ïk ïm; yah gasaihwiþ þana sunu mans af taihswon sitandan mahtais, yah qimandan miþ milhmam himinis.

63 Ïþ sa auhumista gudya, disskreitands wastyos seinos, qaþ, Wha þanamais þaurbum weis weitwode?

64 Hausideduþ þo wayamerein ïs. Wha ïzwis þugkeiþ? Þaruh eis allai gadomidedun ïna skulan wisan dauþau.

65 Yah dugunnun sumai speiwan ana wlit ïs, yah hulyan audwairþi ïs, yah kaupatyan ïna, yah qeþun du ïmma, Praufetei. Yah andbahtos gabauryaba lofam slohun ïna.

66 Yah wisandin Paitrau ïn rohsnai dalaþa, yah atïddya aina þiuyo þis auhumistins gudyins.

sacerdas and bóceras and ealdras to gædere.

54 Petrus him fyligde feorran oð dæ heah-sacerdes cafer-tún. And he sæ mid ðam þénum, and wyrmde hine æ ðam fýre.

55 Ða heah-sacerdas sóhton, and eal geþeaht, tále ágén done Hælend, dæ hí hine to deaþe sealdon; and hí n fúndon.

56 Manega sædon lease gecýðnyss ágén hine, and ða cýðnessa næro dæslíce.

57 Ðá árison sume and sædon leas cýðnesse ágén hine, and ðus cwædon,

58 Sóþes we gehýrdon hine secgan, I towurpe ðis hand-worhte tempel, an æfter þrím dagum ic óðer unhand-worh getimbrie.

59 And hyra cýðnys næs dæslíc.

60 Ðá árás sum heah-sacerd on hyr midlene, and áhsode ðæne Hælend, N andswarast ðú nán þing ágén dæt ðá ðé onwurpaþ?

61 He súwode, and náht ne and swarode. Eft hine ácsode se heal sacerd, Eart ðú Crist, ðæs gebletsoda Godes sunu?

62 Ðá sæde se Hælend, Ic eom; an ge geseoþ mannes sunu on swýðra healfe sittan his mægenes, and cumend mid heofones genipum.

63 Ðá cwæþ se heah-sacerd, his re slitende, Hwí gewilnige we gyt cýðera

64 Ge gehýrdon his bysmer. Hwæ þincþ eow? Ðá hyrwdon hí ealle hir and cwædon ðæt he wære deaþes scy dig.

65 And sume águnnon him on spæta and ofer-wreon his ansýne, and mi fystum hine beoton, and him to cwædo Áræd. And ða þénas hine mid handu beoton.

66 And ðá Petrus wæs on cafer-tún ðá com to him án þinen ðæs heal sacerdes.

, the prestis and the scribis and ere men.

Forsoth Petre suede him afer til h ynne in to the halle of the hiȝeste st. And he sat with the mynystris, warmyde him at the fier.

Forsothe the hiȝeste prestis, and al counceil, souȝten witnessinge aȝens su, that thei schulen ȝyue him to th; nether thei founden.

Sothli manye seiden fals witness-e aȝens him, and the witnessingis en not couenable.

And summe risynge souȝten fals nessing aȝens hym, seyinge,

For we han herd him seiynge, I l vndo this temple maad with hondis, aftir the thridde day I schal bilde other not maad with hondis.

And the witnessing of hem was not enable.

Forsothe the hiȝeste prest rysinge in to the myddel, axide him, sey-e, Answerist thou not ony thing to thingis that ben put to thee of se?

Sothli he was stille, and no thing weride. Eftsoone the hiȝest prest de him, and seide to him, Ert thou st, the sone of blessid God?

Sothli Jhesus seide to him, I am; ȝe schulen se mannis sone sittinge the riȝt half of the vertu of God, comynge in cloudis of heuene.

Forsoth the hiȝest prest, kittinge clothis, seith, What ȝit desyren we nessis?

ȝe han herde blasphemye. What eth to ȝou? The whiche alle con-ıpneden him for to be gilty of deeth.

And summe bigunnen for to bispitte , and to hide his yȝen, and smyte with boffatis, and seie to him, Pro-cie thou. And the mynystris beeten with strokis.†

And whanne Petre was in the halle ethen, oon of the hand maydens of hiȝest prest cam.

all, the hye prestes and the seniours and the scribes.

54 And Peter folowed a greate way of even into the pallys of the hye preste. And he was there and sat with the servauntes, and warmed hymsilfe att the fyre.

55 And the hye prestes, and all the counsell, sought for witnes agaynste Jesu, to putt hym to deeth; and they founde noone.

56 Yett many bare falce witnes agaynste hym, butt their witnes aggreed not to gedder.

57 And there aroose certayne and brought falce witnes againste hym, sayinge,

58 We herde hym saye, I wyll destroye this temple made with hondes, and with in thre dayes I wyll bilde another made with out hondes.

59 And there witnes aggreed not to gedder.

60 And the hyeste preste stode vppe before them all, and axed Jesus, sayinge, Answerest thou nothinge, howe is it that these beare witnes agaynst the?

61 And he helde his peace, and answered noothynge. Agayne the hyeste preste axed hym, and sayde vnto hym, Arte thou Christ, the sonne off the Blessed?

62 And Jesus sayde, I am; and ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven.

63 Then the hyest preste rent his cloothes, and sayd, What nede we eny further of witnes?

64 Ye have herde the blasphemy. What thinke ye? And they all gave sentence that he was worthy of deeth.

65 And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye vnto him, Arede vnto vs. And the servauntes boffeted him on the face.

66 And Peter was beneeth in the pallys, and there cam won off the wenches off the hyest preste.

67 Yah gasaiwhandei Paitru warmyandan sik, ïnsaiwhandei du ïmma qaþ, Yah þu miþ Ïesua þamma Nazoreinau wast.

68 Ïþ ïs afaiaik, qiþands, Ni wait, ni kann, wha þu qiþis. Yah galaiþ faur gard; yah hana wopida.

69 Yah þiwi gasaiwhandei ïna, aftra dugann qiþan þaim faurastandandam, Þatei sa þizei ïst.

70 Ïþ ïs aftra laugnida. Yah afar leitïl, aftra þai atstandandans, qeþun du Paitrau, Bi sunyai þizei ïs, ... yah auk razda þeina galeika ïst.

71 Ïþ ïs dugann afaikan yah swaran, Þatei ni kann þana mannan, þanei qiþiþ.

72 Yah anþaramma sinþa hana wopida. Yah gamunda Paitrus þata waurd swe qaþ ïmma Ïesus, Þatei faurþize hana hrukyai twaim sinþam, ïnwidis mik þrim sinþam. Yah dugann greitan.

Chap. XV. 1 Yah sunsaiw ïn maurgin, garuni tauyandans þai auhumistans gudyans, miþ þaim sinistam, yah bokaryam, yah alla so gafaurds, gabindandans Ïesu, brahtedun ïna at Peilatau.

2 Yah frah ïna Peilatus, Þu ïs þiudans Ïudaie? Ïþ ïs andhafyands qaþ du ïmma, Þu qiþis.

3 Yah wrohidedun ïna þai auhumistans gudyans filu.

4 Ïþ Peilatus aftra frah ïna, qiþands, Niu andhafyis ni waiht? Sai, whan filu ana þuk weitwodyand?

5 Ïþ Ïesus þanamais ni andhof, swaswe sildaleikida Peilatus.

6 Ïþ and dulþ wharyoh fralailot ïm ainana bandyan, þanei bedun.

7 Wasuh þan sa haitana Barabbas, miþ þaim miþ ïmma drobyandam gabundans, þaiei ïn auhyodau maurþr gatawidedun.

67 And ðá heo geseah Petrum wyrr ende, ðá cwæþ heo, Ðú wǽre mid ðæ Nazareniscan Hǽlende.

68 Ða ætsóc he, and cwæþ, Ic nát, ne can, hwæt ðú segst. And he eo ða of ðam cafer-túne; and se ha creow.

69 Eft ða hine gecneow óðer þin heo ongan cweðan to ðam ðe ðar ábú stódon, Sóþlice ðes ys of ðam.

70 And he eft ætsóc. And eft ymbe lytel, ða ðe æt-stódon cwǽð to Petre, Sóþlice ðú eart of ðam, G lileisc ðú eart. . . . .

71 Ða ongan he ætsacan and sweri Sóþes ne can ic ðæne man, ðe ge secg

72 And ða eft-sóna creow se ha Ða gemunde Petrus ðæs Hǽlend worde ðe he him sǽde, Ǽr se ha crǽwe tuwa, þrîwa ðú me ætsǽcst. ongan he wépan.

Chap. XV. 1 Ða sóna on merg worhton ða heah-sacerdas hyra gem mid ealdrum, and bócerum, and eallu werodum, and lǽddon ðæne Hǽlen gebúndenne, and sealdon hine Pilato.

2 Ða ácsode Pilatus hine, Eart Iudea cyning? Ða andswarode he hi Ðú hit segst.

3 Ða wrégdon hine ða heah-sacerd on manegum þingum.

4 Eft Pilatus hine ácsode, Ne an swarast ðú nán þing? Lóca, hú mic um hí ðé wrégeaþ?

5 Ða ne andswarode se Hǽlend h ná máre, swá dæt Pilatus wundrode.

6 On symbel-dæge wæs his gewu ðæt he him forgeafe ǽnne gebúndem swá hwylcne swá hí bǽdon.

7 Ða bædon hí Barraban, se wæs búnden mid dam rǽplingum, se þu swíc-cræft man-slyht geworhte.

And whanne sche hadde seyn Petre mynge him, sche biholdinge him n, And thou wast with Jhesu of areth.

And he denyede, seyinge, Nethir I t, nether I haue knowun, what thou . And he wente forth bifore the e; and anon the cok song.

Eftsone forsothe whanne a nother l mayde hadde seyn him, she bigan o seie to men stondinge aboute, For is of hem.

And he eftsone denyede. And aftir il, eftsoone thei that stooden nyȝ, en to Petre, Verily thou ert of hem, hi and thou ert of Galilee. . . .

. . .

Sothli he bigan for to curse and e, For I knowe not this man, whom yn.

And anon eftsoones the cok song. Petre bithouȝte on the werd that us hadde seid to him, Bifore the synge twyes, thries thou schalt e me. And he bigan for to wepe.

HAP. XV. 1 And anon the morwe l, the hiȝeste prestis, makinge coun- with the eldere men, and scribis, al the counceil, byndinge Jhesu, en, and bitooken to Pilat.

nd Pilat axide him, Art thou kyng ewis? And he answeringe seith to Thou seyst.

And the hiȝeste prestis accusiden in manye thingis.

Pilat forsothe eftsoone axide him, ge, Thou answerist not ony thing? t thou, in how manye thingis thei ȝen thee?

Forsothe Jhesus more no thing an- ide, so that Pilat schulde wondre.

Forsoth by a solemne day he was to leeue to hem oon bounden, n euere thei axiden.

Forsoth there was he that was seid bas, that was boundun with sleeris en, and that hadde don manslauȝtre ducioun.†

67 And when she sawe Petre warmynge hym silfe, she loked on hym and sayd, Wast not thou also with Jesus of Nazareth?

68 And he denyed it, sayinge, I knowe hym not, nether wott I, what thou sayest. And he went out in to the poorche; and the cocke crewe.

69 And a damsell sawe hym, and agayne began to saye to them that stode by, Thys ys won of them.

70 And he denyed yt agayne. And anon after, agayne they that stode by, sayde to Peter, Suerly thou arte won off them, for thou arte of Galile, and thy speache agreth therto.

71 And he began to coursse and to sweare, sayinge, I knowe nott thys man, off whom ye speake.

72 And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd vnto him, Before the cocke crowe twyse, thou shalt deny me thryse. And began to wepe.

CHAP. XV. 1 And anon in the dawnynge, heelde the hye prestes a counsell with the seniours, and the scribes, and also the whoole congregacion, and bounde Jesus, and ledde hym awaye, and delyvered hym to Pilate.

2 And Pilate axed hym, Arte thou the kynge off the Jewes? And he answered and sayde vnto hym, Thou sayest yt.

3 And the hye prestes accused hym off many thynges.

4 Pylate axed hym agayne, sayinge, Answerest thou nothynge? Behoolde, howe many thinges they lay vnto thy charge?

5 Jesus yett answered never a worde, so that Pilate merveled.

6 Att the feast Pilate was wont to delyvre att their pleasure a presoner, whomsoever they wolde desyre.

7 And there was one named Barrabas, which laye bounde with them that caused in surrettion, and in the in surrection committed murther.

8 Yah usgaggandei alla managei, dugunnun bidyan, swaswe sintcino tawida im.

9 Ïþ Peilatus andhof im, qiþands, Wileidu fraleitan izwis þana þiudan Iudaie?

10 Wissa auk, þatei in neiþis atgebun ina þai auhumistans gudyans.

11 Ïþ þai auhumistans gudyans inwagidedun þo managein, ei mais Barabban fralailoti im.

12 Ïþ Peilatus aftra andhafyands qaþ du im, Wha nu wileiþ ei tauyau þammei qiþiþ þiudan Iudaie?

13 Ïþ eis aftra hropidedun, Ushramei ina.

14 Ïþ Peilatus qaþ du im, Wha allis ubilis gatawida? Ïþ eis mais hropidedun, Ushramei ina.

15 Ïþ Peilatus wilyands þizai managein fullafahyan, fralailot im þana Barabban, iþ Iesu atgaf, usbliggwands, ei ushramiþs wesi.

16 Ïþ gadrauhteis gatauhun ina innana gardis, þatei ist praitoriaun, yah gahaihaitun alla hansa,

17 Yah gawasidedun ina paurpurai. Yah atlagidedun ana ina þaurneina wipya, uswindandans;

18 Yah dugunnun golyan ina, Hails, þiudan Iudaie.

19 Yah slohun is haubiþ rausa, yah bispiwun ina; yah lagyandans kniwa inwitun ina.

20 Yah biþe bilailaikun ina, andwasidedun ina þizai paurpurai, yah gawasidedun ina wastyom swesaim, yah ustauhun ina, ei ushramidedeina ina.

21 Yah undgripun sumana manne, Seimona Kwreinaiu, qimandan af akra, attan Alaiksandraus yah Rufaus, ei nemi galgan is.

22 Yah attauhun ina ana Gaulgauþa staþ, þatei ist gaskeiriþ, Whairneins staþs.

23 Yah gebun imma drigkan wein miþ smwrna, iþ is ni nam.

8 And đá he férde, đá ongan menegeu hine biddan, swá heo syn dyde.

9 Đá cwæþ Pilatus, Wylle ge đæt eow forgyfe Iudea cyning?

10 He wiste, đæt þurh andan h sealdon đa heah-sacerdas.

11 Đá ástyredon đa bisceopas đa m egu, đæt he him Barrabau forgéfe.

12 Eft Pilatus him andswarode, Hw dó ic be Iudea cyninge?

13 Hí eft hrýmdon and cwædon, U hine.

14 Đá sæde Pilatus, Hwæt yfelcs dy he? Hí đæs đe má clypedon, A hine.

15 Pilatus wolde đá đam folce cwéman, and forgef him Barraban, sealde him done Hælend, beswungen đæt he álhangen wære.

16 Đá lædđon đa cempan hine on dóm-ernes cafer-tún, and hí toson eall werod clypedon,

17 And scrýddon hine mid purpur And him onsetton þyrnenne helm, áwr denne;

18 And ongunnon hine đus grét Hál wes, đú Iudea cyning.

19 And beoton hine on đæt hea mid hreode, and spættton him on; heora cneow bigdon and hine ge-e méddon.

20 And syđđan hí hine bysmryd unscrýddon hine đam purpuran, scrýddon hine mid his reafum, lædđon hine, đæt hí hine áhéngon.

21 And genýddon sumne wegférend Simonem Cyreneum, cumende of t túne, Alexandres fæder and Rufi, he his róde bære.

22 And hí lædđon hine on đa stó Golgotha, đæt is on úre geþeode gere Heafodpannena stów.

23 And sealdon him gebiterod w and he hit ne onféng.

8 And whanne the cumpany hadde ȝe vp, he bigan for to preye, as he ermore dide to hem.

9 Sothely Pilat answeride to hem, and ide, Wolen ȝe I leeue to ȝou the kyng Jewis?

10 Sothli he wiste, that the hiȝeste estis hadden taken him by enuye.

11 Forsothe the bischopis stireden the mpenye of peple, that more he schulde eue to hem Barabas.

12 Forsoth eftsoone Pilat answeringe ith to hem, What therfore wolen ȝe I hal do to the kyng of Jewis?

13 And thei eftsoone crieden, Crucifie ym.†

14 Forsoth Pilat seide to hem, Sothli hat of yuel hath he don? And thei ieden more, Crucifie him.

15 Sothli Pilat willinge for to do ynow the peple, lefte to hem Barabas, and took to hem Jhesu, smyten† with ourgis, that he schulde be crucified.

16 Forsothe knyȝtis ledden him with- nne, in to the floor of the moot halle, nd clepiden to gidere al the cumpenye f knyȝtis,

17 And clothiden him with purpur. nd thei foldinge a corowne of thornes, uttiden to him;

18 And bigunnen for to greet him, *uyinge*, Hail, thou kyng of Jewis.

19 And thei smyten his heed with a eede, and bispatten him; and puttinge er knees thei worshipiden him.

20 And aftir that thei hadden scornyd im, thei vnclothiden him fro purpur, and lothedyn him with his clothis, and led- en him, that thei schulde crucifie him.

21 And thei constreyneden sum man assynge forth, Symount of Syrenen, omynge fro the town, the fadir of Alys- ndre and Rufe, that he schulde take is cross.

22 And thei ledden him in to a place Golgotha, that is interpretid,† the place f Caluarie.

23 And thei ȝauen him for to drynke yn meddelid with myrre, and he took ot.

8 And the people called vnto hym, and began to desyre off hym, accordinge as he had ever done vnto them.

9 Pylate answered them, and sayd, Wyll ye that I loose vnto you the kynge off the Jewes?

10 For he knewe, that the hye prestes had delyvered hym off envy.

11 Butt the hye prestes had moved the people, that he shulde rather delyvre Barrabas vnto them.

12 Pylate answered agayne and sayd vnto them, What wyll ye then that I do with hym whom ye call the kynge of the Jewes?

13 And they cryed agayne, Crucify hym.

14 Pylate sayde vnto them, What harme hath he done? And they cryed the more fervently, Crucifi hym.

15 Pylate willinge to content the people, loused Barrabas, and delyvered Jesus scourged, for to be crucifyed.

16 And the souddeers ledde hym awaye, in to the commen hall, and called togedder all the whoole multitude,

17 And they clothed hym wyth purple. And they plated a croune off thornes, and crouned hym with all;

18 And began to salute hym, Hayl, kynge off the Jewes.

19 And they smoote hym on the heed with a rede, and spatt apon hym; and kneled doune and worsheped hym.

20 And when they had moocked him, they toke the purple off him, and put his awne cloothes on him, and ledde him oute, to crucify him.

21 And they compelled won that passed by, called Simon of Cerene, which cam oute of the felde, and was father off Alexander and Rufus, to beare hys crosse.

22 And they brought him to a place named Golgotha, which is by interpretacion, the place off deed mens scoulles.

23 And they gave him to drynke wyne myngled with mirre, butt he receaved it not.

24 Yah ushramyandans ïna disdailyand wastyos ïs, wairþandans hlauta ana þos, wharyizuh wha nemi.

25 Wasuh þan wheila þridyo, yah ushramidedun ïna.
26 Yah was ufarmeli fairinos ïs ufarmeliþ, Sa þiudans Iudaie.

27 Yah miþ ïmma ushramidedun twans waidedyans, ainana af taihswon, yah ainana af hleidumein ïs.
28 Yah usfullnoda þata gamelido þata qiþano, Yah miþ unsibyaim rahniþs was.

29 Yah þai faurgaggandans wayameridedun ïna, wiþondans haubida seina, yah qiþandans, O! sa gatairands þo alh, yah bi þrins dagans gatimryands þo;

30 Nasei þuk silban, yah atsteig af þamma galgin.
31 Samaleiko yah þai auhumistans gudyans bilaikandans ïna, miþ sis misso, miþ þaim bokaryam, qeþun, Anþarans ganasida, ïþ sik silban ni mag ganasyan.

32 Sa Christus, sa þiudans Israelis, atsteigadau nu af þamma galgin, ei gasaiwhaima, yah galaubyaima. Yah þai miþushramidans ïmma, idweitidedun ïmma.
33 Yah biþe warþ wheila saihsto, riqis warþ ana allai airþai und wheila niundon.
34 Yah niundon wheilai wopida Iesus stibnai mikilai, qiþands, Ailoe, Ailoe, lima sibakþanei, þatei ïst gaskeiriþ, Guþ meins, Guþ meins, duwhe mis bilaist?

35 Yah sumai þize atstandandane gahausyandans qeþun, Sai! Helian wopeiþ.

36 Þragyands þan ains, yah gafullyands swam akeitis, galagyands ana raus, dragkida ïna, qiþands, Let, ei saiwham, qimaiu Helias athafyan ïna.

37 Iþ Iesus, aftra letands stibna mikila, uzon.
38 Yah faurahah alhs disskritnoda in

24 And ðá hí hine áhéngon hí dældon his reaf, and hlotu wurpon, hwæt gehwá nǽme.

25 Ðá wæs undern-tíd, and hí áhéngon hine.
26 And ofer-gewrit his gyltes wæs áwriten, Iudea cyning.

27 And hí áhéngon mid him twegen sceaþan, ánne on his swýðran healfe, and óðerne on his wynstran.
28 Ðá wæs ðæt gewrit gefylled ðæt cwyþ, And he wæs mid unrihtwísum getealdt.
29 And ða ðe forþ-stópon hine gremedon, and hyra heafod cwehton, and ðus cwǽdon, Wálá! se towyrpþ ðæt tempel, and on þrím dagum eft getimbraþ;

30 Gehæl ðé sylfne, of ðære róde stígende.
31 Eall-swá ða heah-sacerdas bysmriende, betwux ðam bócerum, cwǽdon, O'ðre he hále gedyde, hine sylfne he ne mæg hálne gedón.

32 Crist, Israhela cyning, ástíge nú of róde, ðæt we gescon, and gelýfon. And ða ðe him mid hangodon, wǽron him mid gebúndene.

33 And ðære syxtan tíde, wurdon þýstru gewordene geond ealle eorþan oð nón-tíde.
34 And to nón-tíde se Hǽlend clypode mycelre stemne, Heloi, Heloi, lema sabbattani, ðæt is on úre geþeode, Mín God, mín God, hwí forlête ðú me?

35 And sume ðe ðar ábúton stódon and ðis gehýrdon, hí cwǽdon, Nú! ðes clypaþ Heliam.
36 Ðá arn hyra án, and fylde áne spingan mid ecede, and on hreod sette, and him drincan sealde, and cwæþ, Lǽtaþ, ðæt we geseon, hwæðer Helias cume hine nyðer to settanne.
37 Se Hǽlend, ðá ásende his stefne, and forþ-férde.
38 And ðæs temples wah-rift wæs

4 And thei crucifiynge him departiden clothis, sendinge lot, who what ulde take.

5 Forsoth it was the thridde our,† and i crucifieden him.

6 And the title of his cause was writ- Jhesus of Nazareth, kyng of Jewis.

7 And thei crucifien with him twey ues, oon at the ri3thalf, and oon at lefthalf.

8 And the prophecie is fulfild that h, And he is gesside† with wickide n.

9 And passinge forth thei blasfem- n him, mouynge her heedis, and sey- e, Fy3! thou that distroyest the ple of God, and in thre dayes a3en lest it;

10 Thou comynge down fro the cros, ke thi self saf.

11 Also and the hi3este prestes scorn- e him, ech to other, with scribis, len, Crist, kyng of Yrael, maade ere men saf, he maye not saue him e.

12 Come he down now fro the cross, t we se, and bileue. And thei that en crucified with him, puttedyn ng† to him.

13 And the sixte our† maad, derk- sis ben maad vpon al the erthe til in he nynthe our.†

14 And in the nynthe our Jhesus de with greet vois, seyynge, Heloy, oy, lamazabatany, the which inter- id is, My God, my God, whi† hast u forsake me?

15 And summe of men stondinge ute heeringe seiden, Lo! he clepith y.

16 Sothli oon rennynge, and fillinge a nge with vynegre, and puttinge a- te to a reede, 3aue him drynke, sey- e, Suffre 3e, se we, if Hely come for lo hym down.

17 Forsoth Jhesus, a greet vois sent deiede.†

18 And the veil of the temple is kitt

24 And when they had crucified hym they parted hys garmentes, castinge loottes for them, what every man shulde have.

25 And it was aboute the thyrde houre, and they crucifyed hym.

26 And the title of the cause of hys deeth was wrytten, The kynge of the Iewis.

27 And they crucifyed with him two theves, the one on his ryght honde, and the other on hys lifte honde.

28 And the scripture was fulfilled which sayeth, And he was counted amonge the wicked.

29 And they that went by rayled on hym, waggynge their heedes, and sayinge, A! wretche that destroyest the temple, and byldest yt in thre dayes;

30 Save thy silfe, and come doune from the crosse.

31 Lyke wyse also mocked him the hye preestes, amonge themselves, whyth the scribes, and sayde, He saved other men, hym silfe he cannot save.

32 Lett Christ, the kynge of Israel, nowe descende from the crosse, that we maye se, and beleve. And they that were crucified with him, checked hym also.

33 And when the sixte houre was come, darknes aroose over all the erth vntill the nynthe houre.

34 And att the nynthe houre Jesus cryed with a loude voyce, sayinge, Eloi, Eloi, lama sabaththani, which is yf yt be interpreted, My God, my God, why hast thou forsaken me?

35 And some off them that stode by when they herde that sayde, Behoolde! he calleth for Helias.

36 And won ran, and filled a sponge full off veneger, and putt yt on a rede, and gave it hym to drynke, sayinge, Lett hym alone, let vs se, whither Helias wyll come and take hym doune.

37 Butt Jesus cryed with a loude voyce, and gave vppe the gooste.

38 And the vayle off the temple did

swa ïupaþro und dalaþ.

39 Gasaiwhands þan sa hundafaþs, sa atstandands ïn andwairþya ïs, þatei swa hropyands uzon, qaþ, Bi sunyai, sa manna sa sunus was Guþs.

40 Wesunuþ-þan qinons fairraþro saiwhandeins, ïn þaimei was Marya so Magdalene, yah Marya Ïakobis þis minnizins, yah Ïosezis aiþei, yah Salome.

41 Yah þan was ïn Galeilaia, yah laistidedun ïna, yah andbahtidedun ïmma, yah anþaros managos, þozei miþïddyedun ïmma ïn Ïairusalem.

42 Yah yuþan at andanahtya waurþanamma, unte was paraskaiwe saei ïst fruma sabbato,

43 Qimands Ïosef af Areimaþaias, gaguds ragineis, saei was silba beidands þiudangardyos Guþs; ananaþyands galaiþ ïnn du Peilatau, yah baþ þis leikis Ïesuis.

44 Ïþ Peilatus sildaleikida, ei ïs yuþan gaswalt. Yah athaitands þan hundafaþ, frah ïna, yuþan gadauþnodedi;

45 Yah finþands at þamma hundafada, fragaf þata leik Ïosefa.

46 Yah usbugyands lein, yah usnimands ïta, biwand þamma leina, yah galagida ïta ïn hlaiwa þatei was gadraban us staina, yah atwalwida stain du daura þis hlaiwis.

47 Ïþ Marya so Magdalene, yah Marya Ïosezis sewhun, whar galagiþs wesi.

Chap. XVI. 1 Yah ïnwisandins sabbate dagis, Marya so Magdalene, yah Marya so Ïakobis, yah Salome usbauhtedun aromata, ei atgaggandeins gasalbodedeina ïna.

2 Yah filu air þis dagis afarsabbate, atïddyedun du þamma hlaiwa, at urrinnandin sunnin.

tosliten on twâ of ufeweardum oð neoðeweard.

39 Ðâ se hundred-man, ðe ðar stód ágén, geseah ðæt se Hælend swâ clypiende forþ-férde, he cwæþ, Söþlice, ðes man wæs Godes sunu.

40 And ða wîf wæron feorran behealdende, and betwux ðam wæs seo Magdalenisce Maria, and Maria Iacobes módor [ðæs gingran, and Iosepes módor,]† and Salomeæ.

41 And ðâ he wæs on Galilea, h fyligdon him, and him þénedon, an manega óðre, ðe him mid férdon o Ierusalem.

42 And ðâ æfen wæs geworden, ðæ wæs parasceue ðæt is ær sæter-dæge,

43 Ðâ com Iosep, se æðela gerêfa, Arimathia, se sylfa Godes rices g anbídode; and he dyrstiglîce in Pilate eode, and bæd ðæs Hælende líchaman.

44 Ðâ wundrode Pilatus, gif he ð gyt forþ-férde. Ðâ clypode he ðæn hundredman, and hine áhsode, hwæðe he dead wære;

45 Ðâ he wiste ðæt, ðâ ágef he don líchaman Iosepe.

46 Ðâ bohte Iosep áne scýtan, . . and hine ðar-on befeold, and on byrgen léde seo wæs of stáne áhcawen, an wylte ánne stân to ðære byrgene dura.

47 Ðâ com Maria Magdalene, an Iosepes Maria and beheoldon, hwar l geléd wære.

Chap. XVI. 1 And ðâ sæterndæg wæs ágán, seo Magdalenisce Mari and Iacobes Maria, and Salomeæ bohtc wyrt gemang, ðæt hî comon and hi smýredon.

2 And swýðe ær ánum reste-dæg comon to ðære byrgene, up-ásprungen sunnan.

to tweyne fro the hiȝeste til to
wn.†
39 Forsoth centurio seynge, the which
ood euene aȝenst, for so criynge he
dde deied, seith, Verrili, this man was
oddis sone.

40 Sothli there weren and othere wym-
en biholdinge fro affer, among whiche
as Mary Mawdeleyn, and Mari of
mes the lasse, and modir of Joseph,
d Salome.
41 And whanne Jhesus was in Galilee,
ei folowiden him, and mynystriden to
m, and manye othere *wymmen*, that
gidere stiȝeden vp with him to Jeru-
lem.
42 And whanne euentyd was now
aad, for it was the euentyd bifore the
both,
43 Joseph of Armathie, the noble de-
rioun,† cam, the which and he was
idinge the rewme of God ; and hardily
entride in to Pilat, and axide the
dy of Jhesu.
44 Forsothe Pilat wondride, if he hadde
w deied. And centurio axid to,† he
ide him, if he were now deed ;

45 And whanne he hadde knowun of
nturio, he ȝaf the body of Jhesu to
seph.
46 Sothli Joseph byinge him lynnen
oth, and doynge him doun, wlappede
the lynen cloth, and puttide in a
we sepulcre that was hewen in a
oon, and walewid to a stoon at the
outh of the sepulcre.
47 Marie Mawdeleyn forsothe, and
arie of Joseph biheelden, where he
as putt.

CHAP. XVI. 1 And whanne the sab-
h hadde passid, Marie Mawdeleyn, and
arie of James, and Salome bouȝten
nementis, that thei comynge schulden
noynte Jhesu.
2 And ful eerly in oon of woke dayes,
ei camen to the sepulcre, the sunne
w sprungen vp.

rent in two parties from the toppe to
the boottome.
39 And the vnder captayne, which stode
before hym, sawe that he so cryed and
gave vppe the gooste, and he sayd,
Truely, this man was the sonne of
God.
40 There were also wemen a good waye
of beholdinge him, amonge whom was
Mary Magdalen, and Mary the mother
of James the lytle, and of Joses, and
Mary Salome.
41 Which alsoo when he was in Galile,
folowed hym, and minstred vnto him,
and many other wemen, which cam vppe
with hym to Hierusalem.

42 And nowe when nyght was come,
because it was the even that goeth be-
fore the saboth,
43 Joseph of Arimathia, a noble senatour,
which also loked for the kyngdom of
God, cam ; and went booldly vnto Pylate,
and begged the boddy off Jesu.

44 Pylate merveled, that he was alredy
deed. And called vnto hym the vnder
captayne, and axed of him, whether he
had bene eny whyle deed ;
45 And when he knewe the trueth off
the vnder captayne, he gave the boddy
to Joseph.
46 And he bought a linnen cloothe,
and toke hym doune, and wrapped hym
in the lynnen cloothe, and layde hym in
a tombe that was hewen oute of the
rocke, and roolled a stone vnto the dore
off the sepulcre.
47 And Mary Magdalen, and Mary
Jose beheld, where he was layde.

CHAP. XVI. 1 And when the sabboth
daye was past, Mary Magdalen, and
Mary Jacobi, and Salome bought oynt-
mentes, that they myght come and
anoynt him.
2 And yerly in the morninge the nexte
daye after the sabboth day, they cam vnto
the sepulcre, when the sun was risen.

3 Yah qeþun du sis misso, Whas afwalwyai unsis þana stain af daurom þis hlaiwis?

4 Yah insaiwhandeins gaumidedun þammei afwalwiþs ist sa stains, was auk mikils abraba.

5 Yah atgaggandeins in þata hlaiw gasewhun yuggalauþ sitandan, in taihswai biwaibidana wastyai wheitai; yah usgeisnodedun.

6 Þaruh qaþ du im, Ni faurhteiþ izwis; Iesu sokeiþ Nazoraiu þana ushramidan; nist her, urrais; sai! þana staþ þarei galagidedun ina.

7 Akei gaggiþ, qiþiduh du siponyam is, yah du Paitrau, þatei faurbigaggiþ izwis in Galeilaian; þaruh ina gasaiwhiþ, swaswe qaþ izwis.

8 Yah usgaggandeins af þamma hlaiwa gaþlauhun; dizuh þan sat iyos reiro yah usfilmei, yah ni qeþun mannhun waiht, ohtedun sis auk.

9 Usstandands þan in maurgin frumin sabbato, ataugida frumist Maryin þizai Magdalene, af þizaiei uswarp sibun unhulþons.

10 Soh gaggandei gataih þaim miþ imma wisandam, qainondam yah gretandam.

11 Yah eis hausyandans þatei libaiþ, yah gasaiwhans warþ fram izai, ni galaubidedun.

12 Afaruh þan þata . . . . . .

3 And cwǽdon him betwýnan, Hw áwylt us ðysne stán of ðære byrgen dura?

4 Ðá hí hí besáwon hí gesáwon ðæn stán áweg áwyltne, sóþlice he wæ swýðe mycel.

5 And ðá hí eodon on ða byrgene l gesáwon ánne geongne, on ða swýðra healfe sittende, hwítum gegyrlan ofer wrogenne; and hí ðá forhtodon.

6 Ðá cwæþ he to him, Ne forhtige g ná; ge sécaþ ðæne Nazareniscan Hælen áhangenne; he árás, nis he hér; hér i seo stów ðær hí hine lédon.

7 Ac faraþ, and secgaþ his leorning cnihtum, and Petre, ðæt he gǽþ tofóra eow on Galileam; ðar ge hine geseo swá he eow sǽde.

8 And hí út-eodon and flugon fra ðære byrgene; and wǽron áfǽrede fo ðære gesyhþe ðe hí gesáwon, and hi nánum men náht ne sǽdon, sóþlice h him ádrédon.†

9 Ðá he árás on ǽrne morgen o reste-dæge, ǽryst he ætýwde ðære Mag daleniscan Marian, of ðære he út-ádrá seofon deofol-seocnyssa.

10 And heo ðá út-eode and hit ðan cýdde ðe mid him wǽron, heofendun and wépendum.

11 Ðá hí gehýrdon ðæt he leofode and hí hine gesáwon, ðá ne gelýfdo hí him.

12 Æfter ðam him twám he wæ ætýwed on óðrum híwe, him on ðon tún farendum.

13 And hí ðá fóron and ðæt óðrun cýddon, and hí him ne gelýfdon.†

14 Ðá æt nehstan, he ætýwde hin ændlefene, ðar hí ætgædere sæton, an tǽlde hyra ungeleaffulnesse, and hyr heortan heardnesse, forðam ðe hí n gelýfdon ðam, ðe hine gesáwon of deaþ árisan.

15 And he sǽde him, Faraþ into ealn middan-eard, and bodiaþ gódspell ealr gesceafte.

16 Se ðe gelýfþ, and gefullod biþ, s biþ hál; sóþlice se ðe ne gelýfþ, se bi genyðerod.

3 And thei seiden to gidere, Who schal turne ayen to vs the stoon fro the dore of the sepulcre?

4 And thei biholdinge syȝen the stoon walewid awey, forsoth it was ful greet.

5 And thei goynge yn into the sepulcre syȝen a ȝong *oon*, hilid with a whit stoole, sittinge at the riȝt half; and thei weren abaist.†

6 The which seith to hem, Nyle ȝe drede; ȝe seken Jhesu of Nazareth crucified; he hath risun, he is not heere; lo! the place where thei puttiden him.

7 But go ȝe, seye ȝe to his disciplis, and to Petre, for he schal go byfore ȝou in to Galilee; there ȝe schulen se him, as he seide to ȝou.

8 And thei goynge out fledden fro the sepulcre; forsothe drede and quakynge hadde assaylid hem,† and to no man thei seiden ony thing, forsoth thei dredden.

9 Sothly Jhesus, rysinge erly in the first day of the wouke, apperide firste to Mary Mawdeleyn, of whom he hadde cast out seuene deuelis.

10 She goynge tolde to hem that weren with him, *hem* weylinge and weppynge.

11 And thei heeringe that he lyuede, and was seyn of hir, bileueden not.

12 Sothli after thes thingis tweyne of hem wandringe, he is schewid in an other lyknesse† to hem goynge in to a coun.

13 And thei goynge toolden to othere, nethir thei bileuyden to hem.

14 Forsoth at the laste, hem enleuene restinge, Jhesus apperide to hem, and reprouyde the vnbileue of hem, and the hardnesse of herte, for thei bileuyden not to hem, that hadden seyn him to haue risun fro deede.

15 And he seide to hem, ȝe goynge in to al the world, preche the gospel to ech creature.

16 He that schal bileue, and schal be baptisid,† schal be sauyd; sothli he that schal bileue not, schal be dampned.

3 And they said won to another, Who shall rolle awaye the stone from the dore off the sepulcre?

4 And when they behelde yt they sawe how the stone was rolled awaye, for it was a very greate won.

5 And they went in to the sepulcre and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment; and they were abasshed.

6 He sayd vnto them, Be nott afrayed; ye seke Jesus of Nazareth which was crucified; he ys rysen, he ys nott here; behoolde! the place where they putt hym.

7 Butt go youre waye, and tell his disciples, and namly Peter, that he is goone before you in to Galile; there shall ye se hym, as he sayde vnto you.

8 And they went oute quicly and fleed from the sepulcre; for they trembled and were amased, nether said they eny thinge to eny man, for they were afrayed.

9 When Jesus was risen, the morowe after the sabboth daye, he appered fyrst to Mary Magdalen, oute off whom he cast seven devyls.

10 And she went and toolde them that were with hym, as they morned and weppte.

11 And when they herde that he was alive, and had appiered to her, they beleved it not.

12 After that he appered vnto two of them in a straunge figure, as they walked and went in to the country.

13 And they went and toolde it to the remnaunt, and they beleved them nether.

14 After that, he appered vnto the eleven, as they sate at meate, and cast in their tethe their vnbelefe, and hardnes off herte, be cause they beleved not them, which had sene hym after his resurreccion.

15 And he sayd vnto them, Goo ye in to all the woorlde, and preache the gospell to all creaturs.

16 Whosoever beleveth, and ys babtised, shalbe safe; and whosoever beleveth nott shalbe dampned.

17 Đás tácnu fyliaþ đam, đe gelýfa
On mínum naman hí deofol-seocness
út-drífaþ; hí sprecaþ niwum tungum;

18 Næddran hí áfyrraþ; and him n
deraþ, đeah hí hwæt deadbærlíces drinc
on. Ofer seoce hí hyra handa setta
and hí beoþ hále.

19 And wítodlíce Drihten Hælend
syđđan he to him spræc, he wæs o
heofonum áfangen, and he sit on Gode
swíđran healfe.

20 Sóþlice hí đá farende æghwar bode
don, Drihtne mid-wyrcendum, and trym
mendre spræce æfter-fyligendum tácn
um.

17 Forsoth these tokenes schulen sue
em, that schulen bileue. In my name
hei schulen cast out fendis; thei schulen
peke with newe tungis;
18 Thei schulen do awey serpentis;
nd if thei schulen drynke ony venym,†
schal not noye hem. Thei schulen
utte hir hondis vpon sike men, and
hei schulen haue wel.
19 And sothli the Lord Jhesu, aftir
hat he hadde spoke to hem, is takun
p in to heuene, and sittith on the riȝt-
alf of God.
20 Sothli thei gon forth prechiden
herywhere, the Lord worchinge with,
nd confirminge the word with signes
lowinge.

17 And these signes shall folowe them,
that beleve. In my name they shall
cast oute devyls; and shall speake with
newe tonges;
18 And shall kill serpentes; and yf
they drynke eny dedly thynge, yt shall
nott hurte them. They shall laye their
hondes on the sike, and they shall
recover.
19 So then when the Lorde had spoken
vnto them, he was receaved in to heven,
and sate on the right honde of God.

20 And they went forth and preached
every where, and the Lorde wroght with
them, and confirmed their preachynge
with myracles that folowed.

AIWAGGELYO

þairh

LUKAN ANASTODEIÞ.

Chap. I. 1 Unte raihtis managai dugunnun melyan ïnsaht, bi þos gafullaweisidons ïn uns waihtins,

2 Swaswe anafulhun unsis, þaiei fram frumistin silbasiunyos, yah andbahtos wesun þis waurdis,

3 Galeikaida yah mis yah Ahmin Weihamma, fram anastodeinai allaim glaggwuba afarlaistyandin, gahahyo þus melyan, batista Þaiaufeilu,

4 Ei gakunnais, þize bi þoei galaisiþs ïs waurde astaþ.

5 Was, ïn dagam Herodes, þiudanis Ïudaias, gudya, namin Zakarias, us afar Abiyins, yah qeins ïs us dauhtrum Aharons, yah namo ïzos Aileisabaiþ.

6 Wesunuh þan garaihta ba ïn andwairþya Guþs, gaggandona ïn allaim anabusnim yah garaihteim Frauyins, unwaha.

7 Yah ni was ïm barne, unte was Aileisabaiþ stairo, yah ba framaldra dage seinaize wesun.

8 Warþ þan, miþþanei gudyinoda ïs, ïn wikon kunyis seinis ïn andwairþya Guþs,

9 Bi biuhtya gudyinassaus, hlauts ïmma urrann du salyan, atgaggands ïn alh Frauyins.

10 Yah alls hiuhma was manageins beidandans uta, wheilai þwmiamins.

HÉR ONGINNEÞ

ÐÆT GÓDSPELL

ÆFTER

LUCAS GERECEDNESSE.

Chap. I.† 1 Forðam ðe wítodlïc manega þohton ðæra þinga race ge endebyrdan, ðe on us gefyllede synd,

2 Swá us betǽhton, ða ðe hit of frymþ gesáwon, and ðære spræce þénas wǽr on,

3 Me geþuhte . . . . geornlice eallu oð endebyrdnesse, writan ðé, ðú se sél esta Theophilus,

4 Ðæt ðú oncnáwe ðæra worda sóþ fæstnesse, of ðam ðe ðú gelǽred eart.

5 On Herodes dagum, Iudéa cyninge wæs sum sacerd, on naman Zacharias of Abian túne, and his wíf wæs o Áárones dóhtrum, and hyre nama wæ Elizabeth.

6 Sóþlice hig wǽron butu rihtwïs beforan Gode, gangende on eallum hi bebodum and rihtwisnessum, bútan wróhte.

7 And hig næfdon nán bearn, forðan ðe Elizabeth wæs unberende, and hig on heora dagum butu forþ-eodon.

8 Sóþlice wæs geworden, ðá Zacharia his sacerdhádes bréac, on his gewrixle endebyrdnesse beforan Gode,

9 Æfter gewunan ðæs sacerdhádes hlotes, he eóde ðæt he his offrunge sette, ðá he on Godes tempel eode.

10 Eall werod ðæs foles wæs úte gebiddende on ðære offrunge timan.

HERE BYGYNNETH

THE GOSPEL OF LUKE.

CHAP. I. 1 Forsothe for manye men
forceden to ordeyne the tellyng of
ingis, whiche ben fillid in vs,

2 As thei that seyn atte the bigyn-
ng, and weren ministris of the word
taken,

3 It is seen also to me, hauynge alle
ingis diligentli bi ordre, to write to
ee, thou best Theofile,

4 That thou knowe the treuthe of tho
ordis, of whiche thou art lerned.

5 Ther was sum prest, Zacharie by
me, in the dayes of Eroude, kyng of
idee, of the sort of Abia, and his wyf
the douȝtris of Aaron, and hir name
izabeth.

6 Sothli thei bothe weren iuste bifore
od, goynge in alle the maundementis
d iustifyingis of the Lord, with outen
eynte.

7 And a sone was not to hem, for that
izabeth was bareyne, and bothe hadden
n forth fer in her dayes.

8 Sothli it was don, whanne Sacharie
as set in presthod, in the ordre of his
rt bifore God,

9 Vp the custom of presthod, by sort
wente forth, that he entrid in to the
mple of the Lord, schulde putte en-
ncc.

10 And alle the multitude of the peple
as withouteforth, preiynge in the our
encence.

THE GOSPELL OFF S. LUKE.

CHAP. I. 1 For as moche as many have taken in hond to compyle a treates off thoo thynges, which are surely knowen amonge vs,

2 Even as they declared them vnto vs, which from the begynynge sawe them with their eyes, and were minsters at the doyng,

3 I determined also, as sone as I had searched out diligently all thinges from the begynynge, that then I wolde wryte vnto the, goode Theophilus,

4 That thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

5 In the tyme of Herode, kynge of Iewry, there was a certayne prest, named Zacarias, off the course of Abie, and his wyfe was of the doughters of Aaron, and her name was Elizabeth.

6 Booth were perfect before God, and walked in all the lawes and ordinacions of the Lorde, that no man coulde fynde fawte with them.

7 And they had no childe, be cause that Elisabeth was barren, and booth were wele stricken in age.

8 Hit cam to passe, as he executed the prestes office, before God as his course cam,

9 Accordinge to the custome of the prestes office, his lott was to bren odoures, and went into the temple of the Lorde.

10 And all the multitude of people were with out, in their prayers whill the odoures were abrennynge.

11 Warþ þan ïmma ïn siunai aggilus Frauyins, standands af taihswon hunslastadis þwmiamins.

12 Yah gadrobnoda Zakarias gasaiwhands, yah agis disdraus ïna.

13 Qaþ þan du ïmma sa aggilus, Ni ogs þus, Zakaria; duþe ei andhausida ïst bida þeina, yah qens þeina, Aileisabaiþ, gabairid sunu þus, yah haitais namo ïs Iohannen.

14 Yah wairþiþ þus faheds yah swegniþa; yah managai ïn gabaurþai ïs faginond.

15 Wairþiþ auk mikils ïn andwairþya Frauyins, yah wein yah leiþu ni drigkid, yah Ahmins Weihis gafullyada nauhþan ïn wambai aiþeins seinaizos.

16 Yah managans suniwe Ïsraelis gawandeiþ du Frauyin Guþa ïze;

17 Yah silba fauraqimid ïn andwairþya ïs ïn ahmin yah mahtai Haileïins; gawandyan hairtona attane du barnam, yah untalans ïn frodein garaihtaize, manwyan Frauyin managein gafahrida.

18 Yah qaþ Zakarias du þamma aggilau, Biwhe kunnum þata? ïk raihtis ïm sineigs, yah qens meina framaldrozei ïn dagam seinaim.

19 Yah andhafyands sa aggilus qaþ du ïmma, Ïk ïm Gabriel, sa standands ïn andwairþya Guþs; yah ïnsandiþs ïm rodyan du þus, yah wailameryan þus þata.

20 Yah siyais þahands, yah ni magands rodyan und þana dag, ei wairþai þata; duþe ei ni galaubides waurdam meinaim, þoei usfullyanda ïn mela seinamma.

21 Yah was managei beidandans Zakariïns, yah sildaleikidedun, wha latidedi ïna ïn þizai alh.

22 Usgaggands þan ni mahta du ïm rodyan, yah froþun þammei siun gasawh ïn alh. Yah silba was bandwyands ïm, yah was dumbs.

23 Yah warþ, biþe usfullnodedun dagos

11 Đá ætýwde him Drihtnes eng standende on dæs weofodes swýðr healfe.

12 Đá wearþ Zacharias gedréfed đ geseonde, and him ege on-hreas.

13 Đá cwæþ se engel him to, N ondræd đú đé, Zacharias; forđam đ đín bén ys gehýred, and đín wíf, El zabeth, đé sunu cenþ, and đú nemst h naman Iohannes.

14 And he byþ đé to gefean and blisse; and manega on his ácennednys gefagniaþ.

15 Sóþlíce he byþ mære beforan Drih ne, and he ne drincþ wín ne béor, a he byþ gefylled on Háligum Gás đonne gyt of hys módor innođe.

16 And manega Israhela bearna gecyrþ to Drihtne hyra Gode;

17 And he gæþ toforan him on gás and Elías mihte; dæt he fædera heorta to heora bearnum gecyrre, and ung leaffulle to rihtwísra gleawscype, Drihtn full-fremed folc gegearwian.

18 Đá cwæþ Zacharias to đam engel Hwanon wát ic đis? ic eom nú eal and mín wíf on hyre dagum forþ-eóde.

19 Đá andswarode him se engel, I eom Gabriel, ic đe stande beforan Gode and ic eom ásend wið đé sprecan, an đé đis bodian.

20 And nú! đú byst súwigende, an đú sprecan ne miht oð đone dæg, đ đás þing gewurđaþ; forđam đú minun wordum ne gelýfdest, đa beoþ on hyr tíman gefyllede.

21 And dæt folc wæs Zachariam geanbídigende, and wundrigende, dæt h on đam temple læt wæs.

22 Đá he út-eóde ne mihte he him t sprecan, and hig oncneowon dæt he o đam temple sume gesyhþe geseah. And he wæs bícniende him, and dum þurhwunede.

23 Đá wæs geworden, đá his þénunga

1 Sothli an aungel of the Lord ap-
ride to him, stondinge on the ri3thalf
the auter of ensence.
2 And Sacharie seynge was disturblid,
d drede felde doun on him.

3 Forsoth the aungel seith to hym,
charie, drede thou not; for thi preier
herd, and Elizabeth, thi wyf, schal
e to thee a sone, and his name schal
clepid John.
4 And ioye and gladinge schal be to
ee; and manye schulen enioye in his
tyuite.
5 Sothli he schal be greet bifore the
rd, and he schal not drynke wyn and
lir, and he schal be fulfillid of the
oly Gost 3it of his modir wombe.

6 And he schal conuerte manye of
e sones of Israel to the Lord God of
m;
7 And he schal go bifore him in the
irit and vertu of Helye; and he schal
rne the hertis of fadris in to sones,
d men out of bileue to the prudence
iuste men, for to make redy a parfyt
ple to the Lord.
8 And Zachari seide to the aungel,
herof schal I wite this? for I am old,
d my wyf hath gon fer in hir dayes.

9 And the aungel answeringe seide to
m, Forsoth I am Gabriel, that stonde
3 bifore God; and I am sent to thee
r to speke, and to euangelise† to thee
es thingis.
20 And loo! thou shalt be stille,† and
ou schalt not mowe speke til in to the
y, in which thes thingis schulen be
n; for that thou hast not bileuyd to
y wordis, whiche schulen be fillid in
r tyme.
21 And the peple was abidinge Za-
arie, and thei wondriden, for he tariede
the temple.
22 Forsoth he gon out my3te not speke
hem, and thei knewen that he hadde
yn a vicioun in the temple. And he
as bekenynge to hem, and dwellide
oumb.
23 And it was maad, as the dayes of

11 There appered vnto him the Lordes angell, stondinge on the right syde off the aultre off odours.
12 And when Zacharias sawe hym he was abasshed, and feare cam on hym.
13 The angell sayde vnto hym, Feare not, Zacary; ffor thy prayer is herde, and thy wyfe, Helyzabeth, shall beare the a sonne, and thou shalt call his name Jhon.
14 And thou shaltt have ioye and gladnes; and many shall reioyce att his birth.
15 For he shalbe greate in the sight off God, and shall nether drynke wyne ner stronge drynke, and he shalbe filled with the Holy Goost even in his mothers wombe.
16 And many off the chyldren off Israhel shall he tourne to their Lorde God;
17 And he shall goo before hym in the sprete and power off Helyas; to tourne the herttes off the fathers to their chyldren, and the vnbeleveres to the wisdom off the iuste men, to make the people redy ffor the Lorde.
18 And Zacary sayde vnto the angell, Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares.
19 And the angell answered and sayde vnto hym, I am Gabriell, that stonde in the presens off God; and am sentt to speake vnto the, and to shewe the this glad tydinges.
20 And take hede! thou shalt be domme, and not able to speake vntyll the tyme, that these thinges be performed; because thou belevedst not my wordes, which shalbe fulfilled in there season.
21 And the people wayted for Zacareas, and mervelled, that he taryed in the temple.
22 When he cam oute he coulde not speake vnto them, and they perceaved that he had sene some vision in the temple. And he beckened vnto them, and remayned speachlesse.
23 And it fortuned, as sone as the

andbahteis ïs, galaiþ du garda seinamma.

24 Afaruh þan þans dagans ïnkilþo warþ Aileisabaiþ, qens ïs, yah galaugnida sik menoþs fimf, qiþandei,

25 Þatei swa mis gatawida Frauya ïn dagam, þaimei ïnsawh, afniman ïdweit mein ïn mannam.

26 Þanuh þan ïn menoþ saihstin ïnsandiþs was aggilus Gabriel fram Guþa ïn baurg Galeilaias, sei haitada Nazaraiþ,

27 Du magaþai, ïn fragibtim abin, þizei namo Ïosef, us garda Daweidis; yah namo þizos magaþais Mariam.

28 Yah galeiþands ïnn sa aggilus du ïzai qaþ, Fagino, anstai audahafta; Frauya miþ þus; þiuþido þu ïn qinom.

29 Ïþ si, gasaiwhandei, gaþlahsnoda bi ïnnatgahtai ïs, yah þahta sis wheleika wesi so goleins, þatei swa þiuþida ïzai.

30 Yah qaþ aggilus du ïzai, Ni ogs þus, Mariam, bigast auk anst fram Guþa.

31 Yah sai! ganimis ïn kilþein, yah gabairis sunu, yah haitais namo ïs Ïesu.

32 Sah wairþiþ mikils, yah sunus Hauhistins haitada; yah gibid ïmma Frauya Guþ stol Daweidis, attins ïs,

33 Yah þiudanoþ ufar garda Ïakobis ïn ayukduþ, yah þiudinassaus ïs ni wairþiþ andeis.

34 Qaþ þan Mariam du þamma aggilau, Whaiwa siyai þata, þandei aban ni kann?

35 Yah andhafyands sa aggilus qaþ du ïzai, Ahma Weihs atgaggiþ ana þuk, yah mahts Hauhistins ufarskadweid þus; duþe ei saei gabairada weihs, haitada sunus Guþs.

36 Yah sai! Aileisabaiþ, niþyo þeina, yah so ïnkilþo sunau ïn aldomin seinamma, yah sa menoþs saihsta ïst ïzai sei haitada stairo;

dagas gefyllede wǽron, he fêrde to hi húse.

24 Sóþlice æfter dagum Elizabeth, hi wîf, ge-eácnode, and heo bediglode hi fif mónþas, and cwæþ,

25 Sóþlice me Drihten gedyde ðus o ðam dagum, ðe he geseah, minne hos betweox mannum áfyrran.†

26 Sóþlice on ðam syxtan mónþe wæ ásend Gabriel se engel fram Drihtne o Galilea ceastre, ðære nama wæs Nazareth,

27 To beweddadre fæmnan ánum were ðæs nama wæs Iosep, of Dauides húse and ðære fæmnan nama wæs Maria.

28 Đá cwæþ se engel ingangende, Hál wæs ðú, mid gyfe gefylled; Drihten mid ðé; ðú eart gebletsod on wîfum.

29 Đá wearþ heo on his spræce gedrêfed, and þohte hwæt seo grêting wǽre.

30 Đá cwæþ se engel, Ne ondrǽd ðú ðé, María, sóþlice ðú gyfe mid Gode gemêttest.

31 Sóþlice nú! ðú on innoðe geeacnast, and sunu censt, and his naman Hǽlend genemnest.

32 Se byþ mære, and ðæs Hehstan sunu genemned; and him syl Drihten God, his fæder Dauides setl,

33 And he rîcsaþ on écnesse on Iacobes húse, and his rices ende ne byþ.

34 Đá cwæþ Maria to ðam engle, Hú gewyrþ ðis, forðam ic were ne oncnáwe?

35 Đá andswarode hyre se engel, Se Hálga Gást on ðé becymþ, and ðæs Healstan miht ðé ofer-sceadaþ; and forðam ðæt hâlige ðe of ðé ácenned byþ, byþ Godes sunu genemned.

36 And nú! Elizabeth, ðín mǽge, sunu on hyre ylde ge-eacnode, and ðes mónaþ ys hyre syxta seo is unberende genemned;

office weren fulfillid, he wente in to
hous.

4 Forsoth after dayes Elizabeth, his
f, conseyuede, and hidde hir fyue
nethis, seyinge,

5 For so the Lord dide to me in the
yes, in the whiche he bihelde, for to
e a wey my schenschip a mong men.

6 Sothely in the sixte monethe the
ngel Gabriel was sent fro God in to
citee of Galilee, to which the name
zareth,

7 To a mayden, weddid to a man, to
om the name was Joseph, of the
se of Dauith; and the name of the
yden Marie.

8 And the aungel gon yn to hir seide,
il, ful of grace; the Lord *be* with
e; blessid *be* thou among wymmen.

9 Which, whanne she had herd, was
iblid in his word, and thou3te what
ner salutacioun this was.

0 And the aungel seide to hir, Ne
de thou, Marie, sothli thou hast
nden grace anemptis God.

1 Loo! thou schalt conseyue in the
nbe, and schalt bere a sone, and thou
lt clepe his name Jhesu.

2 This schal be greet, and he schal be
id the sone of the Hi3este; and the
d God schal 3yue to him the seete
Dauith, his fadir,

3 And he schal regne in the hous of
ob with outen ende, and of his rewme
l be non ende.

4 Forsoth Marie seith to the aungel,
what manere schal this thing be
, for I knowe not man?

5 And the aungel answeringe seide
ir, The Hooly Gost schal come fro
ie in to thee, and the vertu of the
este schal schadewe vnto thee; ther-
and that hooly thing that schal be
n of thee, schal be clepid the sone of

6 And loo! Elizabeth, thi cosyness,
sche hath conceyued a sone in hir
, and this moncthe is the sixte to
that is clepid bareyne;

tyme off his office was oute, he departed home in to his awne housse.

24 Affter thoose dayes his wife, Elizabeth, conceaved, and hid her silfe .v. monethes, saynge,

25 This wyse hath God dealte with me in the dayes, when he loked on me, to take from me the rebuke that I suffered a monge men.

26 And in the .vj. moneth the angell Gabryel was sent from God vnto a cite off Galile, named Nazareth,

27 To a virgin, spoused to a man, whose name was Joseph, of the housse of David; and the virgins name was Mary.

28 And the angell went in vnto her and sayde, Hayle, full of grace; the Lorde is with the; blessed arte thou amonge wemen.

29 When she sawe hym, she was abasshed att his saynge, and cast in her mynde what maner of salutacion that shulde be.

30 And the angell sayde vnto her, Feare not, Mary, thou hast founde grace with God.

31 Loo! thou shalt conceave in thy wombe, and shalt beare a childe, and shalt call his name Jesus.

32 He shalbe greate, and shalbe called the sonne off the Hyest; and the Lorde God shall geve vnto hym the seate off his father, David,

33 And he shall raygne over the housse off Jacob for ever, and of his kyngdom shalbe none ende.

34 Then sayd Mary vnto the angell, Howe shall this be, seinge that I knowe no man?

35 And the angell answered and sayd vnto her, The Holy Goost shall come apon the, and the power off the Hyest shall over shaddowe the; therfore also that holy thynge which shalbe borne, shalbe called the sonne of God.

36 And marke! thy cosen, Elizabeth, hath also conceaved a sonne in her olde age, and this is the .vj. moneth to her which was called barren;

37 Unte nist unmahteig Guþa ainhun waurde.

38 Qaþ þan Mariam, Sai! þiwi Frauyins; wairþai mis bi waurda þeinamma. Yah galaiþ fairra ïzai sa aggilus.

39 Usstandandei þau Mariam ïn þaim dagam, ïddya ïn bairgahein sniumundo, in baurg Iudins.

40 Yah galaiþ ïn gard Zakariïns, yah golida Aileisabaiþ.

41 Yah warþ, swe hausida Aileisabaiþ golein Mariïns, lailaik barn ïn qiþau ïzos. Yah gafullnoda Ahmins Weihis Aileisabaiþ,

42 Yah ufwopida stibnai mikilai, yah qaþ, Þiuþido þu ïn qinom, yah þiuþido akran qiþaus þeinis.

43 Yah whaþro mis þata, ei qemi aiþei Frauyins meinis at mis?

44 Sai! allis sunsei warþ stibna goleinais þeinaizos ïn ausam meinaim, lailaik þata barn ïn swigniþai ïn wambai meinai.

45 Yah audaga so galaubyandei, þatei wairþiþ ustauhts, þize rodidane ïzai fram Frauyin.

46 Yah qaþ Mariam, Mikileid saiwala meina Frauyan,

47 Yah swegneid ahma meins du Guþa, nasyand meinamma.

48 Unte ïnsawh du hnaiweinai þiuyos seinaizos. Sai! allis fram himma nu audagyand mik alla kunya.

49 Unte gatawida mis mikilein sa mahteiga, yah weih namo ïs.

50 Yah armahairtei ïs ïn aldins alde, þaim ogandam ïna.

51 Gatawida swinþein ïn arma seinamma, distahida mikilþuhtans gahugdai hairtins seinis.

52 Gadrausida mahteigans af stolam, yah ushauhida gahnaiwidans.

37 Forðam nis ælc word mid Goð unmihtelic.

38 Ðá cwæþ María, Hér is Drihtne þinen; geweorðe me æfter ðínum word. And se engel hyre fram-gewát.†

39 Sóþlice on ðam dagum árás Mari and férde on múntland mid ófste, Iudeisce ceastre.

40 And eode into Zacharias húse, a grétte Elizabeth.

41 Ðá wæs geworden, ðá Elizabe gehýrde Marian grétinge, ðá gefagno ðæt cild on hyre innoðe. And wearþ Elizabeth Hálegum Gáste g fylled,

42 And heo clypode mycelre stefn and cwæþ, Ðú eart betwux wífum bletsod, and gebletsod is ðines innoð wæstm.

43 And hwanon is me ðis, ðæt mín Drihtnes módor to me cume?

44 Sóna swá ðinre grétinge stefn mínum earum geworden wæs, ðá fa node . . . . mín cild on mínu innoðe.

45 And eadig ðú eart, ðú ðe gelýfde ðæt fulfremede synd ða þing ðe ðé fr Drihtne gesæde synd.

46 Ðá cwæþ Maria, Mín sáwl mærs Drihten,

47 And mín gást geblissode on Go mínum hælende.

48 Forðam ðe he geseah hys þine ead-módnesse. Sóþlice! heonon-forþ eadige secgaþ ealle cneoressa.

49 Forðam ðe me micele þing dyde ðe mihtig is, and hys nama ys hálig.

50 And hys míld-heortnes of cneore on cneoresse, hyne ondrædendum.

51 He worhte [mægne] on hys ear he to-dælde ða ofer-módan on m hyra heórtan.

52 He áwearp ða rícan of setle, ða eaðmódan up-áhóf.

37 For euery word schal not be inpos-
ible anemptis God.
38 Forsoth Marie seide, Loo! the hand
ayden of the Lord; be it don to me
ftir thi word. And the aungel depart-
le fro hir.
39 Sothli Marie risinge vp in tho
ayes, wente with haste in to the hilly
lacis, in to a citee of Judee.
40 And sche entride yn to the hows of
acharie, and grette Elizabeth.
41 And it was don, as Elizabeth herde
e salutacioun of Marie, the 3onge child
hir wombe gladide. And Elizabeth
as fillid with the Hooly Gost,

42 And criede with grete voys, and
ide, Blessid *be* thou a mong wymmen,
d blessid *be* the fruyt of thi wombe.

43 And wherof this thing to me, that
e modir of my Lord come to me?

44 Loo! forsothe as the vois of thi
lutacioun was maad in myn eeris, the
nge child gladide with ioye in my
ombe.
45 And blessid thou *ert*, that hast
leuyd, for tho thingis that ben seid to
ee fro the Lord, schulen be parfytli
n.
46 And Marie seide, My soule magny-
th the Lord,
47 And my spirit hath gladid in God,
yn heelthe.
48 For he hath biholden the meke-
sse of his hand mayde. Loo! forsoth
this alle generaciouns schulen seie me
essid.
49 For he that is my3ti hath don
ete thingis to me, and his name *is*
oly.
50 And his mercy is fro kynredis in to
nredis, to men dredinge him.

51 He made my3te in his arme, he
ateride proude men with mynde of his
rte.

52 He puttide doun my3ty men fro
ete, and enhaunside meke.

37 For with God shall nothinge be
vnpossible.
38 Mary sayd, Beholde! the honde
mayden off the Lorde; be it vnto me
even as thou hast sayde. And the angell
departed from her.
39 Mary arose in thoose dayes, and
went into the mountayns with hast, into
a cite off Iewry.
40 And entred in to the housse off
Zacary, and saluted Elizabeth.
41 And it fortuned, as Elizabeth herde
the salutacion of Mary, the babe spronge
in her belly. And Elizabeth was filled
with the Holy Goost,

42 And cryed with a loude voyce, and
sayde, Blessed arte thou among wemen,
and blessed is the frute off thy wombe.

43 And whens hapeneth this to me,
that the mother off my Lorde shulde
come to me?
44 Loo! as sone as the voyce of thy
salutacion sownded in myne eares, the
babe lepte in my belly for ioye.

45 And blessed arte thou, that beleu-
edst, for thoose thinges shalbe performed,
which were tolde the from the Lorde.

46 And Mary sayde, My soule magni-
fieth the Lorde,
47 And my sprete reioyseth in God,
my savioure.
48 For he hath loked on the povre
degre off his honde mayden. Beholde!
nowe from hens forth shall all genera-
cions call me blessed.
49 For he that is myghty hath done
to me greate thinges, and blessed ys his
name.
50 And hys mercy is always on them
that feare him, thorow oute all genera-
cions.
51 He hath shewed strengthe with his
arme, he hath scattered them that are
proude in the ymaginacion of their
hertes.
52 He hath putt doune the myghty
from their seates, and hath exalted them
of lowe degre.

53 Gredagans gasoþida þiuþe, yah gabignandans ïnsandida lausans.

54 Hleibida Ïsraela, þiumagu seinamma, gamunands armahairteins ;
55 Swaswe rodida du attam unsaraim, Abrahama yah fraiwa ïs, und aiw.
56 Gastoþ þan Mariam miþ ïzai swe menoþs þrins, yah gawandida sik du garda seinamma.
57 Ïþ Aileisabaiþ usfullnoda mel du bairan, yah gabar sunu.

58 Yah hausidedun bisitands yah ganiþyos ïzos, unte gamikilida Frauya armahairtein seina bi ïzai ; yah miþfaginodedun ïzai.
59 Yah warþ, ïn daga ahtudin, qemun bimaitan þata barn ; yah haihaitun ïna, afar namin attins ïs, Zakarian.

60 Yah andhafyandei so aiþei ïs qaþ, Ne, ak haitaidau Ïohannes.
61 Yah qeþun du ïzai, Þatei ni ainshun ïst ïn kunya þeinamma, saei haitaidau þamma namin.
62 Gabandwidedun þan attin ïs, þata whaiwa wildedi haitan ïna.

63 Ïþ ïs sokyands spilda, nam gahmelida, qiþands, Ïohannes ïst namo ïs. Yah sildaleikidedun allai.
64 Usluknoda þan munþs ïs suns, yah tuggo ïs, yah rodida, þiuþyands Guþ.

65 Yah warþ ana allaim agis þaim þisitandam ïna, yah ïn allai bairgahein Ïudaias merida wesun alla þo waurda.

66 Yah galagidedun allai þai hausyandans ïn hairtin seinamma, qiþandans, Wha skuli þata barn wairþan? Yah þan handus Frauyins was miþ ïmma.
67 Yah Zakarias, atta ïs, gafullnoda Ahmins Weihis, yah praufetida, yah qaþ,
68 Þiuþeigs Frauya Guþ Ïsraelis, unte gaweisoda, yah gawaurhta uslausein managein seinai.
69 Yah urraisida haurn naseinais unsis ïn garda Daweidis, þiumagaus seinis.

53 Hingriende he mid gōdum gefylde and ofer-mōde idele forlēt.

54 He āfēng Israhel, hys cniht, and gemunde hys mīld-heortnesse ;
55 Swā he spræc to úrum fæderum Abrahame and hys sǽde, on ā woruld.†
56 Sóþlīce Maria wunede mid hyre swylce þrȳ mōnþas, and gewende đā tō hyre hūse.
57 Đā wæs gefylled Elizabethe cenning-tīd, and heo sunu cende.

58 And hyre nehcheburas and hyre cūđan dæt gehȳrdon, đæt Drihten hys mīld-heortnesse mid hyre mærsode ; and hig mid hyre blissodon.
59 Đā, on đam eahteoþan dæge, hig comon dæt cīld ymb-snīđan ; and nemdon hine, hys fæder naman, Zachariam.

60 Đā andswarode his mōdor, Nese sōþes, ac he byþ Iohannes genemned.
61 Đā cwǽdon hig to hyre, Nis nān on đīnre mægþe, đyson naman genemned.
62 Đā bīcnodon hī to hys fæder, hwæt he wolde hine genemnedne beōn.

63 Đā wrāt he, gebedenum wex-brede, Iohannes is hys nama. Đā wundrodon hig ealle.
64 Đā wearþ sōna hys mūþ, and hys tunge ge-openod, and he spræc, Drihten bletsiende.
65 Đā wearþ ege geworden ofer ealle hyra nehcheburas, and ofer ealle Iudēas múnt-land wǽron đās word gewidmærsode.
66 And ealle đa đe hit gehȳrdon on heora heortan setton, and cwǽdon, Wénst đū, hwæt byþ đes cnapa? Witodlice Drihtenes hand wæs mid him.
67 And Zacharias, his fæder, wæs mid Hālegum Gāste gefylled, and he witegode, and cwæþ,
68 Gebletsod si Drihten Israhela God forđam đe he geneosode, and his folce álȳsednesse dyde.
69 And he us hǽle horn úrærde on Dauides hūse, hys cnihtes.

53 He hath fillid hungry men with
oode thingis, and he hath left ryche
ien voyde.
54 He, hauynge mynde of his mercy,
ook vp Israel, his child;
55 As he hath spoken to oure fadris, to
braham and to his seed, in to worldis.
56 Forsoth Marye dwellide with hir as
ree monethis, and turnyde a3en in to
ir hous.
57 Sothly the tyme of beringe child
as fillid to Elizabeth, and sche childide
sone.
58 And the nei3eboris and cosyns of
ir herden, for the Lord hadde magny-
ed his mercy with hir; and thei thank-
en him.
59 And it was don, in the ei3tethe day,
iei camen for to circumside the child;
id thei clepiden him Sacharie, by name
his fadir.
60 And his modir answeringe seide,
ay, but he schal be clepid John.
61 And thei seiden to hir, For no man
in thi kyn, that is clepid bi this
ime.
62 Sothli thei maden a syngne to his
dir, whom he wolde him for to be
epid.
63 And he axinge a poyntel, wroot,
yinge, John is his name. And alle
en wondriden.
64 Forsoth his mouth was openyd
on, and his tunge, and he spak, bless-
ge God.
65 And drede was maad on alle her
i3eboris, and thes wordis weren pup-
ischid on alle the hilly placis of Judee.
66 And alle men that herden puttedyn
her herte, seyinge, Who, gessist thou,
is child schal be? And sothli the
nd of the Lord was with him.
67 And Zacharie, his fadir, was fillid
th the Hooli Gost, and prophesiede,
yinge,
68 Blessid *be* the Lord God of Israel,
he hath visitid, and maad redemp-
un of his peple.
69 And he hath rerid to vs an horn of
lthe in the hous of Dauith, his child.

53 He hath filled the hongry with goode thinges, and hath sent awaye the ryche empty.
54 He hath remembred mercy, and hath holpen his servaunt, Israhel;
55 Even as he promised to oure fathers, Abraham and to his seede, for ever.
56 And Mary aboode with her iij. monethes, and retourned home agayne.

57 Elizabethes tyme was come that she shulde be delyvered, and she brought forth a sonne.
58 And her neghboures and her cosins herde tell, howe the Lorde had magnified hys mercy vppon her; and they reioysed with her.
59 And hit fortuned, the eyght daye, they cam to circumcise the childe; and called his name Zacari, after the name of his father.
60 And his mother answered and sayd, Not soo, but he shalbe called Jhon.
61 And they sayd vnto her, There ys none of thy kynne, that is named with thys name.
62 And they made signes to hys father, howe he wolde have hym called.

63 And he axed for wrytynge tables, and wroote, saying, Hys name is Jhon. And they mervelled all.
64 And hys mought was opened immediatly, and hys tonge, and he spake, lawdynge God.
65 And feare cam on all them that dwelt nye, and all these sayinges were noised abroade throughoutt all the hylly countre of Jewry.
66 And all they that herde them layde them vppe in their hertes, saying, What maner chylde shall thys be? And the honde of God was with hym.
67 And his father, Zacherias, was fylled with the Holy Goost, and prophisyed, sayinge,
68 Blessed be the Lorde God of Israhel, for he hath visited, and redemed his people.
69 And hath reysed vppe the horne off health vnto vs in the housse of his servaunt, David.

70 Swaswe rodida þairh munþ weihaize, þize fram anastodeinai aiwis, praufete seinaize.

71 Giban nasein us fiyandam unsaraim, yah us handau allaize þize hatandane unsis.

72 Tauyan armahairtiþa bi attam unsaraim, yah gamunan triggwos weihaizos seinaizos.

73 Aiþis þanei swor wiþra Abraham, attan unsarana, ei gebi unsis.

74 Unagein us handau fiyande unsaraize galausidaim, skalkinon ïmma,

75 Ïn sunyai yah garaihtein ïn andwairþya ïs allans dagans unsarans.

76 Yah þu, barnilo, praufetus Hauhistins haitaza; fauragaggis auk faura andwairþya Frauyins, manwyan wigans ïmma.

77 Du giban kunþi naseinais managein ïs, ïn afleta frawaurhte ïze;

78 Þairh ïnfeinandein armahairtein Guþs unsaris, ïn þammei gaweisoþ unsara urruns us hauhiþai.

79 Gabairhtyan þaim ïn riqiza, yah skadau dauþus sitandam; du garaihtyan fotuns unsarans ïn wig gawairþyis.

80 Ïþ þata barn wohs, yah swinþnoda ahmin, yah was ana auþidom und dag ustaikneinais seinaizos du Ïsraela.

Chap. II. 1 Warþ þan ïn dagans yainans, urrann gagrefts fram Kaisara Agustau, gamelyan allana midyungard.

2 Soh þan gilstrameleins frumista warþ at wisandin kindina Swriais, raginondin Saurim Kwreinaiau.

3 Yah ïddyedun allai, ei melidai weseina, wharyizuh ïn seinai baurg.

4 Urrann þan yah Ïosef us Galeilaia, us baurg Nazaraiþ, ïn Ïudaian, ïn baurg Daweidis, sei haitada Beþlahaim, duþe

70 Swâ he spræc þurh hys hâlegra wîtegena múþ, ða ðe of worldes frymþe spræcon.

71 And he álýsde us of úrum feondum, and of ealra ðæra handa ðe us hatedon.

72 Mîld-heortnesse to wyrcanne mid úrum fæderum, and gemunan his hâlegan cýðnesse.

73 Hyne us to syllanne ðone âþ ðe he úrum fæder, Abrahame, swór.

74 Ðæt we bútan ege of úre feonda handa álýsede, him þeowian,

75 On hâlignesse beforan him eallum úrum dagum.

76 And ðú, cnapa, byst ðæs Hehstan wîtega genemned; ðú gæst beforan Drihtnes ansýne, his wegas gearwian.

77 To syllanne his folce hys hæle gewit, on hyra synna forgyfenesse;

78 Þurh innoðas úres Godes mîldheortnesse, on ðam he us geneosode of east-dæle up-springende.

79 Onlihtan ðam ðe on þýstrum, and on déaþes sceade sittaþ; úre fét to gereccanne on sybbe weg.

80 Sóþlîce se cnapa weóx, and wæs on gáste gestrangod, and wæs on wéstenum oð ðone dæg hys ætiwednessum on Israhel.

Chap. II. †1 Sóþlîce on ðam dagum, wæs geworden gebod fram ðam Casere Augusto, ðæt eall ymbe-hwyrft wǽre tomearcod.

2 Ðeos tomearcodnes wæs ǽrest geworden fram ðam déman Syrige, Cirino.

3 And ealle hig eodon, ... and syndrie férdon on hyra ceastre.

4 Ðá férde Iosep fram Galilea, of ðære ceastre Nazareth, on Iudeisce, ceastre Dauides, seo is genemned Bethleem,

70 As he spak by the mouthe of hooly prophetis, that ben fro the world.

71 Helthe fro oure enemyes, and fro he hond of alle men that hatiden vs.

72 To do mercy with oure fadris, and o haue mynde of his hooly testament.

73 The ooth that he swor to Abraham, ure fadir, to 3yue him silf to vs.

74 That we withoute drede deliuerid ro the hond of oure enemyes, serue to im,

75 In hoolynesse and ri3tfulnesse bifore im in alle oure dayes.

76 And thou, child, schalt be clepid he prophete of the Hi3este; for thou chalt go bifore the face of the Lord, to nake redy his weyes.

77 For to 3yue the science of helthe o his peple, in to remissioun of her ynnes;

78 Bi the entraylis of mercy of oure God, in whiche he spryngynge vp fro an i3 hath visytid vs.

79 For to 3yue li3t to hem that sitten n derknessis, and in schadewe of deth; or to dresse oure feet in to the wey of ees.

80 Sothli the child waxide, and was omfortid in spirit, and was in desert til o the day of his schewinge to Israel.

70 Even as he promised by the moughth of his holy prophetes, which were sens the worlde began.

71 That we shulde be saved from oure enimys, and from the hondis of all that hate vs.

72 To shewe mercy towardes oure fathers, and to remember hys holy promes.

73 That is to saye the oothe which he sware to oure father, Abraham, for to geve vs.

74 That we delivered oute of the hondes of oure enemis, myght serve hym with oute feare,

75 All the dayes of oure lyfe in suche holynes and ryghtewesnes that are accept before him.

76 And thou, chylde, shalt be called the prophet off the Hyest; for thou shalt goo before the face off the Lorde, to prepare his wayes.

77 And to geve knowlege off health vnto hys people, for the remission of sinnes;

78 Through the tender mercy off oure Lorde, wher with hath visited vs the daye springe from an hye.

79 To geve light to them that sate in darcknes, and in shadowe of deth; and to gyde oure fete into the waye of peace.

80 And the chylde encreased, and wexed stronge in sprete, and was in wildernes tyll the daye cam when he shulde shewe hymsilfe vnto the Israhelites.

CHAP. II. 1 Forsothe it was don in ho dayes, a maundement went out fro Cesar August,† that al the world schulde e discryued.

2 This firste discryuyng was maad of Cyryne, iustice of Cirye.

3 And alle men wenten, that thei chulde make profescioun,† ech by him elf in to his cite.

4 Sothly and Josep sti3ede vp fro Galiee, of the cite of Nazareth, in to Jude, n to a cite of Dauith, that is clepid

CHAP. II. 1 Hit folowed in thoose dayes, that there went oute a commaundment from Auguste the Emperour, that all the woorlde shulde be valued.

2 This taxynge was fyrst executed when Syrenus was leftenaunt in Siria.

3 And every man went in to his awne shyre toune, there to be taxed.

4 And Joseph also ascended from Galile, oute of a cite called Nazareth, vnto Iewry, into a cite of David, which is

ei was us garda fadreinais Daweidis,

5 Anamelyan miþ Mariïn, sei ïn fragiftïm was ïmma qeins wisandein ïnkilþon.

6 Warþ þan, miþþanei þo wesun yainar, usfullnodedun dagos, du bairan ïzai.

7 Yah gabar sunu seinana þana frumabaur, yah biwand ïna, yah galagida ïna ïn uzetïn, unte ni was ïm rumis ïn stada þamma.

8 Yah hairdyos wesun ïn þamma samin landa, þairhwakandans yah witandans wahtwom nahts ufaro hairdai seinai.

9 Ïþ aggilus Frauyins anaqam ïns, yah wulþus Frauyins biskain ïns; yah ohtedun agisa mikilamma.

10 Yah qaþ du ïm sa aggilus, Ni ogeiþ; unte sai! spillo ïzwis faheid mikila, sei wairþiþ allai managein.

11 Þatei gabaurans ïst ïzwis himma daga nasyands, saei ïst Christus Frauya, ïn baurg Daweidis.

12 Yah þata ïzwis taikns; bigitid barn biwundan, yah galagid ïn uzetin.

13 Yah anaks warþ miþ þamma aggilau managei haryis himinakundis, hazyandane Guþ, yah qiþandane,

14 Wulþus ïn hauhistyam Guþa, yah ana airþai gawairþi ïn mannam godis wilyins.

15 Yah warþ, biþe galiþun fairra ïm ïn himin þai aggilyus, yah þai mans þai hairdyos qeþun du sis misso, Þairhgaggaima yu und Beþlahaim, yah saiwhaima waurd þata waurþano, þatei Frauya gakannida unsis.

16 Yah qemun sniumyandans, yah bigetun Marian yah Ïosef, yah þata barn ligando ïn uzetin.

17 Gasaiwhandans þan, gakannidedun bi þata waurd þatei rodiþ was du ïm bi þata barn.

18 Yah allai þai gahausyandans sildaleikidedun, bi þo rodidona fram þaim hairdyam du ïm.

forðam ðe he wæs of Dauides húse and hírede,

5 Ðæt he férde mid Marian, ðe him beweddod wæs and wæs ge-eacnod.

6 Sóþlice wæs geworden, ðá hí ðar wǽron, hire dagas wǽron gefyllede, ðæt heo cende.

7 And heo cende hyre frum-cennedan sunu, and hine mid cild-clǽðum bewand and hine on binne álǽde, forðam ðe hig nǽfdon rúm on cumena húse.

8 And hyrdas wǽron on ðam ylcan ríce, waciende and niht-wæccan healdende ofer heora heorda.

9 Ðá stód Drihtnes engel wið hig and Godes beorhtnes him ymbe-scean and hí him mycelum ege ádrédon.

10 And se engel him to cwæþ, Nelle ge eow ádræ̆dan; sóþlice nú! ic eow bodie mycelne gefean, se biþ eallum folce.

11 Forðam to-dæg eow ys hǽlend ácenned, se is Drihten Crist, on Dauides ceastre.

12 And ðis tácen eow byþ; ge gemétaþ án cild hræglum bewúnden, and on binne álǽd.

13 And ðá wæs fǽringa geworden mid ðam engle mycelnes heofonlices werydes God herigendra, and ðus cweðendra,

14 Gode sý wuldor on healmesse, and on eorþan sybb mannum gódes willan.

15 And hit wæs geworden, ðá ða englas to heofone férdon, ða hyrdas hí betwýnan sprǽcon, and cwǽdon, Utor faran to Bethleem, and geseon ðæt word ðe geworden is, ðæt Drihten us ætýwde.

16 And hig éfstende comon, and gemétton Marián and Iosep, and ðæt cild on binne álǽd.

17 Ðá hí ðæt gesáwon, ðá oncneowon hig be ðam worde ðe him gesǽd wæs be ðam cilde.

18 And ealle ða ðe gehýrdon wundredon, be ðam ðe him ða hyrdas sǽdon.

edleem, for that he was of the hous
id meyne of Dauith,
5 That he schulde knowleche with
larie, with child spousid wyf to him.
6 Sothli it was don, whanne thei weren
here, the dayes weren fulfillid, that she
hulde bere child.
7 And sche childide her firste born
one, and wlappide him in clothis, and
uttide him in a cracche, for ther was
ot place to hym in the comyn stable.

8 And schepherdis weren in the same
intre, wakinge and kepinge the watchis
f the ny3t on her flok.

9 And loo! the aungel of the Lord
ood by sydis hem, and the clerenesse
f God schynede aboute hem; and thei
redden with greet drede.
10 And the aungel seide to hem, Nyle
e drede; lo! sothli I euangelise to 3ou
grete ioye, that schal be to al peple.

11 For a sauyour is borun to day to
s, that is Crist the Lord, in the cite of
Dauith.
12 And this a tokene to 3ou; 3e schulen
ynde a 3ong child wlappid in clothis,
nd put in a cracche.
13 And sudenly ther is maad with
he aungel a multitude of heuenly kny3t-
od, heriynge God, and seyinge,
14 Glorie *be* in the hi3este thingis to
od, and in erthe pees *be* to men of
ood wille.
15 And it was don, that whanne the
ungelis passiden a wey fro hem in to
euene, the schepherdis spaken to gidere,
eiynge, Passe we ouer til to Bedleem,
nd se we this word that is maad, the
hiche the Lorde maad, and schewid
o vs.
16 And thei hy3inge camen, and found-
n Marie and Joseph, and a 3ong child
ut in a cracche.
17 Sothli thei seinge, knewen of the
ord that was seid to hem of this child.

18 And alle men that hadden herd
vondriden, and of thes thingis that
eren seide to hem of the schepherdis.

called Bethleem, because he was of the
housse and linage of David,
5 To be taxed with Mary, his wedded
wife which was with childe.
6 And it fortuned, whill they there
were, her tyme was come, that she shulde
be delyvered.
7 And she brought forth her fyrst be-
gotten sonne, and wrapped hym in swad-
lynge cloothes, and layed hym in a
manger, be cause there was no roume
for them with in in the hostrey.
8 And there were in the same regiou
shepherdes, abydinge in the felde and
watching their flocke by nyght.

9 And loo! the angell of the Lorde
stode harde by them, and the brightnes
of the Lorde shone rounde aboute them;
and they were soore afrayed.
10 And the angell sayd vnto them, Be
not afrayed; beholde! I brynge you
tydinges off greate ioye, that shall come
to all the people.
11 For vnto you is borne this daye in
the cite of David, a saveoure, which is
Christ the Lorde.
12 And take this for a signe; ye shall
fynde the childe swadled, and layed in a
manger.
13 And streight waye there was with
the angell a multitude of hevenly sow-
diers, laudynge God, and sayinge,
14 Glory to God an hye, and peace on
the erth, and vnto men reioysynge.

15 And itt fortuned, as sone as the
angels were gone awaye in to heven,
the shepherdes sayd won to another, Let
vs goo even vnto Bethleem, and se this
thynge thatt is hapened, which the Lorde
hath shewed vnto vs.

16 And they cam with haste, and
founde Mary and Joseph, and the babe
layde in a manger.
17 When they had sene it, they pub-
lisshed abrode the saynge which was
tolde them off that chylde.
18 And all that herde itt wondred, att
thoose thynges which were tolde them
off the shepherdes.

19 Ïþ Maria alla gafastaida þo waurda, þagkyandei ïn hairtin seinamma.

20 Yah gawandidedun sik þai hairdyos, mikilyandans yah hazyandans Guþ ïn allaize þizeei gahausidedun yah gasewhun, swaswe rodiþ was du ïm.

21 Yah biþe usfulnodedun dagos ahtau, du bimaitan ïna, yah haitan was namo ïs Ïesus, þata qiþano fram aggilau, faurþizei ganumans wesi ïn wamba.

22 Yah biþe usfulnodedun dagos hraineinais ïze, bi witoda Mosezis, brahtedun ïna ïn Ïairusalem, atsatyan faura Frauyin,

23 Swaswe gamelid ïst ïn witoda Frauyins, Þatei whazuh gumakundaize uslukands qiþu, weihs Frauyins haitada;

24 Yah ei gebeina fram ïmma hunsl, swaswe qiþan ïst ïn witoda Frauyins, Gayuk hraiwadubono, aiþþau twos yuggons ahake.

25 Þaruh was manna ïn Ïairusalem, þizei namo Swmaion; yah sa manna was garaihts yah gudafaurhts, beidands laþonais Ïsraelis; yah Ahma Weihs was ana ïmma.

26 Yah was ïmma gataihan fram Ahmin þamma Weihin, ni saiwhan dauþu, faurþize sewhi Christu Frauyins.

27 Yah qam ïn ahmin ïn þizai alh. Yah miþþanei ïnnattauhun berusyos þata barn Ïesu, ei tawidedeina bi biuhtya witodis bi ïna,

28 Yah ïs andnam ïna ana armins seinans, yah þiuþida Guþa, yah qaþ,

29 Nu fraleitais skalk þeinana frauyinond, Frauya, bi waurda þeinamma ïn gawairþya;

30 Þande sewhun augona meina nasein þeina,

31 Þoei manwides ïn andwairþya allaizo manageino;

32 Liuhaþ du andhuleinai þiudom, yah wulþu managein þeinai Ïsraela.

33 Yah was Ïosef yah aiþei ïs sildaleikyandona ana þaim, þoei rodida wesun bi ïna.

19 María geheold ealle ðás word, ón hyre heortan smeagende.

20 Ðá gewendon hám ða hyrdas, God wuldrigende and heriende on eallum ðam ðe hí gehýrdon and gesáwon, swá to him gecweden wæs.†

21 Æfter ðam ðe ehta dagas ge fyllede wǽron, ðæt ðæt cíld emb-snyden wǽre, his nama wæs Hǽlend, se wæs fram engle genemned, ǽr he on innoðe ge-eacnod wǽre.

22 And æfter ðam ðe hyre clǽnsunge dagas gefyllede wǽron, æfter Moyses æ, hí lǽddon hine on Hierusalem, ðæt hí hine Gode gesetton,

23 Swá swá on Drihtnes æ áwriten is, Ðæt ǽlc wǽpned gecynd-lim ontýnende, byþ Drihtne hálig genemned;

24 And ðæt hig offrunge seáldon, æfter ðam ðe Drihtnes æ gecweden is, Twá turtlan, oððe twegen culfran briddas.

25 And ðá wæs án man on Hierusalem, ðæs nama wæs Simeon; and ðes man wæs rihtwis, . . . and oð Israhela frófor ge-anbídiende; and Hálig Gást him on wæs.

26 And he andsware fram ðam Hálegan Gáste onféng, ðæt he deaþ ne geséawe, búton he ǽr Drihten Crist geséawe.

27 And on gáste he on ðæt tempel com. And ðá his magas lǽddon done Hælend, ðæt hig for him æfter ðære æ gewunan dydon,

28 He onféng hine mid hys handum, and God bletsode, and cwæþ,

29 Drihten, nú ðú lǽtst ðinne þeow æfter ðínum worde on sibbe;

30 Forðam mîne eagan gesáwon ðíne hǽle,

31 Ða ðú ge-earwodest beforan ansýne eallra folca;

32 Leoht to þeoda áwrigenesse, and to ðines folces wuldre Israhel.†

33 Ðá wæs his fæder and his módor wundriende be ðam, ðe be him gesǽde wǽron.

9 Forsoth Marie kepte alle thes wordis, ringe to gidere in hir herte.
0 And the schepherdis turneden aȝen, prifiynge and heriynge God in alle ingis that thei hadden herd and seyn, it is seyd to hem.
1 And aftir that eiȝte dayes weren did, that the child schulde be circumlid, his name was clepid Jhesus, which is clepid of the aungel, bifore he was nseyued in wombe.
2 And aftir that the dayes of purgaun of Marie weren fulfild, vp Moyses ve, thei token him in to Jerusalem, at thei schulden offre him to the rd,
3 As it is writun in the lawe of the rd, For ech male kynde openynge e wombe *to go out*, schal be clepid oly to the Lord;
4 And that thei schulen ȝyue an offȝge, vp that it is seid in the lawe of e Lord, A peyre of turtris, or twey uere briddis.
5 And lo! a man was in Jerusalem, whom the name Symeon; and this n *was* iust and dredful, abidinge the nfort of Israel; and the Hooly Gost s in him.
6 And he hadde taken answere of the oly Gost, that he schal not se deeth, but he saiȝ first the Crist of the rd.
7 And he cam in spirit in to the nple. And whenne his fadir and dir ledden in the child Jhesu, that i schulden do vp the custom of lawe him,
8 And he took him in to his armes, l he blesside God, and seide,
9 Lord, now thou leeuyst thi seruaunt thi word in pees;

0 For myn yȝen han seyn thin helthe,

1 The which thou hast maad redy ore the face of alle peplis;
2 Liȝt to the schewing of hethene, l glorie of thi peple of Israel.
3 And his fadir and his modir weren ndringe on thes thingis, that weren l of him.

19 But Mary kept all thoose sayinges, and pondered them in hyr hert.
20 And the shepherdes retourned, praysynge and laudynge God ffor all that they had herde and sene, evyn as itt was told vnto them.
21 And when the eyght daye was come, thatt the chylde shuld be circumcised, his name was called Jesus, which was named off the angell, before he was conceaved in his mothers wombe.
22 And when the tyme of their purificacion, after the lawe of Moyses, was come, they brought hym to Hierusalem, to present hym to the Lorde,

23 As yt is written in the lawe off the Lorde, Every man chylde that fyrst openeth the matrix, shalbe called holy to the Lorde;
24 And to offer, as yt ys sayde in the lawe of the Lorde, A payre off turtle doves, or ij. yonge pigions.

25 And beholde! there was a man in Hierusalem, whose name was Simeon; and the same man was iuste and feared God, and longed for the consolacion off Israhel; and the Holy Goost was in hym.
26 And an answer was geven hym of the Holy Goost, that he shulde not se deethe, before he had sene the Lordes Christ.
27 And he cam by inspiracion in to the temple. And as the father and mother broght in the chylde Jesus, to do for hym after the custome of the lawe,
28 Then toke he hym vppe in his armes, ... and sayde,
29 Lorde, nowe lettest thou thy servaunt departe in peace accordinge to thy promes;
30 For myne eyes have sene the saveour sent from the,
31 Which thou hast prepared before the face of all people;
32 A light to lighten the gentyls, and the glory off thy people Israhel.
33 And his father and mother merveled att thoose thinges, which were spoken off hym.

34 Yah þiuþida ïna Swmaion, yah qaþ du Mariïn, aiþein ïs, Sai! sa ligiþ du drusa yah usstassai managaize ïn Ïsraela, yah du taiknai andsakanai.

34 And ðá bletsode hig Simeon, a cwæþ to Marian, his méder, Lóca n ðes is on hryre and on ærýst ás manegra on Israhel, and on tácen, ða ðe wiðcweden byþ.

35 Yah þan þeina silbons saiwala þairhgaggiþ hairus, ei andhulyaindau us managaim hairtam mitoneis.

35 And his sweord ðine sáwle þur færþ, ðæt geþohtas sýn áwrigene manegum heortum.

36 Yah was Anna praufeteis, dauhtar Fanuelis, us kunya Aseris. Soh framaldra dage managaize, libandei miþ abin yera sibun fram magaþein seinai.

36 And Anna wæs witegestre, Fa ueles dóhtor, of Asseres mægþe. Ðe wunode mænigne dæg, and heo lyfo mid hyre were seofen gear of hy fæmnhade.

37 Soh þan widuwo yere ahtautehund yah fidwor; soh ni afïddya fairra alh, fastubnyam yah bidom blotande Frauyan nahtam yah dagam.

37 And heo wæs wuduwe oð feow and hund-eahtatig geara; seo of ða temple ne gewát, dæges and niht þeowigende on fæstenum and on hâ sungum.

38 Soh þizai wheilai atstandandei, andhaihait Frauyin, yah rodida bi ïna ïn allaim þaim usbeidandam laþon Ïairusaulwmos.

38 And ðeos ðære tíde becumen Drihtne andette, and be him spra eallum ðam ðe ge-anbídedon Hieru alem álýsednesse.

39 Yah biþe ustauhun allata, bi witoda Frauyins, gawandidedun sik ïn Galeilaian, ïn baurg seina Nazaraiþ.

39 And ðá hí ealle þing gefyldo æfter Drihtnes æ, hí gehwurfon Galileam, on heora ceastre Nazareth

40 Ïþ þata barn wohs, yah swinþnoda, ahmins fullnands yah handugeins; yah ansts Guþs was ana ïmma.

40 Sóþlíce ðæt cíld weox, and wæ gestrangod, wisdómes full; and God gyfu wæs on him.

41 Yah wratodedun þai birusyos ïs yera whammeh ïn Ïairusalem, at dulþ paska.

41 And his magas férdon ælce gea to Hierusalem, on easter-dæges freol tíde.

42 Yah biþe warþ twalibwintrus, usgaggandam þan ïm ïn Ïairusaulwma, bi biuhtya dulþais,

42 And ðá he wæs twelf wintre, fóron to Hierusalem, to ðam easterlíc freolse, æfter hyra gewunan,

43 Yah ustiuhandam þans dagans, miþþanc gawandidedun sik aftra, gastoþ Ïesus sa magus ïn Ïairusalem, yah ni wisedun Ïosef yah aiþei ïs.

43 And gefylledum dagum, ðá h ágén-gehwurfon, beláf se Hælend Hierusalem, and his magas ðæt nysto

44 Hugyandona ïn gasinþyam ïna wisan, qemun dagis wig, yah sokidedun ïna ïn ganiþyam yah in kunþam.

44 Wéndon ðæt he on heora gefé wære, ðá comon hig ánes dæges fa and hine sóhton betweox his magas a his cúðan.

45 Yah ni bigitandona ïna, gawandidedun sik ïn Ïairusalem, sokyandona ïna.

45 Ðá hig hyne ne fúndon, hig g wendon to Hierusalem, hine sécende.

46 Yah warþ, afar dagans þrins bigetun ïna ïn allh, sitandan ïn midyaim

46 Ðá, æfter þrím dagum hig fúnd hine on ðam temple, sittende on mi

4 And Symeon blesside hem, and
de to Marie, his modir, Lo! this is
; in to the fallinge and in to the rys-
e a3en of many men in Israel, and
to a tokene, to whom it schal be
inseid.
5 And a swerd schal passe thorw thin
ne soule, that thou3tis be schewid of
nye hertis.

6 And Anna was a prophetisse, the
13tir of Fanuel, of the lynage of
er. And sche hadde gon forth
many dayes, and hadde lyued with
hosebonde seuen 3eer fro hir mayd-
ned.
7 And this was a widowe til to foure
re 3eer and foure; which departide
; fro the temple, seruynge ny3t and
y to fastingis and bisechingis.

8 And this in thilke our aboue com-
ge, knowlechide to the Lord, and
ak of him to alle that abiden the re-
npciouu of Israel.
9 And as thei hadden perfytli doon
e thingis, by the lawe of the Lord,
ei turnyden a3en in to Galilee, in to
r citee Nazareth.
o Sothli the child wax, and was coum-
tid, ful of wysdom; and the grace of
d was in him.

1 And his fadir and modir wenten by
e 3eeris in to Jerusalem, in the so-
npne day of paske.
2 And whanne Jhesus was maad of
elue 3eeris, hem sti3ynge vp in to Je-
salem, by custom of the feeste day,
3 And the dayes endid, whanne thei
rneden a3en, the child dwelte in Jeru-
em, and his fadir and modir knewen
t.
4 Forsothe thei gessinge him to be in
e felowschipe, camen the wey of a day,
d sou3ten him a mong his cosyns and
owen.
5 And thei not fyndinge, wenten a3en
to Jerusalem, sekynge him.

6 And it was don, aftir the thridde
y thei founden him in the temple,

34 And Simeon blessed them, and sayd vnto Mary, his mother, Behold! this childe shalbe the fall and resurreccion off many in Israhel, and a signe, which shalbe spokyn agaynste.

35 And moreover the swearde shall pearce the very hert off the, that the thoughtes of many hertes maye be opened.
36 And there was Anna a prophetes, the doughter of Phanuel, of tribe of Aser. And she was off a greate age, and had lived with an husbande .vij. yere from her virginite.

37 And this wedowe was aboute .iiij. scoore and .iiij. yere off age; which went never oute of the temple, but served there with fastinge and prayer nyght and daye.
38 And she cam forth that same houre, and praysed God, and spake of hym to all that loked for redempcion in Hierusalem.
39 And as sone as they had performed all thinges, accordinge to the lawe off the Lorde, they returned into Galile, into their awne cite Nazareth.
40 And the childe grewe, and wexed stronge in sprete, and was full off wysdom; and the favour of God was with hym.
41 And his father and mother went to Hierusalem every yeare, att the feeste of ester.
42 And when he was xij. yere olde, they went vppe to Hierusalem, after the custome of the feeste,
43 And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in Hierusalem, vnknowynge to his father and mother.
44 For they supposed he had bene in the company, they cam a days iorney, and sought hym amonge their kynsfolke and acquayntaunce.
45 And founde hym not, they went backe agayne to Hierusalem, and sought hym.
46 And hit fortuned, that after .iij. dayes they founde hym in the temple,

laisaryam, yah hausyandan ïm yah fraihnandan ïns.

47 Usgeisnodedun þan allai þai bausyandans ïs, ana frodein yah andawaurdyam ïs.

48 Yah gasaiwhandans ïna sildalei kidedun. Yah qaþ du ïmma so aiþei ïs, Magau, wha gatawides uns swa? Sai! sa atta þeins yah ïk winnandona sokidedum þuk.

49 Yah qaþ du ïm, Wha þatei sokidedueþ mik? niu wisseduþ, þatei ïn þaim attins meinis, skulda wisan?

50 Yah ïya ni froþun þamma waurda, þatei rodida du ïm.

51 Yah ïddya miþ ïm, yah qam ïn Nazaraiþ, yah was ufhausyands ïm. Yah aiþei ïs gafastaida þo waurda alla ïn hairtin seinamma.

52 Yah Ïesus þaih frodein, yah wahstau, yah anstai, at Guþa yah mannam.

dan ðam láreowum, hlystende and áhsiende.

47 Ðá wundrodon hig ealle ðe g hýrdon, be his gleawscipe and hys an swarum.

48 . . . . . Ðá cwæþ his mód to him, Sunu, hwí dydest ðú unc ðu ðin fæder and ic sárigende ðé sóhton.

49 Ðá cwæþ he to him, Hwæt is ð gyt me sóhton? nyste gyt, ðæt gebyraþ to beonne, on ðam þingum mínes fæder synd?

50 Ðá ne ongeaton hig ðæt word, he to him spræc.

51 Ðá férde he mid him, and com Nazareth, and wæs him under-þeo And his módor geheold ealle ðás wor on hyre heortan smeagende.

52 And se Hǽlend þeah on wísdóm and on ylde, and mid gyfe, mid Go and mid mannum.

Chap. III. 1 Ïn yera þan fimftatailhundin þiudinassaus Teibairiaus, Kaisaris, raginondiñ Puntiau Peilatau Ïudaia, yah fidurraginya þis Galeilaias, Herodeis, Filippauzuh, þan broþrs ïs, fidurraginya þis Ïturaias, yah Trakauneitidaus landis, yah Lwsaniaus, Abeileni fidurraginya,

2 At auhmistam gudyam Annin yah Kayafin, warþ waurd Guþs at Ïohannen, Zachariïns sunau, ïn auþidai.

3 Yah qam and allans gauyans Ïaurdanaus, meryands daupein ïdreigos du fraleta frawaurhte.

4 Swaswe gamelid ïst ïn bokom waurde Esaeiïns, praufetaus, qiþandins, Stibna wopyandins ïn auþidai, Manweid wig Frauyins, raihtos waurkeiþ staigos ïs.

5 All dalei usfullyada, yah all fairgunye yah hlaine gahnaiwyada; yah wairþiþ þata wraiqo du raihtamma, yah usdrusteis du wigam slaihtaim;

Chap. III. 1 †Sóþlíce ðam fifteoþa geare ðæs Caseres anwealdes, Tiberi begýmendum ðam Pontiscan Pila Iudéa-þeode, feorþan dǽles ríca Galilé Herode, Filippo, his bréðer, feorþ dǽles ríca Iturie, and ðæs ríces Tr conitidis, and Lisania, Abiline feorþa dǽles ríca,

2 Under ðæra sacerda ealdrum Ann and Caifa, Godes word wæs geworde ofer Zacharias sunu, on wéstene.

3 And he com into eall Iordanes rí bodigende dǽd-bóte fulluht and synn forgyfenesse.

4 Swá hit áwriten ys on Isaies bé ðæs witegan, Clypiendes stefn on wés ene, Gegearwiaþ Drihtnes weg, dóþ hi siðas rihte.

5 Ælc denu biþ gefylled, and æl múnt and beorh byþ genyðerod; an þweoru beoþ on gerihte, and ungerýd on sméðe wegas;

tinge in the myddil of doctours, heerge hem and axinge hem.
7 Sothli alle men that herden him, ndriden on the prudence and answeris him.
8 And thei seynge wondriden. And modir seide to him, Sone, what hast u don to vs thus? Lo! thi fadir and orwynge han sou3t thee.

9 And he seith to hem, What is it t 3e sou3ten me? wisten 3e not, for tho thingis that ben of my fadir, it oueth me to be?
0 And thei vndirstoden not the word, ich he spak to hem.
1 And he cam doun with hem, and n to Nazareth, and was suget to hem. d his modir kepte to gidere alle thes rdis, beringe to gidere in hir herte.
2 And Jhesu profitide in wysdom, e, and grace, anemptis God and men.

CHAP. III. 1 Forsothe in the fyfthe 3eer of the empyre of Tiberie, perour, Pilat of Pounce kepinge Judee, hli Eroude, prince of Galilee, Philip soth, his brother, prince of Ituree, d of the cuntre of Tracon, and Lisany, nce of Abilyn,

Vndir the princis of prestis Annas d Cayfas, the word of the Lord is ad on John, the sone of Zacharie, in sert.
And he cam in to al the cuntre of rdan, prechinge baptym of penaunce to remyscioun of synnes.
As it is writun in the book of wordis Ysaye, the prophete, The voys of *oon* ynge in desert, Make 3e redy the ye of the Lord, make 3e his pathis t.
Ech valey schal be fulfillid, and ech ountayn and litil hil schal be maad 3; and schrewide thingis schulen be to dressid thingis, and scharpe thingis to playne weyes;

sittinge in the middes of the doctours, both hearynge them and posinge them.
47 And all that herde hym, mervelled at his witt and answers.

48 And when they sawe hym they were astonyed. And his mother sayde vnto hym, Sone, why haste thou thus dealte with vs? Beholde! thy father and I have sorowed and sought the.
49 And he sayd vnto them, Howe is it that ye sought me? wist ye not, that I muste goo aboute my fathers busines?

50 And they vnderstod nott the saynge, that he spake to them.
51 And he went with them, and cam to Nazareth, and was obedient to them. His mother kept all these thynges in her hert.
52 And Jesus increased in wisdom, and age, and in favoure, with God and man.

CHAP. III. 1 In the fiftenthe yeare of the raigne off Tiberius, the emperoure, Pontius Pilate beinge leftenaunt of Jewry, and Herode beinge tetrarch of Galile, and his brother Philip, tetrarch in Iturea, and in the region of Traconitis, and Lysanias the tetrarch of Abyline,

2 When Anna and Cayphas were the hye prestes, the commaundment of God was puplisshed vnto Jhon, the sonne off Zacarias, in the wildernes.
3 And he cam into all the coostes aboute Jordan, preachynge the baptim of repentaunce for the remission of synnes.
4 As it is written in the boke of the sayinges of Esayas, the prophet, which saeth, The voyce off a cryar in wyldernes, Prepare the waye off the Lorde, make hys pathes straight.
5 Every valley shalbe fylled, and every mountayne and hyll shalbe broght lowe; and crooked thynges shalbe made streight, and the rought wayes shalbe made smoth;

6 Yah gasaiwhiþ all leike nasein Guþs.

7 Qaþ þan du þaim atgaggandeim manageim, daupyan fram sis, Kuni nadre, whas gataiknida ïzwis þliuhan faura þamma anawairþin hatiza?

8 Waurkyaiþ nu akran wairþata ïdreigos, yah ni duginnaiþ qiþan ïn ïzwis, Attan aigum Abraham; qiþa auk ïzwis, þatei mag Guþ us stainam þaim urraisyan barna Abrahama.

9 Aþþan yu so aqizi at waurtim bagme ligiþ; all nu bagme unbairandane akran god, usmaitada, yah ïn fon galagyada.

10 Yah frehun ïna manageins, qiþandans, An wha tauyaima?
11 Andhafyands þan qaþ, Sa habands twos paidos, gibai þamma unhabandin; yah saei habai matins, samalciko tauyai.

12 Qemun þan motaryos daupyan; yah qeþun du ïmma, Laisari, wha tauyaima?
13 Þaruh qaþ du ïm, Ni waiht, ufar þatei garaid siyai ïzwis, lausyaiþ.

14 Frehun þan ïna yah þai militondans, qiþandans, Yah weis wha tauyaima? Yah qaþ du ïm, Ni mannanhun holoþ, ni mannanhun anamahtyaid, yah waldaiþ annom ïzwaraim.
15 At wenyandein þan allai managein, yah þagkyandam allaim ïn hairtam seinaim bi Iohannein, niu aufto sa wesi Christus,
16 Andhof þan Iohannes, allaim qiþands, Ik allis ïzwis watin daupya; iþ gaggiþ swinþoza mis, þizei ïk ni ïm wairþs andbindan skaudaraip skohis ïs; sah ïzwis daupeiþ ïn Ahmin Weihamma yah funin.

17 Habands winþiskauron ïn handau seinai, yah gahraineiþ gaþrask sein, yah briggiþ kaurn ïn bansta seinamma; iþ ahana ïntandeiþ funin unwhapnandin.

18 Managuþ-þan yah anþar þrafstyands, þiuþspilloda managein.

6 And ælc flæsc gesihþ Godes hæle.

7 Sóþlice he cwæþ to ðam menegun ðe férdon, ðæt hí wǽron gefullode fra him, Ealá ge næddrena cynn, hwá æ ýwde eow ðæt ge fleon fram ðam t wcardan yrre?
8 Dóþ geornlice weorðlice dæd-bót wæstmas, and ne ongynne ge cweðan We habbaþ us to fæder Abraham; secge eow, ðæt God is swá mihtig ða he mæg of ðysum stánum Abraham bearn áweccan.
9 Nú is seo æx áset to ðæs treowe wyrtruman; witodlice ælc treow ðe n bryngþ gódne wæstm, biþ forcorfen, an on fýr áworpen.

10 Ðá áhsodon hyne ða menegu, an cwǽdon, Hwæt dó we?
11 Ðá cwæþ he to him, Se ðe hæf twá tunecan, sylle ðam ðe næfþ; an ðam gelice dó, se ðe mettas hæfþ.

12 Ðá comon ða mánfullan ðæt hí áþwegene wǽron; and cwædon to hin Láreow, hwæt dó we?
13 Ðá cwæþ he, Ne dó ge náht már ðonne ðæt eow geset is.

14 Ðá áhsodon hine ða cempan, an cwǽdon, And hwæt dó we? Ðá sæd he him, Ne slea ge nánne, ne tále n dóþ, and beoþ éðhylde on eowrum and lyfenum.
15 Sóþlice ðam folce wénendum, an eallum on hyra heortan þencendum l Iohanne, hwæðer he Crist wære,
16 Ðá andswarode Iohannes, him ea lum secgende, Witodlice ic eow o wætere fullige; sóþlice cymþ strengr ðonne ic, ðæs ic ne eom wyrðe ðæt hys sceo-þwang uncnytte; he eow fulla on Hálgum Gáste and on fýre.

17 And his fann ys on his handa, an he feormaþ his bernes flóre, and gi deraþ hys hwǽte into his berne; ða ceaf he forbærnþ on unácwencedlicu fýre.
18 Manega óðre þing bodigende, h ðæt folc lærde.

And ech fleisch† schal se the helthe
God.
Therfore he seide to the cumpanyes,
e whiche wenten out, that thei schulden
baptysid of him, Kyndlis of eddris,
o schewide to 3ou to flee fro wraththe
comynge?
Therfore do 3e worthi fruytis of pen-
nce, and bigynne 3e not to seye, We
a fadir Abraham; sothli I seie to
, God is my3ti to reise of thes
ones the sones of Abraham.

Forsothe now an ax is put to the
te of the tree; sothli ech tree not
kynge good fruyt, schal be kitt doun,
l schal be sent in to the fier.

And the cumpanyes axden him,
ynge, What therfore schulen we do?
Sothli he answeringe seide to hem,
that hath twey cootis, 3yue to him
t hath non; and he that hath metis,
on lyk manere.
Sothli and pupplicans camen for to
baptised; and thei seiden to him,
istir, what schulen we don?
And he seide to hem, Do 3e no
ng more, than that that is ordeyned
3ou.
Forsothe and kny3tis axiden him,
ynge, What schulen also we do? And
seith to hem, Smyte 3e wrongfulli no
n, nether make 3e fals chalenge, and
3e apaid with 3oure soudis.
Forsoth al the peple gessinge, and
men thenkinge in her hertis of John,
perauenture he were Crist,
John answeride, seyinge to alle
n, Sothli I baptise 3ou in watir;
sothe a strengere than I schal come
r me, of which I am not worthi for
vnbynde the thwong of his schoon;
schal baptyse 3ou in the Hooly Gost
l fyer.
Whos wynewyng tool in his hond,
l he schal purge his corn floor, and
al gedere the whete in to his berne;
hli the chaffis he schal brenne in fier
quenchable.
Forsoth and he monestinge manye
ere thingis, euangeliside to the peple.

6 And all flesshe shall se the saveour sent off God.
7 Then sayde he to the people, that were come to be baptised of hym, O generacion of vipers, who hath shewed you the crafte to flye from wrath to come?
8 Brynge forth due frutes of repentaunce, and begyn nott to saye in youre selves, We have Abraham to oure father; for I say vnto you, God is able of these stones to reyse vppe children vnto Abraham.
9 Nowe also ys the axe leyd vnto the rote off the trees; every tree therfore which bringeth not forth good frute, shalbe hewen doune, and caste in to the fyre.
10 And the people axed him, sayinge, What shall we do then?
11 He answered and sayde vnto them, He that hathe ij. coottes, lett hym parte with him that hath none; and he that hath meate, let him do lyke wyse.
12 Then cam there puplicans to be baptised; and sayde vnto hym, Master, what shall we do?
13 He answered vnto them, Requyre no more, then that which ys appoynted vnto you.
14 The soudiers lykewyse demaunded off hym, sayinge, And what shall we do? And he sayde to them, Do violence to noo man, nether trouble eny man wrongfully, and be content wyth youre wages.
15 As the people were in a doute, and all men disputed in there hertes of Jhon, whether he were very Christ,
16 Jhon answered, and sayd to them all, I baptise you wyth water; butt a stronger then I commeth, whose shue latchet I am nott worthy to vnloose; he will baptise you with the Holy Goost and with fyre.

17 Which hath his fan in his hond, and wil pourge his floore, and will gader his corne in to hys barne; and the chaffe wyll he bourne with fyre that never shalbe quenched.
18 And many other thynges in hys exhortacion, preached he vnto the people.

19 Ïþ Herodes, sa taitrarkes, gasakans fram ïmma bi Herodiadein, qen broþrs ïs, yah bi alla þoei gawaurhta ubila Herodes,

20 Anaaiauk yah þata ana alla, yah galauk Ïohannen ïn karkarai.

21 Warþ þan, biþe daupida alla managein, yah at Ïesu ufdaupidamma, yah bidyandin, usluknoda himins.

22 Yah atïddya Ahma sa Weiha leikis siunai, swe ahaks ana ïna; yah stibna us himina warþ, qiþandei, Þu ïs sunus meins sa liuba, ïn þuzei waila galeikaida.

23 Yah silba was Ïesus swe yere þriyetigiwe uf gakunþai, swaei sunus munds was Ïosefis, sunaus Heleis,

24 Sunaus Matþatis, sunaus Laiwweis, sunaus Mailkeis, sunaus Yannins, sunaus Ïosefis,

25 Sunaus Mattaþiwis, sunaus Ammons, sunaus Naumis, sunaus Aizleimis, sunaus Naggais,

26 Sunaus Mahaþis, sunaus Mattaþiaus, sunaus Saimaieinis, sunaus Ïosefis, sunaus Ïodins,

27 Sunaus Ïohannins, sunaus Resins, sunaus Zauraubabilis, sunaus Salaþielis, sunaus Nerins,

28 Sunaus Mailkeins, sunaus Addeins, sunaus Kosamis, sunaus Airmodamis, sunaus Heris,

29 Sunaus Ïosezis, sunaus Aileiaizairis, sunaus Ïoreimis, sunaus Mattaþanis, sunaus Laiwweis,

30 Sunaus Swmaions, sunaus Ïudins, sunaus Ïosefis, sunaus Ïohannins, sunaus Aileiakeimis,

19 Herodes, se feorþan dǽles rica, ð he wæs fram him geþread be ðæ Herodiadiscan, hys bróðer wife, and b eallum yfelum ðe Herodes dyde,

20 And ofer eall ðæt he ge-ïcte, ða he beclýsde Iohannem on cwearterne.

21 Sóþlïce wæs geworden, ðá eall ðæ folc wæs gefullod, and ðam Hǽlend gefulledum, and gebiddendum, heofo wæs ge-openod.

22 And se Hálega Gást ástáh líchan lícre ansýne, on hyne swá án culfre and stefen wæs of heofone geworde and ðus cwæþ, Ðú eart mín gecoren sunu, on ðé me gelícode.

23 And se Hǽlend wæs on ylde swylc þritig wintre, ðæt men wéndon ðæt h wǽre Iosepes sunu, se wæs Helies sunu 24–38 se wæs Nazareth. Swá of cneo ysse on cneorysse, oð Adam, se wa Godes sunu, oð fif and hund-seofenti cneoryssa.

9 Sothli Eroude, the forthe prince, anne he was blamyd of John for rodias, wyf of his brother, and of alle ls that Eroud dide,

o Addide this ouer alle, and closide in in prisoun.

1 Forsoth it was don, whanne al the ple was baptisid, and Jhesu cristenyd, l preiynge, heuene was openyd.

2 And the Hooly Gost cam doun in lily licknesse, as a culuere in to him; l a voys was maad fro heuene, Thou my dereworthe sone, in thee it hath sid to me.

3 And Jhesu him silf was bygynnynge of thritti 3eer, that he was gessid the e of Joseph, which was of Hely,

4 Which was of Mathath, which was Leuy, wich was of Melchy, which was Jamne, that was of Joseph,

5 That was of Mataty, that was of os, that was of Naum, that was of ly, that was of Nagge,

6 That was of Mathath, that was of thatye, that was of Semy, that was oseph, that was of Juda,

That was of Johanna, that was of a, that was of Zorobabel, that was of atiel, that was of Nery,

That was of Melchy, that was of ly, that was of Cosan, that was of adan, that was of Her,

That was of Jesu, that was of Ele-, that was of Jorym, that was of hath, that was of Leuy,

That was of Symeon, that was of a, that was of Joseph, that was of a, that was of Elyachim,

19 Then Herode, the tetrach, when he was rebuked of hym for Herodias, his brother Philippes wyfe, and for all the evyls which Herod had done,

20 Added this above all, and leyd Jhon in preson.

21 And yt fortuned, as all the people receaved baptim, and when Jesus was baptised, and did praye, that heven was opened.

22 And the Holy Goost cam doune in a bodely shape, lyke a dove apon him; and a voyce cam from heven, sayinge, Thou arte my dere sonne, in the do I delyte.

23 And Jesus him silfe was about thirty yere of age when he began, beinge as men supposed the sonne of Joseph, which Joseph was the sonne of Heli,

24 Which was the sonne of Mathat, which was the sonne of Levi, which was the sonne of Melchi, which was the sonne of Janna, which was the sonne of Joseph,

25 Which was the sonne of Matatthias, which was the sonne of Amos, which was the sonne of Nahum, which was the sonne of Esli, which was the sonne of Nagge,

26 Which was the sonne of Maath, which was the sonne of Matathias, which was the sonne of Semei, which was the sonne of Joseph, which was the sonne of Juda,

27 Which was the sonne of Johanna, which was the sonne of Rhesya, which was the sonne of Zorobabel, which was the sonne of Salathiel, which was the sonne of Neri,

28 Which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Helmadam, which was the sonne of Her,

29 Which was the sonne of Jeso, which was the sonne of Helieser, which was the sonne of Joram, which was the sonne of Mattha, which was the sonne of Levi,

30 Which was the sonne of Simeon, which was the sonne of Juda, which was the sonne of Joseph, which was the sonne of Jonam, which was the sonne of Heliacim,

31 Sunaus Mailaianis, sunaus Maeinanis, sunaus Mattaþanis, sunaus Naþanis, sunaus Ðaweidis.

32 Sunaus Ïaissaizis, sunaus Obeidis, sunaus Bauauzis, sunaus Salmonis, sunaus Nahassonis,

33 Sunaus Ameinadabis, sunaus Aramis, sunaus Aizoris, sunaus Faraizis, sunaus Ïudins,

34 Sunaus Ïakobis, sunaus Ïsakis, sunaus Abrahamis, sunaus Þarins, sunaus Nakoris,

35 Sunaus Sairokis, sunaus Ragawis, sunaus Falaigis, sunaus Aibairis, sunaus Salamis,

36 Sunaus Kaeinanis, sunaus Arfaksadis, sunaus Semis, sunaus Nauelis, sunaus Lamaikis,

37 Sunaus Maþusalis, sunaus Ainokis, sunaus Ïaredis, sunaus Maleilaielis, sunaus Kaeinanis,

38 Sunaus Ainosis, sunaus Sedis, sunaus Adamis, sunaus Guþs.

Chap. IV. 1 Ïþ Ïesus Ahmins Weihis fulls gawandida sik fram Ïaurdanau, yah tauhaus was ïn ahmin ïn auþidai

2 Dage fidwortiguns, fraisans fram diabulau, yah ni matida waiht ïn dagam yainaim; yah at ustauhanaim þaim dagam, biþe gredags warþ.

3 Yah qaþ du ïmma diabulus, Yabai sunaus siyais Guþs, qiþ þamma staina, ei wairþai hlaibs.

4 Yah andhof Ïesus wiþra ïna qiþands,

Chap. IV. 1 Sóþlíce se Hǽlend wæ full Háligum Gáste and férde fram Iorð ane, and he wæs fram Háligum Gást gelǽd on sumum wéstene

2 Feowertig daga, and wæs fram deofl costod, and he on ðam dagum nán þin ne æt; and ðam gefylledum dagun hine hingrede.

3 Ðá cwæþ se deofol him to, Gif ð sý Godes sunu, sege ðisum stáne, ðæ he to hláfe geweorðe.

4 Ðá andswarode him se Hǽlend, Hi

31 That was of Melca, that was of
enna, that was of Mathatha, that was
Nathan, that was of Dauith,

32 That was of Jesse, that was of Obeth,
at was of Booz, that was of Salmon,
at was of Nason,

33 That was of Amynadab, that was of
ram, that was of Esrom, that was of
ıares, that was of Judas,

34 That was of Jacob, that was of
saac, that was of Abraham, that was
Tare, that was of Nacor,

35 That was of Seruch, that was of
gau, that was of Phaleth, that was of
ber, that was of Sale,

36 That was of Caynan, that was of
faxat, that was of Sem, that was of
oe, that was of Lameth,

37 That was of Matusale, that was of
ok, that was of Jareth, that was of
laliel, that was of Caynan,

38 That was of Enos, that was of Seth,
t was of Adam, that was of God.

CHAP. IV. 1 Forsothe Jhesu ful of
e Hooly Gost turnede azen fro Jordan,
l was led by the spirit in to desert

Fourty dayes, and was temptid of the
ıyl, and eet no thing in tho dayes;
l tho dayes endid, he hungride.

Forsothe the deuel seide to him, If
u ert Goddis sone, seye to this stoon,
t it be maad bred.

And Jhesus answeride to him, It is

31 Which was the sonne of Melea, which was the sonne of Menam, which was the sonne of Mathathan, which was the sonne of Nathan, which was the sonne of David,

32 Which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naason,

33 Which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda,

34 Which was the sonne of Jacob, which was the sonne of Ysaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor,

35 Which was the sonne of Saruch, which was the sonne of Ragan, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala,

36 Which was the sonne of Cainan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lameth,

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jareth, which was the sonne of Malalehel, which was the sonne of Cainan,

38 Which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

CHAP. IV. 1 Jesus then full off the Holy Goost returnyd from Iordan, and was caryed off the sprete into a wildernes,

2 And was xl. dayes tempted of the devyl, and in thoose dayes ate he no thinge; and when they were ended, he after ward hongred.

3 And the devyll sayd vnto him, Yf thou be the sonne of God, commaunde this stone, that he be breed.

4 And Jesus answered hym, sayinge,

Gamelid ïst, þatei ni bi hlaib ainana libaid manna, ak bi all waurde Guþs.

5 Yah ustiuhands ïna diabulaus ana fairguni hauhata, ataugida ïmma allans þiudinassuns þis midyungardis ïn stika melis ;

6 Yah qaþ du ïmma sa diabulus, Þus giba þata waldufni þize allata, yah wulþu ïze, unte mis atgiban ïst, yah þiswhammeh þei wilyau giba þata ;

7 Þu nu yabai ïnweitis mik ïn andwairþya meinamma, wairþiþ þein all.

8 Yah andhafyands ïmma Ïesus qaþ, ... Gamelid ïst, Frauyan Guþ þeinana ïnweitais, yah ïmma ainamma fullafahyais.

9 Þaþroh gatauh ïna ïn Ïairusalem, yah gasatida ïna ana giblin alhs, yah qaþ du ïmma, Yabai sunus siyais Guþs, wairþ þuk þaþro dalaþ ;

10 Gamelid ïst auk, þatei aggilum seinaim anabiudiþ bi þuk, du gafastan þuk,

11 Yah þatei ana handum þuk ufhabband, ei whan ni gastagqyais bi staina fotu þeinana.

12 Yah andhafyands qaþ ïmma Ïesus, Þatei qiþan ïst, Ni fraisais Frauyan Guþ þeinana.

13 Yah ustiuhands all fraistobnyo, diabulus afstoþ fairra ïmma und mel.

14 Yah gawandida sik Ïesus ïn mahtai ahmins ïn Galeilaian, yah meriþa urrann and all gawi bisitande bi ïna.

15 Yah ïs laisida ïn gaqumþim ïze, mikilids fram allaim.

16 Yah qam ïn Nazaraiþ, þarei was fodiþs, yah galaiþ ïnn bi biuhtya seinamma ïn daga sabbato ïn swnagogein, yah usstoþ siggwan bokos.

17 Yah atgibanos wesun ïmma bokos Eisaeïins, praufetus ; yah uslukands þos bokos, bigat stad þarei was gamelid,

18 Ahma Frauyins ana mis, ïn þizei gasalboda mik ; du wailameryan unledaim ïnsandida mik, du ganasyan þans is áwriten, Dæt se man ne lyfaþ bē hlāfe ánum, ac of ælcum Godes worde.

5 And đā lædde se deofol hyne, and ætÿwde him ealle rícu eorþan ymbe hwyrftes on ánre byrhtm-hwile;

6 And to him cwæþ, Ealne đisne anweald ic đē sylle, and hyra wuldor forđam đe hí me synd gesealde, and ic hí sylle đam đe ic wylle ;

7 Witodlice ealle hig beoþ đine, gif đū ge-eađmētst beforan me.

8 Đā andswarode him se Hælend, . . . Hit is áwriten, Drihten đinne God đū ge-eađmētst, and him ánum þeowast.

9 Đā lædde he hyne on Hierusalem, and gesette hine ofer đæs temples hricg, and him to cwæþ, Gyf đū sÿ Godes sunu, āsend đē heonun nyđer ;

10 Sōþlice hyt is áwriten, Đæt he hys englum be đē bebyt, đæt hig đē gehealdon,

11 And đæt hig đē mid handum nimon, đe-læs đū đinne fōt æt stāne æt-speorne.

12 Đā cwæþ se Hælend him andswariende, Hyt is gecweden, Ne costna đū Drihten đinne God.

13 And ealre đære costnunge gefylledre, se deofol him sume hwile framgewāt.

14 Đā fērde se Hælend on gāstes mægene on Galileam, and his hlisa be him fērde on eall đæt rice.

15 And he lærde be hyra gesamnungum, and wæs fram eallum gemārsod.

16 Đā com he to Nazareth, đar he āfēd wæs, and he eode on reste-dæge on đa gesamnunge æfter his gewunan, and he árās đæt he rædde.

17 And him wæs geseald Isaias bōc, đæs witegan ; and sōna swā he đa bōc unfeōld, đā fúnde he đar áwriten,

18 Drihtnes Gāst is ofer me, forđam đe he smÿrede me ; he sende me þearfum bodian, and gelæftum ālÿsednesse,

vritun, For a man lyueth not in breed
loone, but in euery word of God.

5 And the deuyl ladde hym in to an
ıi3 hil, and schewide to him alle the
ewmes of the roundnesse of erthe in a
noment of a tyme;
6 And seith to him, I schal 3yue to
hee al this power, and the glorie of
em, for to me thei ben 3ouun, and to
rhom I wole I 3yue hem;

7 Therfore if thou fallinge doun schalt
rorschipe bifore me, alle thingis schulen
e thine.
8 And Jhesus answeringe seide to him,
. . . It is writen, Thou schalt
orschipe the Lord thi God, and to
ym aloone thou schalt serue.
9 And he ledde him in to Jerusalem,
ıd settide on the pynacle of the temple,
ıd seide to him, If thou art Goddis
ne, sende thi self fro hennis down;
10 For it is writen, For he hath co-
aundid to his aungels of thee, that thei
epe thee in alle thi weyes,
11 And for thei schulen in hondis take
ee, lest perauenture thou hirte thi foot
a stoon.
12 And Jhesus answeringe seith to
m, It is seid, Thou schalt not tempte
e Lord thi God.
13 And euery temptacioun endid, the
uyl wente away fro him til to a tyme.

14 And Jhesu turnyde a3en in the
rtu of the spirit in to Galilee, and the
me wente forth of him thur3 al the
ntre.
15 And he tau3te in the synagogis of
m, and was magnyfied of alle men.
16 And he cam to Nazareth, where
was norischid, and he entride by
stom in the day of saboth in to the
nagoge, and roos for to rede.
17 And the book of Ysaie, the pro-
ete, was takun to him; and as he
rnyde the book, he fond a place where
is writun,
18 The Spirit of the Lord on me, for
ich thing he anoyntide me; he sente
e for to euaungelise to pore men, for to

It ys written, Man shall nott live by
breed only, butt by every worde of
God.
5 And the devyll toke him vppe into
an hye mountayne, and shewed hym all
the kyngdoms of the erth even in the
twynclynge of an eye;
6 And the devyl said vnto him, All
this power will I geve the everywhit,
and the glori of them, for that is de-
lyvered to me, and to who soever I wyll
I geve it;
7 Yf thou therfore wilt worshippe me,
they shalbe all thyne.

8 Jesus answered and sayd vnto hym,
Hence from me, Satan, for hit is written,
Thou shalt honour thy Lorde God, and
hym only serve.
9 And he caryed hym to Hierusalem,
and set him on a pynacle of the temple,
and sayd vnto him, Yf thou be the sonne
of God, cast thy silfe doune from hens;
10 For it ys written, He shall geve
hys angelles charge over the, to kepe
the,
11 And with there hondis they shall
stey the vppe, that thou hurt nott thy
fote agaynst a stone.
12 Jesus answered and sayde vnto
hym, It ys sayd, Thou shalt nott tempte
thy Lorde God.
13 And as sone as the devyll had ended
all his temptacions, he departed from
hym for a season.
14 And Jesus retourned by the power
of the sprete in to Galile, and the fame
off hym went throwe oute all the region
rounde aboute.
15 And he taught in there sinagogges,
and was commended off all men.
16 And he cam to Nazareth, where he
was noursed, and as hys custume was
went in to the sinagog on the saboth
daye, and stode vppe for to rede.
17 And there was delyvered vnto hym
the boke off the prophet, Esaias; and
when he had opened the boke, he founde
the place where hit was wrytten,
18 The Sprete off the Lorde apon me,
be cause he hath annoynted me; to
preache the gospell to the povre he hath

gamalwidans hairtin, meryan frahunþanaim fralet, yah blindaim siun; fraletan gamaidans ïn gaþrafstein;

19 Meryan yer Frauyins andanem.

20 Yah faifalþ þos bokos, yah usgibands andbahta, gasat; yah allaim ïn þizai swnagogein wesun augona fairweityandona du ïmma.

21 Dugann þan rodyan du ïm, þatei himma daga usfullnodedun mela þo ïn ausam izwaraim.

22 Yah allai alakyo weitwodidedun ïmma, yah sildaleikidedun bi þo waurda anstais, þo usgaggandona us munþa ïs. Yah qeþun, Niu sa ïst sunus Iosefis?

23 Yah qaþ du ïm, Aufto qiþiþ mis þo gayukon, Þu leiki, hailei þuk silban. Whan filu hausidedum waurþan ïn Kafarnaum, tawei yah her ïn gabaurþai þeinai.

24 Qaþ þan, Amen ïzwis qiþa, þatei ni ainshun praufete andanems ïst ïn gabaurþai seinai.

25 Aþþan bi sunyai qiþa ïzwis, þatei managos widuwons wesun ïn dagam Heleiïns ïn Israela, þan galuknoda himins du yeram þrim yah menoþs saihs, swe warþ huhrus mikils and alla airþa;

26 Yah ni du ainaihun þizo ïnsandiþs was Helias, alya ïn Saraipta Seidonais, du qinon widuwon.

27 Yah managai þrutsfillai wesun, uf Haileisaiu, praufetau, ïn Israela, yah ni ainshun ize gahrainids was, alya Naiman sa Saur.

28 Yah fullai waurþun allai modis ïn þizai swnagogein, hausyandans þata.

29 Yah usstandandans, uskusun ïmma ut us baurg, yah brahtedun ïna und auhmisto þis fairgunyis ana þammei so baurgs ize gatimrida was, du afdrausyan ïna þaþro.

30 Iþ ïs þairhleiþands þairh midyans ïns iddya;

31 Yah galaiþ ïn Kafarnaum, baurg

and blíndum gesihþe, forbrocene ge hǽlan; . . . .

19 And bodian Drihtnes andfenge gēr and edleanes dæg.

20 And đā he đa bóc befeold, he hig đam þēne ágef, and sæt; and ealra heora eagan on đære gesamnunge wǽron on hyne behealdende.

21 Đā ongan he him to cweđan, Sóþlice to-dæg đis gewrit is on eowrum earum gefylled.

22 And hig ealle wǽron đæs gecnáwe, and wundredon be đam wordum đe of his múþe eodon. And đus cwǽdon, Nys đes Iosepes sunu?

23 Đā cwæþ he, Witodlice ge secgaþ me đās gelicnesse, Ealā lǽce, gehǽl đe sylfne. Dó hér on đinum earde, swá fela wundra swá we gehýrdon gedónе on Cafarnaum.

24 Đā cwæþ he, Sóþlice ic eow secge, đæt nán witega nis andfenge on his cýđele.

25 Sóþlice ic eow secge, manega wudewan wǽron on Helias dagum on Israhel, đā đā seo heofon wæs belocen þreo gēr and syx mónþas, đā wæs geworden mycel hunger on ealre eorþan;

26 And to đara nánum næs Helias ásend, búton to áure wudewan, on Sarepta Sidonie.

27 And manega líc-þráweras wǽron on Israhel, under Heliseó, đam witegan, and hyra nán næs áclǽnsod, búton Nááman se Sirisca.

28 Đā wurdon hig ealle on đære gesamnunge mid yrre gefylled, đās þing gehýrende.

29 And hig árison, and scufon hine of đære ceastre, and lǽddon hine ofer đæs múntes cnæpp ofer đone hyra burh getimbrod wæs, đæt hī hine nyđerbescufon.

30 Đā férde he þurh hyra midlen;

31 And he férde to Cafarnaum, on

ɜele contrite men in herte, and for to ɾeche remyscioun to caytifs, and siȝt ɔ blynde men; and for to delyuere ɾokun men in to remiscioun;

19 For to preche the ȝeer of the Lord esaunt, and the day of ȝeldynge.

20 And whanne he hadde closid the ɔok, he ȝaf aȝein to the mynystre, and ɜt; and the yȝen of alle men in the ɾnagoge weren biholdinge in to him.

21 Sothli he bigan for to seie to hem, or in this day this scripture is fulfillid ȝoure eeris.

22 And alle men ȝauen witnessinge to m, and wondriden in the wordis of ɾace, that camen forth of his mouth. nd thei seiden, Wher this is not the ɔne of Joseph?

23 And he seide to hem, Sothli ȝe hulen seie to me this liknesse, Leeche, ɜele thi silf. Thei sayden, Hou grete ingis han we herd don in Capharnaum, ake thou and here in thi cuntre.

24 Sothli he seith, Treuli I seie to ɔu, for no man prophete is receyued in is owne cuntre.

25 In treuthe I seie to ȝou, for manye idewis weren in the dayes of Elye, the ɾophete, in Israel, whanne heuene was osid thre ȝeer and sixe monethis, hanne greet hungir was maad in euery nd;

26 And to non of hem was Elye sent, ɔ but to Sarepta of Sydon, to a wom- an widowe.

27 And manye meselis weren in Israel, ndir Elyse, the prophete, and non of em was clensid, no but Naman of Sirie.

28 And alle in the synagoge heer- ɜge thes thingis, weren fulfillid with ɾathɫthe.

29 And thei risen vp, and castiden out im with oute the citee, and ledde him ɔ the cop of the hil on which the cite f hem is foundid, that thei schulden ɜste him doun.

30 Sothly Jhesus passynge wente thorw he myddil of hem;

31 And he cam doun in to Cafarnaum,

sent me, and to heale them which are troubled in there hertes, to preache deliveraunce to the captive, and sight to the blynde; and frely to sett att liberte them that are brused;

19 And to preache the aceptable yeare off the Lorde.

20 And he cloosed the booke, and gave it agayne to the minister, and sate doune; and the eyes off all thatt were in the synagog were fastened on hym.

21 And he began to saye vnto them, This daye ys thys scripture fulfilled in youre eares.

22 And all they bare hym witnes, and wondred att the gracious wordes, which proceded oute off hys mouth. And sayde, Is not this Josephs sonne?

23 And he sayde vnto them, Ye maye very wele saye vnto me this proverbe, Visicion, heale thy silfe. Whatsoever we have herd done in Capernaum, do the same here lyk wyse in thyne awne countre.

24 And he sayde, Verely I saye vnto you, no prophet is accepted in his awne countre.

25 But I tell you off a trueth, many wyddowes were in Israhell in the dayes off Helyas, when hevyn was shet thre yeres and syxe monethes, when greate fammisshment was troughoute all the londe;

26 And vnto none off them was Helyas sent, save in to Sarepta besydes Sydon, vnto a woman that was a widow.

27 And many leppers were in Israhel, in the tyme off Heliseus, the prophet, and yet none off them was healed, savynge Naaman off Siria.

28 And as many as were in the sinagog when they herde that, wer filled with wrath.

29 And roose vppe, and thrust hym oute of the cite, and ledde hym even vnto the edge of the hill wheron their cite was bilte, to cast hym doune hedlynge.

30 But he went his waye even thorowe the myddes of them;

31 And cam in to Capernaum, a cite

Galeilaias, yah was laisyands ïns ïn sabbatim.

32 Yah sildaleikidedun þi þo laiscin ïs, unte ïn waldufnya was waurd ïs.

33 Yah ïn þizai swnagogein was manna habands ahman unhulþons unhrainyana, yah ufhropida,

34 Qiþands, Let, wha uns yah þus, Ïesu Nazorenu? qamt fraqistyan unsis? Kann þuk whas ïs, sa weiha Guþs

35 Yah gawhotida ïmma Ïesus, qiþands, Afdobn, yah usgagg us þamma. Yah gawairpands ïna sa unhulþa ïn midyaim, urrann af ïmma, ni waihtai gaskaþyands ïmma.

36 Yah warþ afslauþnan allans, yah rodidedun du sis misso, qiþandans, Wha waurde þata, þatei miþ waldufnya yah mahtai anabiudiþ þaim unhrainyam ahmam, yah usgaggand?

37 Yah usïddya meriþa fram ïmma and allans stadins þis bisunyane landis.

38 Usstandands þan us þizai swnagogai, galaiþ ïn gard Seimonis; swaihro þan þis Seimonis was anahabaida brinnon mikilai, yah bedun ïna bi þo.

39 Yah atstandands ufar ïya, gasok þizai brinnon, yah aflailot ïya; sunsaiw þan usstandandei andbahtida ïm.

40 Miþþanei þan sagq sunno, allai swa managai swe habaidedun siukans sauhtim missaleikaim, brahtedun ïns at ïmma; ïþ ïs, ainwharyammeh ïze handuns analagyands, gahailida ïns.

41 Usïddyedun þan yah unhulþons af managaim, hropyandeins, yah qiþandeins, Þatei þu ïs Christus sunus Guþs. Yah gasakands ïm ni lailot þos rodyan, unte wissedun silban Christu ïna wisan.

42 Biþeh, þan warþ dags, usgaggands, galaiþ ana auþyana stad; yah manageins sokidedun ïna, yah qemun und ïna, yah gahabaidedun ïna, ei ni afliþi fairra ïm.

43 Þaruh ïs qaþ du ïm, Þatei yah þaim

Galileisce ceastre, and hí ðar on rest dagum lærde.

32 And hig wundredon be his lár forðam his spræc on anwealde wæs.

33 And on hyra gesamnunge wæs su man unclǽne deofol hæbbende, and hrýmde micelre stefne,

34 And cwæþ, Lǽt, lá Nadzarenisc Hælend, hwæt is us and ðé? com ð us to forspillanne? Ic wát, ðæt ð eart Godes hálega.

35 And ðá cídde him se Hælend, an cwæþ, Ádumba, and gá him of. An ðá he út-ádráf hine on heora midlen he him fram-gewát, and him náht n derede.

36 Ðá wurdon hig ealle forhte, an spræcon him betwýnan, and cwǽdon Hwæt ys ðæt word, ðæt he on miht and on mægene unclǽnum gástun bebyt, and hig út-gáþ?

37 Ðá wæs his hlisa gewídmærsod o ælcere stówe ðæs ríces.†

38 Sóþlíce he árás of heora gesam nunge, and férde on Simones hús; ð wæs Simones sweger geswenced o mycelum feferum, and hig hyne fo hyre bǽdon.

39 And he standende ofer hig, ðam fefere bebeád, and he hig forlét; and heo sóna árás and him þénode.

40 Sóþlíce ðá sunne ásáh, ealle ðe untrume wæron on mislícum ádlum, hig lǽddon him to; and he, syndrygum hys hand on-settende, hig gehǽlde.

41 Ðá férdon ða deoflu of manegum, hrýmende, and cweðende, Sóþes ðú eart Godes sunu. And he ne geþafode ðæt hig énig þing spræcon, forðam ðe hig wiston ðæt he Crist wæs.

42 Ðá, gewordenum dæge, se Hælend út-gangende, férde on wéste stówe; and ða mænegu hine sóhton, and hí comon to him, and behæfdon hine, ðæt he him fram ne gewíte.

43 Ðá sæde he him, Sóþlíce me ge-

a citee of Galilee, and there he tau3te hem in the sabothis.

32 And thei weren astonyed in his teching, for his word was in power.

33 And in the synagoge was a man hauynge an vnclene fend, and he criede with greet vois,

34 Seyinge, Suffre, what to vs and to thee, Jhesus of Nazareth? hast thou comen for to leese vs? I knowe thee, that thou art the hooly of God.

35 And Jhesu blamyde him, seyinge, Waxe doumbe, and go out fro him. And whanne the fend hadde cast him forth in to the myddel, he wente a wey fro him, and 3it noyede hym no thing.

36 And drede is maad in alle men, and thei spaken to gidere, seyinge, What is this word, for in power and vertu he comaundith to vnclene spiritis, and thei gon out?

37 And the fame was pupplischid of hym in to ech place of the cuntre.

38 Forsothe Jhesu risynge of the synagoge, entride in to the hous of Symount; sothli the modir of Symondis wyf was holden with grete feueris, and thei preieden him for hir.

39 And Jhesu stondinge on hir, comaundide to the feuir, and it lefte hir; and anon sche risynge mynystride to hem.

40 Forsoth whanne the sunne wente doun, alle that hadden sike men with yuerse langwischingis, ledden hem to hym; and he, puttinge hondis to ech of him silf, heelide hem.

41 Sothli fendis wenten out fro manye, criynge, and seyinge, For thou ert the sone of God. And he blamynge suffride hem for to speke, for thei wisten him to be Crist.

42 Sothli, the day maad, he gon out, wente in to desert place; and the cumenyes of peple sou3ten him, and thei camen til to him, and thei helden him, that he schulde not go awey fro hem.

43 To whiche he seyde, For and to

of Galile, and there taught them on the sabboth dayes.

32 And they were a stonied at his doctrine, for hys preachinge was with power.

33 And in the sinagoge there was a man which had a foule sprete whith in him, and cryed with a loude voyce,

34 Sayinge, Let me alone, what haste thou to do wyth vs, thou Jesus off Nazareth? arte thou come to destroye vs? I knowe the what thou arte, thou arte the holy man of God.

35 And Jesus rebuked hym, sayinge, Hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them, and cam oute of hym, and hurt hym not.

36 And feare cam on them all, and they spake amonge them selves, sayinge, What manner a thinge is this, for with auctorite and power he commaundeth the foule spretes, and they come out?

37 And the fame of hym spreed abroode throwoute all places of the countre round aboute.

38 And he roose vppe and cam oute of the synagoge, and entred into Simons housse; and Simons motherelawe was taken wyth a greate fever, and they made intercession to him for her.

39 And he stode over her, and rebuked the fever, and hit leeft her; and immediatly she roose and ministred vnto them.

40 When the sun was doune, all they that had sicke taken with divers deseases, brought them vnto him; and he layde his hondes on every won of them, and healed them.

41 And devils also cam out of many of them, cryinge, and saying, Thou arte Christ the sonne of God. And he rebuked them and suffered them nott to speake, for they knewe that he was Christ.

42 As sone as it was daye, he departed, and went awaye into a desert place; and the people sought hym, and cam to hym, and kept hym, that he shulde not departe from them.

43 And he sayde vnto them, I muste

anþaraim baurgim wailameryan ïk skal bi þiudangardya Guþs, unte duþe mik insandida.

44 Yah was meryands ïn swnagogim Galeilaias.

Chap. V. 1 Yah warþ, miþþanei managei anatramp ïna, du hausyan waurd Guþs, yah ïs silba was standands newha saiwa Gainnesaraiþ,

2 Yah gasawh twa skipa standandona at þamma saiwa; ïþ fiskyans afgaggandans af ïm, usþwohun natya.

3 Galaiþ þan ïn ain þize skipe, þatei was Seimonis, haihait ïna aftiuhan fairra staþa leitil; yah gasitands laisida us þamma skipa manageins.

4 Biþeh þan gananþida rodyands, qaþ du Seimonau, Brigg ana diupiþa, yah athahid þo natya ïzwara du fiskon.

5 Yah andhafyands Seimon qaþ du ïmma, Talzyand, alla naht þairharbaidyandans waiht ni nemum, ïþ afar waurda þeinamma wairpam natya.

6 Yah þata tauyandans, galukun managein fiske filu; swe natya dishnupnodedun ïze.

7 Yah bandwidedun gamanam, þoei wesun ïn anþaramma skipa, ei atïddyedeina, hilþan ïze. Yah qemun, yah gafullibedun ba þo skipa, swe sugqun.

8 Gaumyands þan Seimon Paitrus, draus du kniwam Ïesuis, qiþands, Bidya þuk usgagg fairra mis, unte manna frawaurhts ïm, Frauya.

9 Sildaleik auk dishabaida ïna, yah allans þans miþ ïmma, ïn gafahis þize fiske þanzei ganutun.

10 Samaleikoh þan yah Ïakobau yah Ïohannen, sununs Zaibaidaiaus, þaiei wesun gadailans Seimona. Yah qaþ du Seimona Ïesus, Ni ogs þus; fram himma nu manne siud nutans.

dafenaþ ôðrum ceastrum Godes r bodian, forðam to ðam ic eom ásend.

44 And he wæs bodigende on Galil gesamnungum.

Chap. V. 1 †Sóþlice wæs geworde ðá ða manegu him to comon, ðæt h Godes word gehýrdon, he stôd wið ðo mere Genesareth,

2 And he geseah twá scipu standen wið ðone mere; ða fisceras eodon, a wóxon heora nett.

3 He ðá ástígende on án scyp, ð wæs Simones, bæd hyne ðæt he l lyt-hwon fram lande tuge; and on ða scipe sittende he lærde ða mænegu.

4 Ðá he sprecan geswâc, he cwæþ Simone, Teoh hit on dýpan, and læt eowre nett on ðone fisc-wér.

5 Ðá cwæþ Simon him andswariend Ealá bebeodend, ealle niht swincen we náht ne gefêngon, sóþlice on ðínu worde ic mín nett út-lǽte.

6 And ðá hí ðæt dydon, hig betuge mycele menigeo fixa; and hyra net wæ tobrocen.

7 And hig bícnodon hyra geféran, ð on ôðrum scipe wǽron, ðæt hí como and him fylston. Ðá comon hig, an gefyldon butu ða scipu, swá ðæt hí ne wǽron besencte.

8 Ðá Petrus ðæt geseah, he feoll ðæs Hǽlendes cneowum, and cwæ Drihten, gewít fram me, forðam ic eo synfull mann.

9 And he wundrode, and ealle ða ð mid him wǽron, on ðam wére ðara fix ðe hí gefêngon.

10 Gelíce Iacobum and Iohannen Zebedeis suna, ða wǽron Simones g féran. Ðá cwæþ se Hǽlend to Simon Ne ondræd ðú ðé; heononforþ ðú by men gefónde.

othere citees it bihoueth me for to euaungelise the kyngdom of God, for therfore I am sente.

44 And he was prechinge in the synagogis of Galilee.

Chap. V. 1 Sotheli it was don, whanne cumpanyes of peple felden in† to Jhesu, that thei schulden heere the word of God, and he stood bisydis the stondinge watir of Genasereth,

2 And syȝ twey bootis stondinge bisydis the stonding watir; sothli the fischeris hadden gon doun, and waischide nettis.

3 Sothli he stiȝynge in to a boot, that was Symoundis, preiede him to lede ayen a litil fro the lond; and he sittinge tauȝte the cumpanyes fro the boot.

4 Sothli as he ceesside to speke, he seide to Symound, Lede thou in to hiȝ, and slake ȝe ȝoure nettis in to the takinge.

5 And Symount answeringe seide to him, Comaundour, we trauelinge by al the nyȝt token no thing, but in thi word I schal leye out the nett.

6 And whanne thei hadden don this thing, thei closiden to gidere a plenteuous multitude of fysches; forsoth her nett was broken.

7 And thei bekenyden to felowis, that weren in an othir boot, that thei schulden come, and helpe hem. And thei camen, and filliden bothe litle bootis, so that thei weren al moost drenchid.

8 Which thing whanne Symound Petre syȝ, he felde doun to the knees of Jhesu, seyinge, Lord, go fro me, for I am a man synnere.

9 Sothli greet wondir hadde bigon aboute him, and alle that weren with him, in the takinge of fisches whiche thei tooken.

10 Sothli in lyk manere James and John, the sones of Zebede, whiche weren felowis of Symount Petre. And Jhesu seith to Symound, Nyle thou drede; now fro this tyme thou schalt be takynge men.

to other cities also preace the worde of God, for therfore am I sent.

44 And he preached in the synagoges off Galile.

Chap. V. 1 Hit cam to passe, as the people preased apon hym, to heare the worde off God, that he stode by the lake of Genazareth,

2 And sawe two shippes stonde by the lake syde; for the fisshermen were gone out of them, and were wasshynge their nettes.

3 Jesus entred in to one of the shippes, which perteyned to Simon, and prayed hym that he wolde cary hym a litell from the londe; and he sate doune and taught the peple out of the shippe.

4 When he had leeft speakynge, he sayde vnto Simon, Cary vs in to the depe, and lett slippe thy nett to make a draught.

5 And Simon answerid and sayde to hym, Master, we have labored all nyght and have taken nothynge, yet nowe at thy worde I wil loose forthe the net.

6 And when they had so done, they inclosed a greate multitude of fisshes; and the net brake.

7 And they made signes to their felowes, which were in the other shippe, that they shulde come, and helpe them. And they cam, and they filled bothe the shippes, that they soncke agayne.

8 When Simon Peter sawe that, he fell doune at Jesus knees, sayinge, Lorde, goo from me, for I am a sinfull man.

9 For he was vtterly astonyed, and all that were with hym, att the draught off fisshe which they toke.

10 And so was also James and Jhon, the sonnes of Zebedei, which were partetakers with Simon. And Jesus sayd vnto Simon, Feare not; from hence forthe thou shalt catche men.

11 Yah gatiuhandans þo skipa ana airþa, afleiþandans allata, laistidedun afar ïmma.

12 Yah warþ, miþþanei was ïs ïn ainai baurge, yah sai! manna fulls þrutsfillis; yah gasaiwhands Ïesu, driusands ana andwairþi, bad ïna, qiþands, Frauya, yabai wileis, magt mik gahrainyan.

13 Yah ufrakyands handu, attaitok ïmma, qiþands, Wilyau, wairþ hrains. Yah suns þata þrutsfill aflaiþ af ïmma.

14 Yah ïs faurbaud ïmma, ei mann ni qeþi; Ak gagg, yah ataugei þuk silban gudyin, yah atbair ïmma fram þizai gahraineinai þeinai, þatei anabaud Moses, du weitwodiþai ïm.

15 Usmernoda þan þata waurd mais bi ïna; yah garunnun hiuhmans managai, hausyon, yah leikinon fram ïmma sauhte seinaizo.

16 Iþ ïs was afleiþands ana auþidos, yah bidyands.

17 Yah warþ ïn ainamma dage, yah ïs was laisyands; yah wesun sitandans Fareisaieis, yah witodalaisaryos, þaiei wesun gaqumanai us allamma haimo Galeilaias, yah Ïudaias, yah Ïairusaulwmon; yah mahts Frauyins was du hailyan ïns.

18 Yah sai! mans bairandans ana ligra mannan saei was usliþa, yah sokidedun whaiwa ïna ïnnatbereina, yah galagidideina ïn andwairþya ïs.

19 Yah ni bigitandans whaiwa ïnnatbereina ïna, ïn manageins, ussteigandans ana hrot, and skalyos gasatidedun ïna miþ þamma badya ïn midyaim, faura Ïesua.

20 Yah gasaiwhands galaubein ïze, qaþ du þamma usliþin, Manna, afleitanda þus frawaurhteis þeinos.

21 Yah dugunnun þagkyan þai bokaryos yah Fareisaieis, qiþandans, Whas ïst sa, saei rodeiþ naiteinins? whas mag afletan frawaurhtins, alya ains Guþ?

22 Ufkunnands þan Ïesus mitonins ïze,

11 And hig tugon hyra scypu to land and forléton hig, and folgodon ða Hælende.

12 Đá he wæs on ánre ceastre, ð wæs ðar án hreofla; and đá he gesea ðone Hælend, đá ástrehte he hinc, a bæd, and đus cwæþ, Drihten, gyf ð wylt, đú miht me geclænsian.

13 And he æt-hrán hine, his hand áþenede, and cwæþ, Ic wylle, sí đú g clænsod. And sóna se hreofla him fra férde.

14 And he bebead him, đæt he h nánum men ne sæde; Ac gá, and ætý đé ðam sacerde, and bring for ðin clænsunge, swá Moyses bebead, him o gewitnesse.

15 Witodlice dæs ðe má seo spræc b him férde; and mycele menegeo como đæt hí gehýrdon, and wurdon gehæled fram hyra untrumnessum.

16 He đá férde on wésten, and hin gebæd.†

17 Đá wæs ánum dæge geworden, dæ he sæt and hig lærde; and đá wæron ða Farisei sittende, and dære æ lareow as, ða comon of ælcum castellum Gal liléæ, and Iudeæ, and Hierusalem; an Drihtnes mægen wæs hig to gehælenne

18 And đá bæron men on ánum bedde ánne man se wæs lama, ...

19 And hig ne mihton hine in bringar and álecgan beforan him, for dære menigeo ðe mid ðam Hælende wæs, đá ástigon hig uppan ðæne hróf, and þurl ða watelas hine mid ðam bedde ásendon, beforan ðone Hælend.

20 Đá he geseah hyra geleafan, he cwæþ, Lá mann, ðé synd ðine synna forgyfene.

21 Đá águnnon þencan ða bóceras and Farisei, and cwædon, Hwæt is ðes, ðe hér sprycþ wóffunga? hwá mæg synna forgyfan, búton God ána?

22 Đá se Hælend gecneow hyra ge-

1 And the bootis led vp to the lond, e thingis left, thei sueden him.

2 And it was don, whanne he was in n of the citees, and lo! a man ful of ɒer; and seynge Jhesu, and fallinge un in to his face, preiede him, seyge, Lord, if thou wolt, thou maist ake me clene.

3 And Jhesu holdinge forth the hond, uchide him, seyinge, I wole, be thou aad clene. And anon the lepre passide wey fro hym.

4 And Jhesu comaundide to him, that schulde seie to no man; But go thou, iewe thou thee to a prest, and offre ɒu for thi clensinge, as Moyses bad, in witnessinge to hem.

5 Sothli the word walkide aboute the ɒre of him; and manye cumpanyes men to gidre, that thei schulden heere, d be heelid of her syknessis.

6 Forsothe he wente in to desert, and eiede.

7 And it was don in oon of dayes, d he sittinge tauȝte; and there were arisees sittinge, and doctours of the ve, that camen of ech castel of Galilee, d of Judee, and of Jerusalem; and e vertu of the Lord was for to heele ke men.

8 And loo! men beringe in a bed a an that was syk in palasye, and thei uȝten for to bere in hym, and to putte fore him.

9 And thei not fyndinge in what part ei schulde bere him yn, for the cumnye of peple, stiȝeden vp on the rof, d by the sclattis thei senten him doun th the bed in to the myddil, byfore esu.

20 The feith of whiche as Jhesu syȝ, e seide, Man, thi synnes ben forȝouun thee.

21 And scribis and Pharisees bigunnen r to thenke, seyinge, Who is this, that ekith blasphemyes? who may forȝyue nnes, no but God aloone?

22 Forsoth as Jhesu knew the thouȝtis

11 And they broughtt their shippes to londe, and forsoke all, and folowed hym.

12 And itt fortuned, that he was in a certayne cite, and beholde! there was a man full of leprosy; and when he had spied Jesus, he fell on his face, and besought hym, saying, Lorde, yff thou wilt, thou canst make me cleane.

13 And he strethed forth his hond, and touched hym, sayinge, I will, be thou cleane. And immediatly the leprosy departed from hym.

14 And he warned hym, that he shulde tell no man; But that he shulde goo, and shewe hym silfe to the preste, and offer for his clensynge, accordynge as Moses commaundement was, for a witnes vnto them.

15 But his name spreed the moare abroade; and the people cam togedder, to heare, and to be healed of hym of infirmities.

16 And he kepte hym silfe aparte in the wildernes, and gave hym silfe to prayer.

17 And itt happened on a certayne daye, that he taught; and there sate the Pharises, and doctours of lawe, which were come out off all the tounes of Galile, Jewry, and Jerusalem; and the power off the Lorde was to heale them.

18 And beholde! men brougt a man lyinge in hys beed which was taken with the palsey, and they sought meanes to brynge hym in, and to laye hym before hym.

19 And when they coulde not fynde by what waye they myght brynge hym in, be cause off the preace, they went vp on the toppe of the housse, and lett hym doune thorowe the tylynge beed and all in the myddes, before Jesus.

20 When he sawe their fayth, he sayde vnto hym, Man, thy synnes are forgeven the.

21 And the scribes and the Pharises began to thynke, saynge, What felow is this, which speaketh blasphemy? who can forgeve synnes, butt God only?

22 When Jesus perceaved their

andhafyands qaþ du ïm, Wha biþagkeiþ in hairtam ïzwaraim ?

23 Whaþar ïst azetizo qiþan, Afletanda þus frawaurhteis, þau qiþan, Urreis, yah gagg ?
24 Aþþan ei witeid, þatei waldufni habaid sa sunus mans ana airþai afletan frawaurhtins, qaþ du þamma usliþin, Du þus qiþa, urreis, yah ushafyands þata badi þeinata, gagg in gard þeinana.
25 Yah sunsaiw usstandands in andwairþya ïze, ushafyands ana þammei lag, galaiþ in gard seinana, mikilyands Guþ.

26 Yah usfilmei dissat allans, yah mikilidedun Guþ ; yah fullai waurþun agisis, qiþandans, Þatei gasaiwham wulþaga himma daga.

27 Yah afar þata usïddya, yah gasawh motari, namin Laiwwi, sitandan ana motastada. Yah qaþ du ïmma, Laistei afar mis ;
28 Yah bileiþands allaim, usstandands ïddya afar ïmma.
29 Yah gawaurhta dauht mikila Laiweis ïmma in garda seinamma ; yah was managei motarye mikila, yah anþaraize þaiei wesun miþ ïm anakumbyandans.

30 Yah birodidedun bokaryos ïze yah Fareisaieis, du siponyam ïs qiþandans, Duwhe miþ þaim motaryam yah frawaurhtaim matyid yah drigkid ?
31 Yah andhafyands Ïesus qaþ du ïm, Ni þaurbun hailai leikeis, ak þai unhailans ;
32 Ni qam laþon garaihtans, ak frawaurhtans in ïdreiga.
33 Ïþ eis qeþun du ïmma, Duwhe siponyos Ïohannes fastand ufta, yah bidos tauyand, samaleiko yah Fareisaiei, ïþ þai þeinai siponyos matyand yah drigkand ?
34 Þaruh ïs qaþ du ïm, Ni magud sununs bruþfadis, unte sa bruþfads miþ ïm ïst, gatauyan fastan ?

35 Aþþan qimand dagos, yah þan afnimada af ïm sa bruþfads, yah þan fastand in yainaim dagam.

þancas, he andswarigende cwæþ to hin Hwæt þence ge on eowrum heortum ?

23 Hwæðer is êðre to cweðenne, Ð synd ðine synna forgyfene, hwæðer ð cweðan, Ar̂ïs, and gâ ?
24 Ðæt ge witon, ðæt mannes sun on eorþan anweald hæfþ synna to for gyfanne, and he sæde ðam laman, Ð ic secge, ár̂ïs, nim ðín bed, and gâ o ðín hús.
25 And he sóna beforan him ár̂ás, an nam ðæt he on læg, and to his hús fêrde, and God wuldrode.

26 And hig ealle wundredon, and Go mær̂sodon ; and wæ̂ron mid ege ge fyllede, and cwæ̂don, Sóþes we to-dæ wundru gesâwon.

27 Ðâ æfter ðam he út-eode, and ge seah publicanum, he wæs ôðrum nama Leui gehâten, æt ceap-sceamule sittende And he cwæþ to him, Filig me ;
28 And he him ðâ filigde, and eall hys þing forlét.
29 And Leui dyde hym mycelne ge beorscype on his húse ; and ðar wæ mycel menegeo mânfulra, and ôðerra ð mid him sæton.

30 Ðâ murcnodon ða Farisei and ð bóceras, and cwæ̂don to hys leorning cnihtum, Hwî ete ge and drincaþ mi mânfullum and synfullum ?
31 Ðâ andswarode se Hælend an cwæþ to him, Ne beþurfon læces ða ð hâle synd, ac ða ðe unhælþe habbaþ ;
32 Ne com ic rihtwise clypian, a synfulle on dæd-bôte.
33 Ða cwæ̂don hig to him, Hwî fæsta Iohannes leorning-cnihtas gelómlice, an hâlsunga dôþ, and eall-swâ Farisea, an ðíne etaþ and drincaþ ?

34 Ðû cwæþ he, Cwyst ðû mágon dæ brŷdguman bearn fæstan, swâ lange sw se brŷdguma myd him ys ?

35 Sóþlice ða dagas cumaþ, ðonne s brŷdguma him byþ âfyrred, ðonne fæsta hig on ðam dagum.

' hem, he answeringe seide to hem, Vhat thenken ȝe yuele thingis in ȝoure ertis?

23 What is liȝtere to seye, Synnes ben rȝouun to thee, ethir to seie, Ryse vp, nd walke?

24 Sothli that ȝe wite, for mannis sone ath power in erthe to forȝyue synnes, e seith to the syke man in palasy, To ee I seie, ryse vp, take thi bed, and o in to thin hous.

25 And anon he risinge vp bifore hem, ok the bed in which he lay, and wente to his hous, magnyfyinge God.

26 And greet wondir took alle men, nd thei magnyfieden God; and thei eren fulfillid with greet drede, seyinge, or we han seyn merueilouse thingis to ay.

27 And aftir thes thingis Jhesu wente ut, and syȝ a pupplican, Leeuy by name, ttinge at the tolbothe. And he seith o him, Sue thou me;

28 And alle thingis forsaken, he risynge ede him.

29 And Leuy made to him a greet este in his hous; and there was a reet cumpanye of pupplicans, and of here that weren with hem, sittinge at e mete.

30 And Farisees and the scribis of hem rucchiden, seyinge to his disciplis, Whi ȝen ȝe and drynken with pupplicans nd synful men?

31 And Jhesu answeringe seith to hem, hei that ben hoole han no nede to a che, but thei that han yuele;

32 Sothli I cam not to clepe iust men, ut synful men to penaunce.

33 And thei seiden to him, Whi displis of John fasten oft, and maken isechingis, also and of Pharisees, but ni *disciplis* eten and drynken?

34 To whiche he seith, Wher ȝe mown ake the sones of the spouse for to faste, e while the spouse is with hem?

35 Sothli dayes schulen come, whanne e spouse schal be taken awey fro hem, anne thei schulen faste in tho dayes.

thoughtes, he answered and sayde vnto them, What thynke ye in youre hertes?

23 Whether is easyar to saye, Thy synnes are forgeven the, or to saye, Rise, and walke?

24 That ye maye knowe, that the sonne off man hath power to forgeve synnes on erth, he sayde vnto the sicke of the palyse, I saye to the, aryse, take vp thy beed, and goo home to thy housse.

25 And immediatly he rose vp before them all, and toke vp his beed where on he laye, and departed to his awne housse, praysynge God.

26 And they were all amased, and they lauded God; and were filled with feare, sayinge, We have sene straunge thynges to daye.

27 And after that he went forthe, and sawe a publican, named Levi, sittynge at the receyte off custome. And sayde vnto hym, Folow me;

28 And he leeft all, roose vppe and folowed hym.

29 And that same Levi made him a greate feaste at home in his awne housse; and there was a greate company of publicans, and off other, that sate at meate with hym.

30 And the scribes and Pharises grudged agaynst his disciples, sainge, Why eate ye and drynke ye with publicans and synners?

31 Jesus answered and sayde vnto them, They that are whole nede not of the phisicion, but they that are sicke;

32 I cam not to call the righteewes to repentaunce, but the synners.

33 They sayde vnto hym, Why do the disciples off Jhon fast often, and praye, and the disciples of the Pharises also, and thyne eate and drynke?

34 To whome he sayde, Can ye make the children of the weddynge fast, as longe as the brydegrome is present with them?

35 The dayes will come, when the brydgrome shalbe taken awaye from them, then shall they fast in thoose dayes.

36 Qaþuh þan yah gayukon du ïm; Þatei ainshun plat snagins niuyis ni lagyid ana snagan fairnyana; aiþþau yah sa niuya aftaurnid, yah þamma fairnyin ni gatimid þata af þamma niuyin.

37 Yah ainshun ni giutid wein niuyata ïn balgins fairnyans; aiþþau distairid þata niuyo wein þans balgins, yah silbo usgutniþ, yah þai balgeis fraqistnand.

38 Ak wein yuggata ïn balgins niuyans giutand, yah bayoþs gafastanda.

39 Yah ainshun driggandane fairni, ni suns wili yugg; qiþiþ auk, þata fairnyo batizo ïst.

36 Đá sǽde he him án bigspell; N ásent nán man scyp of niwum reafe o eald reáf; elles đæt niwe slít, and s niwa scyp ne hylpþ đam ealdan.

37 Ne nán man ne sent niwe wín o ealde bytta; elles đæt niwe wín bryc đa bytta, and đæt wín byþ ágoten, an đa bytta forwurdaþ.

38 Ac niwe wín is to sendenne o niwe bytta, đonne beoþ đa bytta ge healdene.

39 And ne drincþ nán man eald wín and wylle sóna đæt niwe; he cwyþ Đæt ealde is betere.

Chap. VI. 1 Yah warþ ïn sabbato anþaramma frumin, gaggan ïmma þairh atisk, yah raupidedun ahsa siponyos ïs; yah matidedun, bnauandans handum.

2 Ïþ sumai Fareisaie qeþun du ïm, Wha tauyid, þatei ni skuld ïst tauyan ïn sabbato dagam?

3 Yah andhafyands wiþra ïns Ïesus qaþ, Ni þata ussuggwud, þatei gatawida Daweid, þan gredags was silba, yah þaiei miþ ïmma wesun;

4 Whaiwa ïnngalaiþ ïn gard Guþs, yah hlaibans faurlageinais usnam, yah matida, yah gaf þaim miþ sis wisandam; þanzei ni skuld ïst matyan, nibai ainaim gudyam.

5 Yah qaþ du ïm, Þatei frauya ïst sa sunus mans, yah, þamma sabbato daga.

6 Yah warþ þan ïn anþaramma daga sabbato, galeiþan ïmma in swnagogein, yah laisyan. Yah was yainar manna, yah handus ïs so taihswo was þaursus.

7 Witaidedunuh þan þai bokaryos yah Fareisaieis, yau in sabbato daga leikinodedi, ei bigeteina til du wrohyan ïna.

8 Ïþ ïs wissuh mitonins ïze, yah qaþ du þamma mann þamma þaursya habandin handu, Urreis, yah stand in midyaim. Þaruh ïs urreisands gastoþ.

Chap. VI. 1 Sóþlice wæs geworde on đam æfteran reste-dæge ærest, đ he férde þurh đa æceras, hys leorning cnihtas đa eár pluccedon; and mi hyra handum gnidon, and áton.

2 Đá cwædon sume of đam Sundor hálgan, Hwí dó ge, đæt eow álýfed ni on reste-dagum?

3 Đá andswarode him se Hælend, N rædde ge đæt, hwæt Dauid dyde, đ hine hingrede, and đa đe mid hin wæron;

4 Hú he eode into Godes húse, and nam đa offrung-hláfas, and hig æt, and đam sealde đe mid him wæron; đa næron álýfede to etanne, búton sacerdum ánum.

5 And he sæde him, Đæt drihten is mannes sunu, eac swylce, reste-dæges.

6 Sóþlice on óđrum reste-dæge wæs geworden, đæt he on gesamnunge eode, and lærde. And đar wæs sum man, and his swýđre hand wæs forscruncen.

7 Đá gýmdon đa bóceras and Farisei, hwæđer he on reste-dæge hælde, đæt hi hyne gewrégdon.

8 Sóþlice he wiste hyra geþancas, and he sæde đam men đe đa forscruncenan hand hæfde, Árís, and stand hér ámiddan. Đá árás he and stód.

36 Forsoth he seide to hem also a lik-
esse; For no man sendith a medling
f newe cloth in to an old cloth; ellis
nd he brekith the newe, and the med-
ng of the newe acordith not to the
olde.

37 And no man sendith newe wyn in
olde wyn vesselis; ellis the newe wyn
hal breke the wyn vesselis, and the
yn schal be sched out, and the wyn
sselis schulen perische.

38 But newe wyn is to be sent in to
ewe wyn vesselis, and bothe ben kept.

39 And no man drynkinge old, wole
on newe; sothli he seith, The olde is
e betere.

36 He spake vnto them in a similitude; No man puttheth a pece of an newe garment into an olde vesture; for yf he do, then breaketh he the newe, and the pece that was taken out of the newe agreeth nott with the olde.

37 Also no man poureth newe wyne into olde vessels; yf he do, the newe wyne breaketh the vessels, and runneth out it silfe, and the vessels perisshe.

38 But newe wyne must be poured into newe vessels, and boothe are preserved.

39 Also no man that drynketh olde wyne, straygh̄t waye can awaye with newe; for he sayeth, The olde is plesaunter.

Chap. VI. 1 Forsothe it is don in the
cunde firste saboth, whanne he passide
cornes, his disciplis pluckeden eeris;
d thei frotinge with her hondis, eeten.

2 Sothli summe of the Pharisees seiden
hem, What don ȝe this, that is not
efful in sabotis?

3 And Jhesu answeringe seide to hem,
eithir ȝe han rad this, that Dauith
de, whanne he hungride, and thei that
eren with him;

4 Hou he entride in to the hous of
od, and took looues of proposicioun,
d eet, and ȝaf to hem that weren with
m; whiche *looues* it was not leefful to
e, no but to preestis aloone.

5 And he seide to hem, For mannis
ne is lord, ȝe, of the saboth.

6 Sothli it was don and in an other
oth, that he entride in to a synagoge,
d tauȝte. And a man was there, and
s riȝthond was drye.

7 Forsothe scribis and Pharisees aspi-
en him, if he schulde heele him in the
oth, that thei schulden fynde cause,
erof thei schulden accuse him.

8 Sothli he wiste the thouȝtis of hem,
d he seith to the man that hadde a
ye hond, Rise vp, and stond in to the
ddel. And he risinge stood.

Chap. VI. 1 Hit happened on an aftersaboth, they went thorowe the corne felde, and his disciples plucked the eares of corne; and ate them, and rubbed them in their hondes.

2 Certayne of the Pharises sayde vnto them, Why do ye that, which is not laufull to be done on the saboth dayes?

3 Jesus answered them and sayde, Have ye nott redde what David did, when he hym silfe was anhungred, and they which were with hym;

4 Howe he went into the housse off God, and toke, and ate the loves off halowed breed, and gave also to them which were with hym; which was nott laufull to eate, but for the prestes only.

5 And he sayd vnto them, The sonne of man is lorde, even of the saboth daye.

6 And it fortuned in a nother saboth also, that he entred into the sinagoge, and taught. And there was a man, whose right honde was dryed vp.

7 The scribes and the Pharises watched hym, to se whether he wolde heale on the saboth daye or not, that they myght fynde an accusacion agaynst hym.

8 Butt he knewe their thoughtes, and sayde to the man which had the wyddred honde, Ryse vp, and stonde forthe in the myddes. He arose and stepped forthe.

9 Qaþ þan Ïesus du ïm, Fraihna ïzwis, wha skuld ïst sabbato dagam þiuþ tauyan, þau unþiuþ tauyan? saiwala ganasyan, þau usqistyan?

10 Yah, ussaiwhands allaus ïns, qaþ du ïmma, Ufrakei þo handu þeina. Þaruh ïs ufrakida, yah gastoþ so handus ïs swaswe so anþara.

11 Ïþ eis fullai waurþun unfrodeins, yah rodidedun du sis misso, wha tawidideina þamma Ïesua.

12 Yah warþ ïn dagam þaim, ei usïddya Ïesus ïn fairguni bidyan; yah was naht þairhwakands ïn bidai Guþs.

13 Yah biþe warþ dags, atwopida siponyans seinans, yah gawalyands us ïm twalib, þanzei yah apaustuluns namnida;

14 Seimon, þanei yah namnida Paitru, yah Andraian, broþar ïs, Ïakobu yah Ïohannen, Filippu yah Barþulomaiu,

15 Maþþaiu yah Þoman, Ïakobu þana Alfaius, yah Seimon, þana haitanan Zeloten,

16 Ïudan Ïakobaus, yah Ïudan Ïskarioten, saei yah warþ galewyands ïna.

17 Yah atgagganda dalaþ miþ ïm, gastoþ ana stada ïbnamma; yah hiuma siponye ïs, yah hansa mikila manageins, af allamma Ïudaias, yah Ïairusalem, yah þize faur marein, Twre, yah Seidone, yah anþaraizo baurge, þaiei qemun hausyan ïmma, yah hailyan sik sauhte sciuaizo.

18 Yah þai anahabaidans fram ahmam unhrainyaim, yah gahailidai waurþun.

19 Yah alla managei sokidedun attekan ïmma, unte mahts af ïmma usïddya, yah ganasida allans.

20 Yah ïs, ushafyands augona seina du siponyam seinaim, qaþ, Audagai, yus unledans ahmin, unte ïzwara ïst þiudangardi himine.

21 Audagai yus, gredagans nu, unte sadai wairþiþ. Audagai yus, gretandans nu, unte ufhlohyanda.

22 Audagai siyuþ, þan fiyand ïzwis

9 Đâ cwæþ se Hælend to him, áhsige eow, álýfþ on reste-dagum dón, oððe yfele? sáwle hâle ged hwæðer ðe forspillan?

10 And, him eallum gesceawodum yrre, he sæde ðam men, Áþene hand. And he áþenode, and his ha wæs ge-edniwod.

11 Đâ wurdon hig mid unwisdôr gefyllede, and spræcon betwux hi hwæt hig ðam Hælende dydon.

12 Sóþlice on ðam dagum, he fêrde ánne múnt hine gebiddan; and w ðar wacigende on Godes gebede.

13 And đâ đâ dæg wæs, he clypo hys leorning-cnihtas, and geceas tw of him, and ða he nemde apostolas;

14 Simonem, ðæne he nemde Petru and his bróðor, Andream, Iacobum a Iohannem, Philippum and Barthol meum,

15 Thomam and Matheum, Iacobu Alphei, and Simonem, se is genemn Zelotes,

16 Iudam Iacobi, and Iudam Scariot se wæs lâ̆wa.

17 And mid him farendum, he stód feldlîcre stówe; and mycel wered h leorning-cnihta, and mycel menege fram ealre Iudea, and fram Ierusale and ofer múþan, and sæ-gemæ̆re, Ti and Sydonis, ða comon, ðæt hí hy gehŷrdon, and wæ̆ron of hyra ádlu gehælede.

18 And ða ðe wæ̆ron of unclænu gâstum gedrêhte, wæ̆ron gehælede.

19 And eal seo menigeo sóhte hine æt-hrînanne, forðam ðe mægen of hi eode, and he ealle gehælde.

20 Đâ cwæþ se Hælend, beseonde his leorning-cnihtum, Eadige synd, þearfan on gâste, forðam ðe Godes ri is eower.

21 Eadige synd, ge ðe hingriaþ n forðam ðe ge beoþ gefyllede. Eadi synd, ge ðe nú wêpaþ, forðam ge hliha

22 Eadige beo ge, ðonne eow m

9 Sothli Jhesu seith to hem, I axe 3ou, it is leefful to do wel in the sabot, ther yuele? for to make a soule saf, ther for to leese?

10 And, alle men lookide aboute, he ide to the man, Hold forth thin hond. nd he held forth, and his hond was storid to helthe.

11 Sothli thei weren fulfilld with vnysdom, and spaken to gidere, what ei schulden do of Jhesu.

12 Forsothe it is don in tho dayes, he ente out in to an hil for to preye; and was al ny3t dwellinge in the preier God.

13 And whanne the day was maad, he epide his disciplis, and chees twelue of m, whiche he clepide also apostlis;

14 Symound, whom he clepide Petre, d Andrew, his brother, James and n, Philip and Bartolmew,

15 Matheu and Thomas, James Alphei, d Symound, that is clepid Zelotis,

16 Judas of James, and Judas Scariot, at was traitour.

17 And Jhesu comynge doun fro the with hem, stood in a feeld place; d the cumpenye of his disciplis, and a enteuous multitude of pore peple, of al dee, and of Jerusalem, and of the se ostis, and of Tire, and of Sydon, whiche nen, that thei schulde heere hym, d that thei schulden be heelid of her gwischingis;

18 And thei that weren trauelid with elene spiritis, weren heelid.

19 And ech cumpeny of the peple 13ten for to touche him, for vertu nte out of him, and heelide alle.

20 And, his y3en reysid vp in to his ciplis, he seide, Blessid *be* 3e, pore n, for the kyngdom of God is 3oure.

21 Blessid *be* 3e, that hungren now, for schulen be fillid. Blessid *be* 3e, that pen now, for 3e schulen ley3e.

22 3e schulen be blessid, whanne men

9 Then sayde Jesus vnto them, I will axe you a question, whether is it laufull on the saboth dayes to do goode, or to do evill? to save life, oder for to destroye hyt?

10 And he behelde them all in compasse, and sayd vnto the man, Stretche forth thy honde. He did soo, and his honde was restored and made as whoole as the other.

11 And they were filled full of madenes, and counselled won with another, what they myght do to Jesu.

12 Hit fortuned in thoose dayes, he went out into a mountayne for to praye; and continued all nyght in prayer to God.

13 And as sone as it was daye, he called his disciples, and of them he chose twelve, which also he called his apostoles;

14 Simon, whom also he named Peter, and Andrew, his brother, Jannes and Jhon, Philip and Bartlemeaw,

15 Mathew and Thomas, James the sonne of Alpheus, and Simon, called Zelotes,

16 And Judas James sonne, and Judas Iscariot, which same was the traytour.

17 And he cam doune with them, and stode in the playne felde; with the company of his disciples, and a greate multitude of people, out off all parties off Jewry, and Jerusalem, and from the see cooste off Tire, and Sidon, which cam to heare hym, and to be healed of their diseases;

18 And they also that were vexed with foule spretes, and they were healed.

19 And all the people preased to touche hym, for there went vertue out off hym, and healed them all.

20 And he lefte vp his eyes apon his disciples, and sayde, Blessed are ye, povre, for youers is the kyngdom off God.

21 Blessed are ye, that honger, for ye shalbe satisfied. Blessed are ye, that wepe, for ye shall laugh.

22 Blessed are ye, when men hate you,

mans, yah afskaidand ïzwis, yah ïdweityand, yah uswairpand namin ïzwaramma swe ubilamma, ïn sunaus mans.

23 Faginod ïn yainamma daga, yah laikid; unte sai! mizdo ïzwara managa ïn himinam; bi þamma auk tawidedun praufetum attans ïze.

24 Aþþan wai ïzwis, þaim gabeigam, unte yu habaid gaþlaiht ïzwara.

25 Wai ïzwis yus sadans nu, unte gredagai wairþiþ. Wai ïzwis yus hlahyandans nu, unte gaunon, yah gretan duginnid.

26 Wai, þan waila ïzwis qiþand allai mans; samaleiko allis tawidedun galiugapraufetum attans ïze.

27 Akei ïzwis qiþa þaim hausyandam, friyod þans hatandans ïzwis, waila tauyaid þaim fiyandam ïzwis;

28 Þiuþyaiþ þans fraqiþandans ïzwis, bidyaid fram þaim anamahtyandam ïzwis.

29 Þamma stautandin þuk bi kinnu, galewei ïmma yah anþara; yah þamma nimandin af þus wastya, yah, paida ni waryais.

30 Whammeh þan bidyandane þuk gif, yah af þamma nimandin þein, ni lausei.

31 Yah swaswe wileid ei tauyaina ïzwis mans, yah yus tauyaid ïm samaleiko.

32 Aþþan yabai friyod þans friyondans ïzwis, wha ïzwis laune ïst? yah auk þai frawaurhtans þans friyondans sik friyond.

33 Yah yabai þiuþ tauyaid þaim þiuþ tauyandam ïzwis, wha ïzwis laune ïst? yah auk þai frawaurhtans þata samo tauyand.

34 Yah yabai leiwhid, fram þaimei weneid andniman, wha ïzwis laune ïst? yah auk frawaurhtai frawaurhtaim leiwhand, ei andnimaina samalaud.

35 Sweþauh friyod þans fiyands ïzwarans, þiuþ tauyaid, yah leiwhaid, ni waihtais uswenans, yah wairþiþ mizdo ïzwara managa, yah wairþiþ sunyus Hauhistins, unte ïs gods ïst þaim unfagram yah unselyam.

hatiaþ, and ehtaþ, and onhiscaþ, a áwurpaþ eowerne naman swá swá yf for mannes suna.

23 Geblissiaþ, and gefægniaþ on ða dagum; nú! eower méd is mycel heofenum; sóþlice æfter ðisum þingu hyra fæderas dydon ðam witegum.

24 Ðeah-hwæðere wá eow weligu forðam ðe ge eowerne frófer habbaþ.

25 Wá eow ðe ge fyllede synd, forða ðe ge hingriaþ. Wá eow ðe nú hliha forðam ðe ge heofiaþ, and wépaþ.

26 Wá eow, ðonne eow ealle m bletsiaþ; æfter ðisum þingum hy fæderas dydon ðam . . witegum.

27 Ac ic eow secge forðam ðe gehýraþ, lufiaþ eowre fýnd, dóþ ðam t ðe eow hatedon;

28 Bletsiaþ ða ðe eow wirgiaþ, biddaþ for ða ðe eow onhisceaþ.

29 And ðam ðe ðé slihþ on ðín wenge, wend ôðer ágén; and ðam ðín reaf nimþ, ne forbeod him ná ðí tunecan.

30 Syle ælcum ðe ðé bidde, and se nimþ ða þing ðe díne synd, ne myne ðú hyra.

31 And swá ge wyllaþ ðæt eow m dón, dóþ him gelíce.

32 And hwylc þanc is eow, gif lufiaþ ða ðe eow lufiaþ? sóþlice sy fulle lufiaþ ða ðe hí lufiaþ.

33 And gyf ge wel dóþ ðam ðe e wel dóþ, hwylc þanc is eow? witodli ðæt dóþ synfulle.

34 And gif ge lǽnaþ, ðam ðe ge æt-onfóþ, hwylc þanc is eow? sóþli synfulle synfullum lǽnaþ, ðæt hí geli onfón.

35 Ðeah-hwæðere lufiaþ eowre fýn and him wel dóþ, and lǽne syllaþ, n þing ðanun eft gehihtende, and eow méd byþ mycel on heofone, and ge be ðæs Hehstan bearn, forðam ðe he gód ofer unþancfulle and ofer yfele.

ulen hate 3ou, and schulen departe
1 awey, and schulen putte schenschip
3ou, and schulen caste out 3oure
me as yuel, for mannis sone.
3 Joye 3e *in herte* in that day, and
ude 3e *with oute forth*; loo! sothli
ire mede is moche in heuene; for-
he vp thes thingis the fadris of hem
len to prophetis.
4 Netheles woo to 3ou, riche men,
t han 3oure comfort.
5 Woo to 3ou that ben fulfillid, for 3e
ulen hungre. Woo to 3ou that lau3hen
w, for 3e schal morne, and wepe.

6 Woo, whanne alle men schulen
sse 3ou; aftir thes thingis the fadris
hem diden to . . prophetis.
7 But I seie to 3ou that heeren, loue
3oure enemyes, do 3e wel to hem that
en 3ou;
8 Blesse 3e to men cursinge 3ou, preie
for men falsly chalengynge 3ou.

9 And to him that schal smyte thee
o cheke, 3yue also the tother; and
him that takith awey fro thee a cloth,
, nyle thou forbede the coote.
0 Sothly 3yue to ech axinge thee, and
o takith away tho thingis that ben
ne, axe thou not a3eyn.
1 And as 3e wolen that men do to
, and do 3e to hem in lyk manere.

2 And if 3e louen hem that louen 3ou,
at grace† is to 3ou? for whi and syn-
men louen men louynge hem.
3 And if 3e don wel to hem that don
to 3ou, what grace is to 3ow? sothly
synful men don this thing.

4 And if 3e 3yuen borwynge to hem,
whiche 3e hopen to take a3en, what
ce is to 3ou? for whi and synful men
nen to synful men, that thei taken
yn euene thingis.
5 Netheles loue 3e 3oure enemyes,
do 3e wel, and 3yue 3e borwyng,
inge no thing therof, and 3oure mede
al be moche, and 3e schulen be the
es of the Hi3este, for he is benyngne
vnkynde men and yuele men.

and thrust you out off their companye,
and rayle on you, and abhorre youre
name as an evill thynge, for the sonne
off mannes sake.
23 Reioyse ye then, and be gladde;
for beholde! youre rewarde is greate in
heven; after this manner their fathers
entreated the prophetes.

24 But wo be to you, that are ryche,
for ye have ther in youre consolacion.
25 Wo be to you that are full, for ye
shall honger. Wo be to you that nowe
laugh, for ye shall wayle, and wepe.

26 Wo be to you, when all men prayse
you; for so did their fathers to the falce
prophetes.
27 But I saye vnto you which heare,
love youre enemys, do goode to them
whych hate you;
28 Blesse them that coursse you, and
praye for them which wrongfully trouble
you.
29 And vnto hym that smyteth the
on the one cheke, offer also the other;
and hym that taketh awaye thy goune,
forbid nott to take thy coote also.
30 Geve to every man that axeth of
the, and yf eny man take awaye thy
goodes, axe them nott agayne.
31 And as ye wolde that men shulde
doo to you, soo do ye to them lyke
wyse.
32 Yf ye love them which love you,
what thanke are ye worthy of? seinge
that the very synners love their lovers.
33 And yf ye do for them which do
for you, what thanke are ye worthy of?
for the very sinners doo even the same.

34 Yff ye lende to them, off whome ye
hoope to receave, what thanke shal ye
have? for the very synners lende to sin-
ners, to receave as moch agayne.

35 Love ye youre enemys, do goode,
and lende, lokynge for nothynge agayne,
and youre rewarde shalbe greate, and ye
shalbe the chyldren off the Hyest, for he
is kynde vnto the vnkynde and to the
evyll.

36 Wairþaid bleiþyandans, swaswe yah atta ïzwar bleiþs ïst.

37 Yah ni stoyid, ei ni stoyaindau. Ni afdomyaid, yah ni afdomyanda; fraletaid, yah fraletanda.

38 Gibaid, yah gibada ïzwis. Mitads goda, yah ufarfulla, yah gawigana, yah ufargutana gibada ïn barm ïzwarana; þizai auk samon mitadyon, þizaiei mitid, mitada ïzwis.

39 Qaþuh þan gayukon ïm, Ïbai mag blinds blindana tiuhan? niu bai ïn dal gadriusand?

40 Nist siponeis ufar laisari seinana; ïþ gamanwids, wharyizuh wairþai swe laisaris ïs.

41 Aþþan wha gaumeis gramsta ïn augin broþrs þeinis, ïþ anza ïn þeinamma augin ni gaumeis?

42 Aiþþau whaiwa magt qiþan du broþr þeinamma, Broþar, let, ïk uswairpa gramsta þamma ïn augin þeinamma? silba ïn augin þeinamma anza ni gaumyands? Liuta, uswairp faurþis þamma anza us augin þeinamma, yah þan gaumyais, uswairpan gramsta þamma ïn augin broþrs þeinis.

43 Ni auk ïst bagms gods, tauyands akran ubil, nihþan bagms ubils, tauyands akran god;

44 Wharyizuh raihtis bagme us swesamma akrana uskunþs ïst. Ni auk us þaurnum lisanda smakkans, nihþan us aiwhatundyai trudanda weinabasya.

45 Þiuþeigs manna us þiuþeigamma huzda hairtins seinis usbairid þiuþ, yah ubils manna us ubilamma huzda hairtins seinis, usbairid ubil; uzuh allis ufarfullein hairtins rodeid munþs ïs.

46 Aþþan wha mik haitid, Frauya, Frauya, yah ni tauyid þatei qiþa.

47 Whazuh sa gaggands du mis, yah hausyands waurda meina, yah tauyands þo, ataugya ïzwis, whamma galeiks ïst.

36 †Eornostlîce beoþ mîld-heorte, sw eower fæder is mîld-heort.

37 Nelle ge dêman, and ge ne be dêmede. Nelle ge genyðerian, and ne beoþ genyðerode; forgyfaþ, and eo byþ forgyfen.

38 Syllaþ, and eow byþ geseald. Go gemet, and full, and geheapod, and ofe flôwende hig syllaþ on eowerne bearm ðam sylfan gemete ðe ge metaþ, eo byþ gemeten.

39 Ðâ sæde he him sum bigspell, Seg ðû mæg se blinda ðæne blindan lædan hû ne feallaþ hig begen on ðæne pytt?

40 Nis se leorning-cniht ofer ðo lâreow; ælc byþ fulfremed, gif he swylce hys lâreow.

41 Hwî gesihst ðû ða egle on ðin bróðor eagan, and ne gesihst ðæne bea on ðinum eagan?

42 And hû miht ðû secgan ðînu brêðer, Bróðor, læt, ðæt ic âteo ða eg of ðinum eagan? and ðû sylf ne g syhst ðæne beam on ðinum âgenu eagan? Ealâ licetere, teoh ærest ðo beam of ðinum eagan, and ðonne ð gesihst, ðæt ðû âteo ða egle of ðin bróðor eagan.

43 Nys gôd treow, ðe yfelne wæst dêþ, ne nis yfel treow, gódne wæst dónde;

44 Æ'lc treow is be his wæstme o cnâwen. Ne hig of þornum fic-æpp ne gaderiaþ, ne wîn-berian on gorste nimaþ.

45 Gód man of gódum gold-horde h heortan gôd forþ-bringþ, and yfel m of yfelum gold-horde, yfel forþ-bringþ sôþlîce se mûþ spycþ swâ seo heor þencþ.

46 Hwî clypige ge me, Drihten, Dri ten, and ne dôþ ðæt ic eow secge.

47 Æ'lc ðara ðe to me cymþ, and mîn spræca gehŷrþ, and ða dêþ, ic hi ætŷwe, hwam he gelic is.

36 Therfore be ȝe mercyful, as and ȝure fadir is mercyful.
37 Nyle ȝe deme, and ȝe schulen not e demyd. Nyle ȝe condempne, and ȝe ȝhulen not be condempned; forȝyue ȝe, id it schal be forȝouun to ȝou.
38 ȝyue ȝe, and it schal be ȝouun to ȝu. Thei schulen ȝyue in to ȝoure ȝsum a good mesure, and wel fillid, id shakun to gidere, and ouerflowynge; rsothe by the same mesure, by which schulen mete, it schal be meten to ȝu.
39 Sothli he seide to hem and a lik-esse, Whethir a blynd man may leede ie blynde? whethir thei falle not bothe to the dyche?
40 A disciple is not aboue the maistir; ȝthli ech schal be perfyt, if he is as his aistir.
41 Sothli what seest thou in thi bro-ieris yȝe a festu,† but thou biholdist ȝt a beem, which is in thi owne yȝe?
42 Othir hou maist thou seye to thi rother, Brother, suffre, I schal caste out festu of thin yȝe? thou biholdist not beem in thin owne yȝe? Ypocrite, rst tak out the beem of thyn yȝe, and anne thou schalt biholde, that thou de out a festu of thi brotheris yȝe.

43 Forsothe it is not a good tree, that akith yuele frutis, nother an yuele ee, that makith goode fruytis;

44 Sothli euery tree is knowun of his uyt. Sothli neither men gederyn fygis f thornes, neither men gederyn a grape f a boysch of breris.
45 A good man of the goode tresour f his herte bryngeth forth good thing, id an yuel man of yuel tresour, bryng-h forth yuel thing; sothli of the plente f the herte the mouth spekith.

46 Forsothe what clepen ȝe me, Lord, ord, and don not tho thingis that I eye.
47 Ech that cometh to me, and heerith ıy wordis, and doth hem, I schal schewe ȝou, to whom he is lyk.

36 Be ye therfore mercifull, as youre father ys mercifull.
37 Judge nott, and ye shall nott be judged. Condemne nott, and ye shall not be condemned; forgeve, and ye shalbe forgeven.
38 Geve, and yt shalbe geven vnto you. Goode measure, pressed doune, shaken to gedder, and runnynge over shall men geve into youre besomes; for with what measure ye mete, with the same shall men mete to you agayne.

39 And he put forthe a similitude vnto them, Can the blynde ledde the blynde? do they nott both then fall into the dyche?
40 The disciple is not above his master; every man shalbe perfecte, even as hys master ys.
41 Why seist thou a moote in thy brothers eye, and considerest not the beame, that is in thyne awne eye?
42 Other howe cannest thou saye to thy brother, Brother, lett me pull out the moote that is in thyne eye? when thou perceavest nott the beame that is in thyne awne eye? Ypocrite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.
43 Hit is nott a goode tree, that bryngeth forthe evyll frute, nether is that an evyll tree, whych bryngeth forthe goode frute;
44 For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of busshes gadrer they grapes.

45 A goode man off the goode treasure off hys hert bryngeth forthe that which ys goode, and the evyll man of the evyll treasure off hys hert, bryngeth forthe that whych ys evyll; for off the abound-aunce off the hert the mought speaketh.
46 Why call ye me, Master, Master, and do not as I bid you.

47 Whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you, to whome he ys lyke.

48 Galeiks ïst mann timryandin razn, saei grob yah gadiupida, yah gasatida grunduwaddyau ana staina. At garunyon þan waurþanai, bistagq awha bi yainamma razna, yah ni mahta gawagyan ïta, gasulid auk was ana þamma staina.

49 Ïþ sa hausyands, yah ni tauyands, galeiks ïst mann timryandin razn ana airþai ïnuh grunduwaddyu; þatei bistagq flodus, yah suns gadraus; yah warþ so uswalteins þis raznis mikila.

Chap. VII. 1 Biþe þan usfullida alla þo waurda seina ïn hliumans manageins, galaiþ ïn Kafarnaum.

2 Hundafade þan sumis skalks siukands, swultawairþya, saei was ïmma swers.

3 Gahausyands þan bi Ïesu, ïnsandida du ïmma sinistans Ïudaie, bidyands ïna, ei qimi, yah ganasidedi þana skalk ïs.

4 Ïþ eis qimandans at Ïesua, bedun ïna usdaudo, qiþandans, Þatei wairþs ïst, þammei fragibis þata;

5 Unte friyoþ þiuda unsara, yah swnagogein ïs gatimrida unsis.

6 Ïþ Ïesus ïddyuh miþ ïm. Yah yuþan ni fairra wisandin ïmma þamma garda, ïnsandida du ïmma sa hundafads friyonds, qiþands du ïmma, Frauya, ni draibei þuk, unte ni ïm wairþs, ei uf hrot mein ïnngaggais;

7 Duþei ni mik silban wairþana rahnida, at þus qiman; ak qiþ waurda, yah gahailnid sa þiumagus meins.

8 Yah þan auk ïk manna ïm uf waldufnya gasatids, habands uf mis silbin gadrauhtins; yah qiþa du þamma, Gagg, yah gaggid, yah anþaramma, Qim her, yah qimid, yah du skalka meinamma, Tawei þata, yah tauyid.

9 Gahausyands þan þata Ïesus, sildaleikida ïna; yah wandyands sik du þizai afarlaistyandein sis managein, qaþ,

48 He ys gelic timbriendum men h hús, se dealf deope, and hys grúnd-wea ofer dæne stán ásette. Sóþlice gewor enum flóde, hit fleow into ðam hús and hit ne mihte dæt hús ástirian, h wæs ofer dæne stán getrymed.

49 Se ðe gehýrþ, and ne déþ, he i gelic ðam timbriendan men his hús of ða eorþan bútan grúnd-wealle; and ða flód in-fleow, and hrædlice hyt áfcoll and wearþ mycel hryre ðæs húses.

Chap. VII. 1 Sóþlice ðá he eall his word gefylde on ðæs folces hlyst he eode into Cafarnaum.

2 Ðá wæs sumes hundred-manne þeowa untrum, se wæs sweltendlic, s wæs him dýre.

3 And ðá he gehýrde be ðam Hælende he sende to him Iudea ealdras, and bæd ðæt he come, and hys þeow gehælde.

4 Ðá hí to ðam Hælende comon, h bædon hyne geornlice, and ðus cwædon He is wyrðe, ðæt ðú him tilige;

5 Witodlice he lufaþ úre þeóde, and h us úre samnunge getimbrode.

6 Ðá férde se Hælend mid him. And ðá he wæs unfeor ðam húse, se hundredman sende hys frýnd to him, and cwæþ Drihten, nelle ðú beon gedréht, ne eon ic wyrðe, ðæt ðú gá under mine þecene

7 Forðam ic ne tealde me sylfne, ðæ ic to ðé come; ac cweþ ðín word, and mín cniht byþ gehæled.

8 Ic eom án man under anwealde gesett, cempan under me hæbbende; and ic secge ðissum, Gá, and he gæþ, and ic secge ðissum, Cum, ðonne cymþ he, and ic secge mínum þeowe, Dó ðis, and he déþ.

9 Ðá wundrode se Hælend, ðam gehýredum; and cwæþ, to ðære menigeo bewend, Sóþlice ic secge eow, ne fúnde

48 He is lyk to a man bildinge an ous, that diggide deepe, and puttide e foundement on a stoon. Sothli reet flowing maad, flood was hurtlid to at hous, and it myȝte not moue it, for was foundid on a sad stoon.

49 Sothli he that heerith, and doth ot, is lyk to a man bildinge his hous erthe with oute foundement; in to hich the flood was hurlid, and a non it lde doun; and the fallinge doun of at hous is maad greet.

48 He is lyke a man which bilt an housse, which digged depe, and layde the foundacion on a rocke. When the waters arose, the fludde bett apon that housse, and coulde nott move hyt, for it was grounded apon a rocke.

49 But he that heareth, and doth not, is lyke a man that with out foundacion bylt an housse apon the erth; agaynst which the fludde bet, and it fell by and by; and the fall of that housse was greate.

Chap. VII. 1 Forsothe whanne he adde fulfillid alle his wordis in to the ris of the peple, he entride in to Caarnaum.

2 Sothli a seruaunt of sum man centrio† hauynge yuel, was to deyinge, hich was precious to him.

3 And whanne he hadde herd of Jhesu, e sente to him the eldere men of Jewis, reiynge him, that he come, and heele s seruaunt.

4 And, whanne thei camen to Jhesu, ei preieden bisyli, seyinge to him, For e is worthi, that thou ȝyue to him this ing;

5 For he loueth oure folk, and he ldide to vs a synagoge.

6 Sothly Jhesu weute with hem. And hanne now he was not fer fro the hous, enturio sente to him frendis, seyinge, ord, nyle thou be trauelid, for I am ot worthi, that thou entre vndir my oof;

7 For which thing and I demyde not y silf worthi, that I schulde come to ee; but seye thou by word, and my ild schal be heelid.

8 For whi and I am a man ordeyned ndir power, hauynge knyȝtis vndir me; nd I seie to this, Go thou, and he goth, nd to anothir, Come thou, and he meth, and to my seruaunt, Do thou is thing, and he doth.

9 The which thing herd, Jhesu wonride; and he turnyd, seide to the cumanyes suynge him, Treuli I seye to ȝou,

Chap. VII. 1 When he had ended all his sayinges in the audience of the people, he entred into Capernaum.

2 And the servaunt off a certayne centurion was sicke, and redy to dye, whom he made moche of.

3 And when he herde of Jesu, he sent vnto hym the seniours of the Iewes, besechynge him, that he wolde come, and save his servaunt.

4 And they cam to Jesus, and besought him instantly, sayinge, He is worthy, that thou shuldest do this for hym;

5 For he loveth oure nacion, and hath bilt vs a sinagoge.

6 And Jesus went with them. And when he was nott farre from the housse, the centurion sent to hym hys frendes, sayinge vnto hym, Lorde, trouble not thy silfe, for I am nott worthy, that thou shuldest enter into my housse;

7 Wherfore I thought nott my silfe worthy, to come vnto the; but saye the worde, and my servaunt shalbe whoole.

8 For I lyke wyse am a man vnder power, and have vnder me soudiers; and I saye vnto won, Goo, and he goeth, and to another, Come, and he cometh, and to my servaunt, Do this, and he doeth it.

9 When Jesus herde this, he merveyled at him; and turned hym about, and sayd to the people that folowed hym, I

Amen qiþa ïzwis, ni ïn Ïsraela swalauda galaubein bigat.

10 Yah gawandyandans sik, þai ïnsandidans, du garda, bigetun þana siukan skalk hailana.

11 Yah warþ ïn þamma afar daga ïddya ïn baurg, namnida Naen, yah midïddyedun ïmma siponyos ïs ganohai; yah manageins filu.

12 Biþeh þan newha was daura þizos baurgs, þaruh sai! utbaurans was naus sunus ainaha aiþein seinai; yah si silbo widowo; yah managei þizos baurgs ganoha miþ ïzai.

13 Yah gasaiwhands þo Frauya Ïesus, ïnfeinoda du ïzai, yah qaþ du ïzai, Ni gret.

14 Yah duatgaggands, attaitok whilftryom; ïþ þai bairandans gastoþun. Yah qaþ, Yuggalaud, du þus qiþa, urreis.

15 Yah ussat sa naus, yah dugann rodyan; yah atgaf ïna aiþein ïs.

16 Dissat þan allans agis, yah mikilidedun Guþ, qiþandans, Þatei praufetus mikils urrais ïn unsis, yah, Þatei gaweisoda Guþ manageins seinaizos.

17 Yah usïddya þata waurd and alla Ïudaia bi ïna, yah and allans bisitands.

18 Yah gataihun Ïohannen siponyos ïs bi alla þo.

19 Yah athaitands twans siponye seinaize Ïohannes, ïnsandida ïns du Ïesua, qiþands, Þu ïs sa qimanda, þau anþaranu wenyaima?

20 Qimandans þan at ïmma þai wairos, qeþun, Ïohannes sa Daupyands ïnsandida ugkis du þus, qiþands, Þu ïs sa qimanda, þau anþaranu wenyaima?

21 Ïnuh þan þizai wheilai gahailida managans af sauhtim, yah slahim, yah ahmane ubilaize; yah blindaim managaim fragaf siun.

22 Yah andhafyands Ïesus qaþ du ïm, Gaggandans gateihats Ïohannen þatei gasewhuts yah gahausideduts; þatei

ANGLO-SAXON, 995. [St. Luke

ic on Israhel swá mycelne geleafan.

10 And đá đa hám comon, đe ásend wæron, hig gemétton hálne đone, đe á untrum wæs.†

11 Đá wæs syđđan geworden he férd on đa ceastre, đe is genemned Naín and mid him férdon hys leorning-cnih as; and mycel menego.

12 Đá he genealæhte đære ceastr gate, đá wæs đar án dead man geboren ánre wudewan sunu, đe nánne ôđer næfde; and seo wudewe wæs đar; an mycel menegu đære burh-ware mi hyre.

13 Đá se Hælend hig geseah, đá wæ he mid mild-heortnesse ofer hig ge fylled, and cwæþ to hyre, Ne wép đú n

14 Đá genealæhte he, and đa cyst æt-hrán; đá æt-stôdon đa đe hyn bæron. Đá cwæþ se Hælend, Eal geonga, đé ic secge, árís.

15 Đá árás se đe dead wæs, and onga sprecan; đá ágef he hine hys méder.

16 Đá ofer-eode ege hig ealle, and hig God mærsodon, and cwædon, Đæt mær witega on us árás, and, Đæt God hy folc geneosode.

17 Đá férde đeos spæc be him o ealle Iudea, and embe eall đæt ríce.

18 Đá cýđdon Iohannes leorning-cnihtas him be eallum đysum þingum.

19 Đá clypode Iohannes twegen of his leorning-cnihtum, and sende to đam Hælende, and đus cwæþ, Eart đú đe to cumenne eart, hwæđer đe we ôđres sculon onbýdan?

20 Đá hig to him comon, đus hig cwædon, Iohannes se Fulluhtere us sende to đé, and đus cwæþ, Eart đú đe to cumenne eart, đe we sculon ôđres onbidan?

21 Sóþlice on đære tíde he gehælde manega of ádlum, ge of witum, and of yfelum gástum; and manegum blindum he gesihþe forgeaf.

22 Đa cwæþ se Hælend, Faraþ and cýđaþ Iohanne đa þing đe ge gesáwon and gehýrdon; đæt blinde geseoþ, and

thir in Israel I fond so moche feith.

10 And thei that weren sent, turnyd
en hom, founden the seruaunt hool,
hich was syk.
11 And it was don aftirward Jhesu
ente in to a cite, that is clepid Naym,
d his disciplis; and ful greet cum-
nye of peple wente with him.
12 Sothly whanne he cam nyȝ to the
te of the citee, loo! an oonlypi sone
his modir was born out deed; and
is was a widowe; and moche cumpany
the citee *was* with hir.

13 Whom whanne the Lord Jhesu
dde seyn, he meuyd by mercy on hir,
ide to hir, Nyle thou wepe.
14 And he neiȝede, and touchide the
re; and thei that baren stooden.
nd he seith, ȝong man, I seie to thee,
se vp.
15 And he that was deed sat vp, and
gan to speke; and he ȝaf him to his
odir.
16 Sothli drede took alle men, and
ei magnyfieden God, seyinge, For a
eet prophete hath risun among vs,
d, For God hath visitid his peple.
17 And this word wente out of him in
al Judee, and in to al the cuntre
oute.
18 And disciplis of John tolden him of
le thes thingis.
19 And John clepide to gidere tweyne
his disciplis, and sente to Jhesu, sey-
ge, Art thou that art to comynge,
her we abiden another?

20 Sothli whanne the men hadden
me to him, thei seiden, John Baptist
nte vs to thee, seyinge, Art thou that
t to comynge, other we abiden an-
her?
21 Forsothe in that our he heelide
any men of her sykenessis, and woundis,
d yuele spiritis; and he ȝaf siȝt to
anye blynde men.
22 And Jhesu answeringe seide to
em, ȝe goynge telle aȝen to John tho
ingis that ȝe han herd and seyn; for

saye vnto you, I have not founde soo greate fayth, noo nott in Israhel certaynly.
10 And they that wer sent, turned backe home agayne, and founde the servaunt that was sicke, whoole.
11 And it fortuned after that he went into a cite, called Naym, and hys disciples went with him; and a greate nomber off people.
12 When he cam nye to the gate off the cite, beholde! there was a deed man caried out which was the only sonne of his mother; and she was a widowe; and moche people off the cite was with her.
13 And the Lorde sawe her, and had compassion on her, and sayde vnto her, Wepe not.
14 And went, and touched the coffyn; and they that bare hym stode still. And he sayde, Yonge man, I saye vnto the, aryse.
15 And the deed sate vp, and began to speake; and he delivered hym to his mother.
16 And there cam a feare on them all, and they glorified God, sayinge, A greate prophet ys rysen amonge vs, and, God hath visited hys people.
17 And thys rumor off hym went forthe throughout all Jewry, and thorowout all the regions whych lye rounde about.
18 And vnto Jhon shewed hys disciples off all these thynges.
19 And Jhon called vnto hym two off hys disciples, and sent them to Jesus, sayinge, Arte thou he that shall come, or shall we loke for another?

20 When the men wer come vnto hym, they sayde, Jhon Baptiste sent vs vnto the, sayinge, Arte thou he that shall come, or shall we wayte for another?

21 Att that same tyme he cured many off their infirmittes, and plages, and off evyll spretes; and vnto many thatt were blynde he gave sighte.
22 And he answered and sayd vnto them, Goo youre wayes and shewe Jhon what thinges ye have herde and sene;

blindai ussaiwhand, haltai gaggand, þrutsfillai gahrainyanda, baudai gahausyand, naweis urreisand, unledai wailameryanda.

23 Yah audags ïst, sawhazuh saei ni gamarzyada ïn mis.

24 Aƚ galeiþandam þan þaim airum Ïohannes, dugann rodyan du managein bi Ïohannen, Wha usïddyeduþ ïn auþida saiwhan? raus fram winda wagid?

25 Akei wha usïddyeduþ saiwhan? mannan ïn hnasqyaim wastyom gawasidana? Sai! þai ïn wastyom wulþagaim yah fodeinai wisandans, ïn þiudangardyom sind.

26 Akei wha usïddyeduþ saiwhan? praufetu? Yai qiþa ïzwis, yah mais praufetu.

27 Sa ïst, bi þanei gamelid ïst, Sai! ïk ïnsandya aggilu meinana faura andwairþya þeinamma, saei gamanweid wig þeinana faura þus.

28 Qiþa allis ïzwis, maiza ïn baurim qinono praufetus, Ïohanne þamma Daupyandin, ainshun nist; ïþ sa minniza ïmma ïn þiudangardyai Guþs, maiza ïmma ïst.

29 Yah alla managei gahausyandei, yah motaryos, garaihtana domidedun Guþ, ufdaupidai daupeinai Ïohannis;

30 Ïþ Fareisaieis yah witodafastyos, runa Guþs fraqeþun and sik, ni daupidai fram ïmma.

31 . . . . . Whe nu galeiko þans mans þis kunyis, yah whe siyaina galeikai?

32 Galeikai sind barnam þaim ïn garunsai sitandam, yah wopyandam seina misso, yah qiþandam, Swiglodedum ïzwis, yah ni plinsideduþ; gaunodedum ïzwis,† yah ni gaigrotuþ.

33 Urrann raihtis Ïohannes sa Daupyands, nih hlaif matyands, nih wein drigkands, yah qiþiþ, Ünhulþon habaiþ.

34 Urrann sunus mans matyands yah drigkands, yah qiþiþ, Sai! manna afetya, yah weindrugkya, friyonds motarye yah frawaurhtaize.

healte gâþ, hreoflan synd gehælede, deafe gehýraþ, deade árisaþ, þearfan bodiaþ.

23 And eadig ys, swâ hwylc swâ ne byþ on me ge-untreowsod.

24 And đâ đa Iohannes ærend-racai fêrdon, đâ cwæþ se Hælend to đam folc be Iohanne, Hwî† fêrde ge on wêsten geseon? đæt hreod đe byþ mid wind ástyred?

25 Ac hwî fêrde ge to seonne? đon man mid hnescum reafum gescrýdne đa đe synd on deorwurþum reafe an on êstum, [†synd on cyninga húsum].

26 Ac hwî fêrde ge đæne witega geseon? Witodlice ic eow secge, he is mâra đonne witega.

27 Đes is, be đam đe áwriten is, Nú ic ásende minne engel beforan đin ansýne, se gegearwaþ đinne weg beforan đé.

28 Sóþlice ic eow secge, Nis betwux wîfa bearnum, nán mærra witega, đonn Iohannes se Fulluhtere; se đe is læss on Godes rîce, se is his mâra.

29 And eall folc đis gehýrende, Sundor-hâlgan God heredon, and gefulled on Iohannes fulluhte;

30 Sóþlice đa Sundor-hâlgan and đa æ-gleawan, forhogodon đæs Hælende geþeaht on him sylfum, ná fram đam Hælende gefullode.

31 . . . . . Hwam telle ic gelîc đisse cneorisse men, and hwam synd hî gelîce?

32 Hî synd gelîce cîldum on stræt sittendum, and specendum betwux him and cweđendum, We sungon eow be hearpan, and ge ne saltedon; we heofdon, and ge ne weopon.

33 Sóþlice Iohannes com se Fulluhtere hlâf ne etende, ne wîn drincende, and ge cweđaþ, Deofol-seocnysse he hæfþ.

34 Mannes sunu com etende and drincende, and ge cweđaþ, Đes man is swelgend, and wîn drincende, mánfulra and synfulra freond.

ynde men seen, crokide men gon, esclis ben maad clene, deef men heeren, eede men rysen aȝen, pore men ben kun to prechinge of the gospel.†

23 And he that schal not be sclaundrid me, is blessid.

24 And whanne the messangers of ohn hadden gon away, he bigan to ye of John to the cumpanyes, What enten ȝe out in to desert for to se? a ed wawid with the wynd?

25 But what wente ȝe out for to se? a an clothid with softe clothis? Lo! ei that ben in a precious cloth and in lices, ben in housis of kyngis.

26 But what thing wente ȝe out for to ? a prophete? Sothli I seie to ȝou, d more than a prophete.

27 This it is, of whom it is writen, o! I sende myn aungel byfore thi face, e which schal make thi weye redy fore thee.

28 Sothly I seye to ȝou, among the ilderen of wymmen, no man is more an John Baptist, prophete; sothli he at is lesse in the kyngdom of heuenes, more than he.

29 And al the peple heeringe, and pupicans, baptisid with baptym of John, stifieden God;

30 Forsoth Pharisees and wyse men of e lawe, not baptisid of him, dispiseden e conseil of God in hem silf.

31 Sothli the Lord seyde, Therfore to hom schal I seyę men of this generaȝoun lyk, and to whom ben thei lyk?

32 Thei ben lyk to children sittinge in epinge, and spekynge to gidere, and yinge, We han songun to ȝou with pis, and ȝe han not daunsid; we han aad lamentacioun, and ȝe han not ept.

33 Forsoth John Baptist cam, nethir inge breed, nether drynkynge wyn, d ȝe seyn, He hath a fend.

34 Mannis sone cam etinge and drynkge, and ȝe seyn, Lo! a man deuourere,† d drynkinge wyn, frend of pupplicans d of synful men.

howe that the blynde se, the halt goo, the lepers are clensed, the deafe heare, the deed aryse, to the pover is the gospell preached.

23 And happi is he, that falleth not by the reason of me.

24 When the messengers of Jhon wer departed, he began to speake vnto the people of Jhon, What went ye out for to se in to the desert? went ye to se a rede shaken with the wynde?

25 But what went ye out for to se? a man clothed in saufte rayment? Beholde! they which are gorgeously apparelled and lyve delicatly, are in kynges courtes.

26 Butt what went ye forth to se? a prophet? Ye I saye to you, and moare then a prophet.

27 This is he, of whom hit is wrytten, Beholde! I sende my messenger before thy face, to prepare thy waye before the.

28 I saye vnto you, a greater prophett then Jhon, amonge wemens children, is there none; neverthelesse won that is lesse in the kyngdom of God, is greater then he.

29 And all the people that herde, and the publicans iustified God, which wer baptised in the baptim of Jhon;

30 But the Pharyses and scribes despised the counsell off God agaynst them selves, and wer not baptised of hym.

31 And the Lorde sayd, Where vnto shall I lyken the men of this generacion, and whatt thynge are they lyke?

32 They are lyke vnto chyldren sittynge in the market place, and cryinge one to another, and sayinge, We have pyped vnto you, and ye have nott daunsed; we have mourned to you, and ye have not wept.

33 For Jhon Baptist cam vnto you, nether eatynge breed, ner drynkynge wyne, and ye saye, He hath the devyll.

34 The sonne off man is come and eateth and drynketh, and ye saye, Beholde! a man which is a glotton, and a drynker of wyne, the frende of publicans and sinners.

35 Yah gasunyoda warþ handugei fram barnam seinaim allaim.

36 Baþ þan ïna sums Fareisaie, ei matidedi miþ ïmma. Yah atgaggands ïn gard þis Fareisaiaus, anakumbida.

37 Þaruh sai! qino ïn þizai baurg, sei was frawaurhta, yah ufkunnandei, þatei anakumbida ïn razna þis Fareisaiaus, briggandei alabalstraun balsanis;

38 Yah standandei faura fotum ïs, aftaro greitandei dugann natyan fotuns ïs tagram, yah skufta haubidis seinis biswarb, yah kukida fotum ïs, yah gasalboda þamma balsana.

39 Gasaiwhands þan sa Fareisaius, saei haihait ïna, rodida sis ains, qiþands, Sa ïþ wesi praufetus, ufkunþedi þau, who yah whileika so qino sei tekiþ ïmma, þatei frawaurhta ïst.

40 Yah andhafyands Ïesus qaþ du Paitrau, Seimon, skal þus wha qiþan. Ïþ ïs qaþ, Laisari, qiþ.

41 Twai dulgis skulans wesun dulgahaityin sumamma; ains skulda skatte fimf hunda, ïþ anþar fimf tiguns.

42 Ni habandam þan whaþro usgebeina, þaim fragaf. Whaþar nu þize, qiþ, mais ïna friyod?

43 Andhafyands þan Seimon qaþ, Þana gawenya, þammei managizo fragaf. Þaruh ïs qaþ du ïmma, Raihtaba stauïdes.

44 Yah, gawandyands sik du þizai qinon, qaþ du Seimona, Gasaiwhis þo qinon? Atgaggandin ïn gard þeinana, wato mis ana fotuns meinans ni gaft; ïþ si tagram seinaim ganatida meinans fotuns, yah skufta seinamma biswarb.

45 Ni kukides mis; ïþ si, fram þammei ïnnatïddya, ni swaif bikukyan fotuns meinans.

46 Alewa haubid meinata ni salbodes; iþ si balsana gasalboda fotuns meinans.

47 Ïn þizei qiþa þus, afletanda fra-

35 And wísdóm is gerihtwísod on eallum his bearnum.†

36 Đá bæd hine sum of đam Sundorhálgum, đæt he mid him ǽte. Đá eode he into đæs Fariseiscan húse, and gesæt.

37 And đá đæt wíf, đe wæs on đære ceastre, synful, đá heo oncneow, đæt he sæt on đæs Fariseus húse, heo brohte hyre sealf-box;

38 And stód wið-æftan his fét, and ongan mid hyre tearum hys fét þwean, and drígde mid hyre heafdes feaxe, and cyste hys fét, and mid sealfe smýrede.

39 Đá se Sundor-hálga, đe hyne ingelaþode, đæt geseah, he cwæþ on hys geþance, Gyf đes man witega wǽre, witodlice he wiste, hwæt and hwylc đis wíf wǽre đe his æt-hrínþ, đæt heo synful is.

40 Đá cwæþ se Hǽlend him andswariende, Symon, ic hæbbe đé to seccenne sum þing. Đá cwæþ he, Láreow, sege đonne.

41 Twegen gafol-gyldan wǽron sumum lǽnende; án sceolde fíf hund penega, and óðer fiftig.

42 Đá hig nǽfdon hwanon hí hyt águldon, he hit him bám forgeaf. Hwæder . . . lufode hyne swýðor?

43 Đá andswarode Simon, Ic wéne, se đe he máre forgeaf. Đá cwæþ he, Rihte đú démdest.

44 Đá bewende he hyne to đam wife, and sæde Simone, Gesyhst đú đis wíf? Ic eode into đínum húse, ne sealdest đú me wæter to mínum fótum; đeos mid hyre tearum míne fét þwóh, and mid hyre loccum drígde.

45 Coss đú me ne sealdest; đeos, syðđan ic in-eode, ne geswác đæt heo míne fét ne cyste.

46 Mín heafod đú mid ele ne smýredest; đeos smýrede mid sealfe míne fét.

47 Forđam ic secge đé, hyre synd

35 And wysdom is justified of alle her ones.

36 Forsoth sum Pharise preiede Jhesu, hat he schulde ete with him. And he ntringe in to the hous of the Pharise, at at the mete.

37 And lo! a womman synneresse, hat was in the citee, as sche knew, that Jhesu hadde sete at the mete in the ous of the Pharisee, brou3te an ala-astre box of oynement;

38 And schre stondinge byhynde bisydis is feet, bigan to moiste his feet with eeris, and wypide with heeris of hir eed, and kiste his feet, and anoyntide vith oynement.

39 Sothli the Pharise seynge, that lepide him, seith with ynne him silf, eiynge, If this were a prophete, sothli e schulde wite, who and what maner womman it were that touchith him, for he is a synneresse.

40 And Jhesu answeringe seide to him, Symound, I haue sum thing for to seye o thee. And he seith, Maistir, seie hou.

41 And he answeride, Tweye dettours were to sum leenere;† oon ou3te fyue undrid pens, and an other fyfty.

42 Sothli hem not hauynge wherof hei schulden 3elde, he 3af frely to euer ythir. Who therfore . . . loueth him nore?

43 Symound answeringe seide, I gesse, or he to whom he frely 3af more. And e answeride to him, Thou hast demyd i3tly.

44 And he, turnyd to the womman, eide to Symound, Seest thou this wom-an? I entride in to thi hous, thou ast not 3ouun watir to my feet; forsoth his *womman* hath moistid my feet with eeris, and hath wypt with hir heeris.

45 Thou hast not 3ouun to me a cosse; orsoth this *womman*, sithen sche entride, eesside not to kisse my feet.

46 Thou hast not anoyntid myn heed with oyle; forsothe this oyntide my feet with oynement.

47 For which thing I seie to thee,

35 And wisdom is iustified of all her chyldren.

36 And one off the Pharyses desired hym, that he wolde eate with hym. And he cam in to the Pharises housse, and sate doune to meate.

37 And beholde! a woman in that cite, which was a synner, as sone as she knewe, that Jesus sate at meate in the Pharises housse, she brought an ala-blaster boxe of oyntment;

38 And she stode at his fete behynde hym wepynge, and began to wesshe his fete with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oyntment.

39 When the Pharise which bade hym to his housse, sawe that, he spake with in hym sylfe, sayinge, Yf this man wer a prophet, he wolde surely have knowen, who and what maner woman this is which toucheth hym, for she is a synner.

40 And Jesus answered and sayde vnto hym, Simon, I have somwhat to saye vnto the. And he sayd, Master, saye on.

41 There was a certayne lender which had two detters; the one ought five hondred pence, and the other fifty.

42 When they had nothinge to paye, he forgave them boothe. Which of them, tell me, will love hym moost?

43 Simon answered and sayde, I suppose, that he to whom he forgave moost. And he sayde vnto him, Thou hast truely iudged.

44 And he turned to the woman, and sayde vnto Simon, Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete; butt she hath wesshte my fete with teares, and wiped them with the heeres of her heed.

45 Thou gavest me no kysse; but she, sence the tyme I cam in, hath not ceased to kysse my fete.

46 Myne heed with oyle thou didest nott anoynte; and she hath annoynted my fete with oyntment.

47 Wherefore I saye vnto the, many

waurhteis ïzos þos managons, unte friyoda filu; ïþ þammei leitil fraletada, leitil friyod.

48 Qaþuh þan du ïzai, Afletanda þus frawaurhteis þeinos.

49 Yah dugunnun, þai miþanakumbyandans, qiþan ïn sis silbam, Whas sa ïst saei frawaurhtins afletai?

50 Ïþ ïs qaþ þan du þizai qinon, Galaubeins þeina ganasida þuk; gagg ïn gawairþi.

Chap. VIII. 1 Yah warþ biþe afar þata, ei yah ïs wratoda and baurgs yah haimos, meryands yah wailaspillonds þiudangardya Guþs, yah þai twalib miþ ïmma;

2 Yah qinons þozei wesun galeikinodos ahmane ubilaize yah sauhte, yah Marya, sei haitana was Magdalene, us þizaiei usïddyedun unhulþons sibun,

3 Yah Ïohanna, qens Kusins, fauragagyins Herodes, yah Susanna, yah anþaros managos, þozei andbahtededun ïm us aiginam seinaim.

4 Gaqumanaim þan hiumam managaim, yah þaim þaiei us baurgim gaïddyedun du ïmma, qaþ þairh gayukon,

5 Urrann saiands du saian fraiwa seinamma. Yah miþþanei saiso, sum gadraus faur wig, yah gatrudan warþ, yah fuglos himinis fretun þata.

6 Yah anþar gadraus ana staina, yah uskiyanata gaþaursnoda, ïn þizei ni habaida qrammiþa.

7 Yah sum gadraus ïn midumai þaurniwe, yah miþuskeinandans þai þaurnyus afwhapidedun þata.

8 Yah anþar gadraus ana airþai godai, yah uskeinoda, yah tawida akran taihuntaihundfalþ. Þata þan qiþands ufwopida, Saei habai ausona du hausyan, gahausyai.

9 Frehun þan ïna siponyos ïs qiþandans, wha siyai so gayuko.

10 Ïþ ïs qaþ, Ïzwis atgiban ïst kunnan runos þiudinassaus Guþs; ïþ þaim anþaraim ïn gayukom, ei saiwhandans ni

manega sinna forgyfene, forðam heo
swýðe lufode; læsse lufaþ, ðam ðe læ
forgyfen ys.

48 Ðá cwæþ he to hyre, Ðê synd ði
synna forgyfene.

49 Ðá begunnon, ða ðe ðar sæt
betwux him cweðan, Hwæt is ðes
manna synna forgyfþ?

50 Ðá cwæþ he to ðam wîfe, Ðín g
leafa ðê dyde hâle; gá nú on sybbe.

Chap. VIII. 1 Syððan wæs g
worden, ðæt he férde þurh ða ceast
and ðæt castel, Godes rice prediciend
and bodiende, and hig twelfe mid him

2 And sume wîf ðe wǽron gehǽlec
of áwyrgdum gâstum and untrumne
sum, seo Magdalenisce María, of ðæ
seofen deoflu út-eodon,

3 And Iohanna, Chuzan wîf, Herod
gerêfan, and Susanna, and manega óðr
ðe him of hyra spédum þénedon.

4 Sóþlice ðá mycel menegeo com, an
of ðam ceastrum to him ėfstun, he sæd
him án bigspel,

5 Sum man his sǽd seów. Ðá he ða
seow, sum feoll wið ðone weg, an
wearþ fortreden, and heofones fugla
hit frǽton.

6 And sum feoll ofer ðæne stân, an
hit forscranc, forðam ðe hit wǽta
næfde.

7 And sum feoll on ða þornas, and ð
þornas . . . hyt forþrysmodon.

8 And sum feoll on gôde eorþan, an
worhte hundfealdne wæstm. Ðá clypod
he and cwæþ, Gehŷre, se ðe eara
hæbbe.

9 Ðá áhsodon hine hys leorning-cniht
as, hwæt ðæt bigspel wǽre.

10 Ðá cwæþ he, Eow is geseald ðæ
ge witon Godes rices gerŷne; and óð
rum on bigspellum, ðæt hi geseond

manye synnes ben forȝouun to hire, for sche hath loued myche; sothli he to whom is lesse forȝouun, loueth lesse.

48 Sothli Jhesu seide to hir, Synnes ben forȝouun to thee.

49 And thei that saten to gidere at the mete, bigunne to seie with ynne hem silf, Who is this that also forȝyueth synnes?

50 Forsothe he seide to the womman, Thi feith hath maad thee saf; go thou in pees.

Chap. VIII. 1 And it was don aftirward, and Jhesu made iorney by citees and castelis, prechinge and euangelysinge the rewme of God, and twelue with him;

2 And summe wymmen that weren heelid of wickide spiritis and syknessis, Marie, that is clepid Mawdeleyn, of whom seuene deuelis wenten out,

3 And Jone, the wyf of Chuse, procuratour of Eroude, and Susanne, and manye othere, whiche mynystriden to him of her riches.

4 Forsoth whanne ful moche cumpanye cam to gidere, and fro citees hastiden to him, he seide by a liknesse,

5 He that sowith, ȝede out for to sowe his seed. And the while he sowith, sum felde by sydis the weye, and was defoulid, and briddis of the eyr eeten it.

6 And another felde doun on a stoon, and it sprungen vp dryede, for it hadde not moisture.

7 And anothir felde doun among thornes, and the thornes sprungen vp to gidere strangliden it.

8 And another felde doun in to good erthe, and it sprungun vp made an hundrid foold fruit. He seyinge thes thingis criede, He that hath eeris of heeringe, heere he.

9 Sothli his disciplis axiden him, what this parable was.

10 To whiche he seyde, To ȝou it is ȝouun to knowe the mysterie of the kyngdom of God; forsothe to othere

synnes are forgeven her, because she loved moche; to whom lesse is forgeven, the same doeth lesse love.

48 And he sayde vnto her, Thy synnes are forgeven the.

49 And they that sate at meate wyth hym, began to saye with in them selves, Who is this whych forgeveth synnes also?

50 And he sayde to the woman, Thy fayth hath saved the; goo in peace.

Chap. VIII. 1 And it fortuned after that, he hym silfe went troughout cities and tounes, preachynge and shewinge the kyngdom of God, and the twelve with hym;

2 And also certayne wemen whych wer healed of vnclene spretes and infirmittes, Mary, called Magdalen, out of whom went seven devyls,

3 And Joanna, the wyfe of Chusa, Herodes stewarde, and Susanna, and many other, which ministred vnto hym of their substaunce.

4 When moch people wer gadred to gether, and were come to him out of the cities, he spake by a similitude,

5 A sower went out to sowe his seede. And as he sowed, some fell by the waye syde, and hit was troden vnder fete, and the foules of the ayre devoured it vp.

6 And some fell on ston, and as sone as yt was spronge vp yt widdred awaye, because yt lacked moystnes.

7 And some fell amonge thornes, and the thornes sprouge vp with it and choked it.

8 And some fell on goode grounde, and spronge vp and bare frute an hondred foolde. And as he sayde these thynges he cryed, He that hath eares to heare, lett hym heare.

9 Hys disciples axed hym, sayinge, what maner similitude this shulde be.

10 And he sayde, Vnto you is it geven to knowe the secretes of the kyngdom of God; butt to other in similitudes,

gasaiwhaina, yah gahausyandans ni fraþyaina.

11 Aþþan þata ïst so gayuko. Þata fraiw ïst waurd Guþs;
12 Ïþ þai wiþra wig, sind þai hausyandans; þaþroh qimiþ diabulus, yah usnimiþ þata waurd af hairtin ïze, ei galaubyandans ni ganisaina.

13 Ïþ þai ana þamma staina, ïze þan hausyand, miþ faheidai andnimand þata waurd. Yah þai waurtins ni habaud; þaiei du mela galaubyand, yah ïn mela fraistubnyos afstandand.

14 Ïþ þata ïn þaurnuns gadriusando, þai sind þaiei gahausyandans, yah af saurgom, yah gabein, yah gabauryoþum þizos libainais gaggandans afwhapnand, yah ni gawrisqand.
15 Ïþ þata ana þizai godon airþai, þai sind, þai ïze ïn hairtin godamma yah selyamma, gahausyandans þata waurd gahaband, yah akran bairand ïn þulainai.
16 Aþþan ni manna lukarn tandyands dishulyiþ ïta kasa, aiþþau uf ligr gasatyiþ, ak ana lukarnastaþin satyiþ, ei þai ïnngaggandans saiwhaina liuhad.

17 Ni auk ïst analaugn, þatei swikunþ ni wairþai, nih fulgin, þatei ni gakunnaidau, yah ïn swekunþamma qimai.

18 Saiwhiþ nu, whaiwa hauseiþ; unte saei habaiþ gibada ïmma, yah saei ni habaiþ, yah þatei þugkeiþ haban, afnimada af ïmma.

19 Atïddyedun þan du ïmma aiþei yah broþryus ïs; yah ni mahtedun andqiþan ïmma faura managein.
20 Yah gataihan warþ ïmma, þatei aiþei þeina yah broþryus þeinai standand uta, gasaiwhan þuk gairnyandona.
21 Ïþ ïs andhafyands qaþ du ïm, Aiþei meina yah broþryus meinai þai sind, þai waurd Guþs gahausyandans, yah tauyandans.
22 Warþ þan ïn ainamma þize dage, yah ïs galaiþ ïn skip yah siponyos ïs.

ne geseon, and gehŷrende ne ongyton.

11 Sóþlîce ðis is ðæt bigspell. Ðæt sæ̂d ys Godes word;
12 Ða ðe synd wiđ ðæne weg, ðæt synd ða ðe gehŷraþ; syððan se deofol cymþ, and æt-bryt ðæt word of hyra heortan, ðæt hig þurh ðone geleafan hâle ne gewcorðon.
13 Ða ðe synd ofer ðæne stân, . . ða ðæt word mid gefean onfôþ. And ða nabbaþ wyrtruman; forðam ðe hí hwîlum gelŷfaþ, and áwâciaþ on ðære costnunge timan.

14 Ðæt sæ̂d ðe feoll on ða þornas, ðæt synd ða ðe gehŷraþ, and of carum, and of welum, and of lustum ðyses lifes synd forþrysmede, and nánne wæstm ne bringaþ.
15 Ðæt feoll on ða gôdan eorþan, ðæt synd, ða ðe on gôdre and on sêlestre heortan, gehŷrende ðæt word healdaþ, and wæstm on geþylde bringaþ.

16 Ne ofer-wrîhþ nân man mid fæte his on-ælede leoht-fæt, oððe under bed áset, ac ofer candel-stæf âset, ðæt ða in-gangendan leoht geseon.

17 Sóplîce nis nân þing digle, ðæt ne sŷ geswútelod, ne behŷdd, ðæt ne sŷ cûþ, and open.

18 Warniaþ, hú ge gehŷran; ðam byþ gesealdˊ ðe hæfþ, and swá hwylc swá næfþ, ðæt he wéne ðæt he hæbbe, him byþ âfyrred.

19 His môdor and his gebrôðru him to comon; and hí ne mihton hine for ðære manegu geneosian.
20 Ðâ wæs him gecŷðed, Ðîn môdor and ðîne gebrôðru standaþ hér úte, wyllaþ ðé geseon.
21 Ðâ cwæþ he to him, Mîn môdor and mîne gebrôðru synd ða, ðe gehŷraþ, and dôþ Godes word.

22 Sóþlîce ánum dæge wæs geworden, ðâ he on scyp eode and his leorning-

nen in parablis, that thei seynge se not, nd thei heeringe vndirstonde not.

11 Sothli this is the parable. The eed is Goddis word;
12 Sothli thei that *ben* bisydis the weye, en thes that heeren; aftirward the end cometh, and takith awey the word ro her herte, lest thei bileuynge be naad saaf.
13 Forwhi thei that *felden doun* on a toon, ben these *men* whiche whenne hei han herd, receyuen the word with oye. And thes han not roote; for at a yme thei bileuen, and in tyme of temp-acioun thei gon awey.
14 Forsothe thes that felden doun in hornes, ben thes that herden, and of ysinessis, and richessis, and lustis of lyf hei goynge ben stranglid, and bryngen ot azein fruyt.
15 Forsoth this that *felde doun* in to ood erthe, ben thes *men* whiche, in ood herte and best, heeringe the word oldun, and bryngen forth fruyt in acience.
16 Forsoth no man liȝtinge a lanterne ilith it with a vessel, ethir puttith vndir bed, but on a candilsticke, that men ntringe se liȝt.

17 Forsoth no thing is priuey, which chal not be openyd, neither hid, which chal not be knowun, and come into pert.
18 Therfore se ȝe, hou ȝe heeren; for-othe it schal bę ȝouun to him that ath, and who euere hath not, also this e gessith him silf to haue, schal be akun awey fro him.
19 Forsoth his modir and britheren amen to him; and thei myȝten not go ully to him for the cumpany of peple.
20 And it is told to him, Thi modir nd thi britheren stonden with oute orth, willinge to se thee.
21 Which answeringe seide to hem, My moder and my britheren ben thes, hiche heeren the word of God, and on.
22 Forsoth it was don in oon of dayes, nd he stiȝede in to a boot and his dis-

that when they se they shulde nott se, and when they heare they shulde not vnderstonde.
11 The similitude is this. The seede ys the worde of God;
12 Thoose that are besyde the waye, are they that heare; and afterwarde commeth the devyll, and taketh awaye the worde out of their hertes, lest they shulde beleve and be saved.
13 They on the stonnes, are they which when they heare the worde, receave yt with ioye. And these have noo rotes; which for a whyle beleve, and in tyme of temtacion goo awaye.

14 That which fell amonge thornes, are they which heare, and goo forth and are choked with care, and riches, and voluptrous livynge, and brynge forth noo frute.
15 That in the good grounde, ar they which, with a goode and pure hert, heare the worde and kepe it, and brynge forth frute with pacience.

16 No man lyghteth a candell and coverit hyt vnder a vessell, nether putteth hit vnder the table, but setteth it on a candelsticke, that they that enter in maye se lyght.
17 Noo thinge is in secret, that shall nott come abroode, nether eny thinge hyd, that shall not be knowen, and come to light.
18 Take hede therfore, how ye heare; for whosoever hath to him shalbe geven, and whosoever hath not, from hym shalbe taken, even that same whiche he supposeth that he hath.
19 Then cam to hym hys mother and his brethren; and coulde nott come at hym for preace.
20 And they tolde hym, sayinge, Thy mother and thy brethren stonde wyth out, and wolde se the.
21 He answered and sayd vnto them, My mother and my brethren are these, which heare the worde of God, and do it.
22 Hit chaunsed on a certayne daye, that he went into a shippe and his dis-

Yah qaþ du ïm, Galeiþam hindar þana marisaiw. Yah galiþun.

23 Þaruh, þan swe faridedun, anasaislep. Yah atïddya skura windis ïn þana marisaiw, yah gafullnodedun, yah birekyai waurþun.

24 Duatgaggandans þan urraisidedun ïna, qiþandans, Talzyand, fraqistnam. Ïþ ïs urreisands gasok winda, yah þamma wega watins; yah anaslawaidedun, yah warþ wis.

25 Qaþ þan du ïm, Whar ïst galaubeins ïzwara? Ogandans þan sildaleikidedun, qiþandans du sis misso, Whas siai sa? ei yah windam faurbiudiþ yah watnam, yah ufhausyand ïmma.

26 Yah atfaridedun ïn gawi Gaddarene, þatei ïst wiþrawairþ Galeilaia.

27 Usgaggandin þan ïmma ana airþa, gamotida ïmma wair sums us baurg, saei habaida unhulþons mela lagga, yah wastyom ni gawasiþs was, yah ïn garda ni gawas, ak ïn hlaiwasnom.

28 Gasaiwhands þan Ïesu, yah ufhropyands draus du ïmma, yah stibnai mikilai qaþ, Wha mis yah þus, Ïesu, sunau Guþs hauhistins? Bidya þuk, ni balwyais mis.

29 Unte anabaud ahmin þamma unhrainyin, usgaggan af þamma mann. Manag auk mel frawalw ïna, yah bundans was eisarnabandyom yah fotubandyom fastaiþs was, yah, dishniupands þos bandyos, draibiþs was fram þamma unhulþin ana auþidos.

30 Frah þan ïna Ïesus, qiþands, Wha ïst namo þein? Þaruh qaþ, Haryis; unte unhulþons managos galiþun ïn ïna.

31 Yah bad ïna, ei ni anabudi ïm, ïn afgrundiþa galeiþan.

32 Wasuþ-þan yainar hairda sweine managaize haldanaize ïn þamma fairgunya, yah bedun ïna, ei uslaubidedi ïm ïn þo galeiþan. Yah uslaubida ïm.

cnihtas. Đá cwæþ he to him, Uton seglian ofer ðisne mere. And hig segledon đá.

23 Đá hig reowon, đá slép he. Đá com windi ýst,

and hig forhtodon.

24 Đá genealæhton hig him to, and cwædon, Hláford, we forweorðaþ. Đá árás he and þreade ðæne wind, and ðæs wæteres hreohnesse; đá geswác se wind, and wearþ mycel smyltnes.

25 Đá cwæþ se Hælend, Hwar is eower geleafa? Đá ádrédon hig and wundredon, and betwux him cwædon, Wénst đú, hwæt is ðes? ðæt he bebyt ge windum ge sæ, and hig him hýrsumiaþ.

26 Đá reowon hig to Gerasenorum rîce, ðæt is fóran ongén Galileam.

27 Đá he to lande com, him ágén-arn sum man . . . , se hæfde deofol-seocnesse lange tíde, and næs mid nánum reafe gescrýd, and ne mihte on húse gewunian, ac on byrgenum.

28 Đá he geseah ðæne Hælend, he ástrehte hyne tofóran him, and cwæþ mycelre stefne hrýmende, Hwæt is me and đé, lá Hælend, ðæs hehstan Godes sunu? Ic hálsige đé, ðæt đú ne þreage me.

29 Đá bead he ðam unclænan gáste, ðæt he of ðam men férde. Sóþlice lange tíde he hine gegráþ, and he wæs mid racenteagum gebúnden and mid fót-copsum gehealden, and, toborstenum bendum, he wæs fram deofle on wésten gelæd.

30 Đá áhsode se Hælend hine, Hwæt is đín nama? Đá cwæþ he, Legio, ðæt is on úre geþeode, Eored; fordam đe manega deoflu on hyne eodon.

31 Đá bædon hig hine, ðæt he him ne bude, ðæt hí on grúnd ne bescuton.

32 And đar wæs mycel heord swýna on ðam múnte læsiendra, đá bædon hý, ðæt he lýfde him on ða gán. Đá lýfde he him.

iplis. And he seith to hem, Passe we ɔuer the stondinge watir. And thei tiȝeden vp.

23 Sothli, hem rowynge, he slepte. And a tempest of wynd cam doun in to he watir, and thei weren driuen hidur nd thidur with wawis, and weren in erel.

24 Forsothe thei comynge nyȝ reysiden im, seyinge, Comaundour, we perischen. And he risynge blamyde the wynd, and he tempest of watir; and it ceesside, nd pesyblete was maad.

25 Forsoth he seyde to hem, Where is oure feith? Whiche dredinge won-riden, seyinge to gidere, Who, gessist hou, is this? for he comaundith to yndis and to the see, and thei obeyen o him.

26 And thei rowiden to the cuntree of Gerasenus, which is aȝens Galilee.

27 And whanne he wente out to the ɔnd, sum man ran to him . . . , which adde a deuyl now longe tymes, and was ot clothid with cloth, neither dwellide n hous, but in sepulcris.

28 This as he syȝ Jhesu, felde doun ifore him, and criynge with greet voys eide, What to me and to thee, Jhesu, he sone of God the hiȝeste? I beseche hee, that thou turmente not me.

29 Sothli he comaundide to the vnclene pirit, that he schulde go out fro the nan. Forsothe he took him longe ymes, and he ‖kept in stockis was ɔounden with chaynes, and, the boondis roken, he was led of fendis in desert.

30 Sothli Jhesu axide him, seyinge, What name is to thee? And he seyde, A legioun; for manye fendis hadde ntrid in to him.

31 And thei preiden him, that he chulde not comaunde hem, that thei chulden go in to the depnesse.

32 Forsothe a flok of manye hoggis vas there lesewynge in an hil, and thei preieden him, that he schulde suffre hem o entre in to hem. And he suffride hem.

ciples alsoo. And he sayde vnto them, Lett vs goo over vnto the other syde of the lake. And they lanched forthe.

23 And, as they sayled, he fell a slepe. And there arose a storme of wynde in the lake, and they wer fylled with water, and wer in ieoparðy.

24 And they went to hym and awoke hym, sayinge, Master, master, we are loost. He arose and rebuked the wynde, and the tempest off water; and they ceased, and it wexed calme.

25 And he sayd vnto them, Where is youre fayth? They feared and wondred, sayinge one to another, Who is this? for he commaundeth windes and water, and they obey him.

26 And they sayled vnto the region of the Gaderens, which is over agaynst Galile.

27 As he went out off the shippe to londe, there met hym a certayne man out off the cite, whych had a devyll longe tyme, and ware noo clothes, nether aboode in eny housse, but amonge graves.

28 When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde, What have I to do wyth the, Jesus, the sonne off the moost Hyest? I beseche the, torment me noot.

29 For he commaunded the foule sprete, to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes and kept with fetters, and he brake the bondes, and was caryed of the fende into wildernes.

30 Jesus axed hym, sayinge, What is thy name? And he sayde, Legion; be cause many devyls wer entred into hym.

31 And they besought hym, that he wolde nott commaunde them, to goo into the depe.

32 There was therby an heerde of many swyne feadynge on an hill, and they prayed hym, that he wolde soffre them to enter into them. And he soffered them.

33 Usgaggandans þan suns þai unhulþ-
áns af þamma mann, galiþun ïn þo
sweina ; yah rann so wriþus and driuson
in þana marisaiw, yah afwhapnodedun.

34 Gasaiwhandans þan þai haldandans
þata waurþano, gaþlauhun, yah gataihun
ïn baurg, yah ïn weihsa.

35 Usïddyedun þan saiwhan þata waurþ-
ano. Yah qemun at Ïesua, yah biget-
un sitandan þana mannan, af þammei
unhulþons usïddyedun, gawasidana yah
fraþyandan, faura fotum Ïesuis ; yah
ohtedun.

36 Gataihun þan ïm yah þai gasaiwh-
andans, whaiwa ganas sa daimonareis.

37 Yah bedun ïna allai gauyans þize
Gaddarene, galeiþan fairra sis, unte
agisa mikilamma dishabaidai wesun.
Ïþ ïs galeiþands ïn skip gawandida sik.

38 Baþ þan ïna sa wair, af þammei þos
unhulþons usïddyedun, ei wesi miþ ïm-
ma. Fralailot þan ïna Ïesus, qiþands,

39 Gawandei þuk du garda þeinamma,
yah usspillo whan filu gatawida þus
Guþ. Yah galaiþ and baurg alla, mer-
yands, whan filu gatawida ïmma Ïesus.

40 Warþ þan, miþþanei gawandida sik
Ïesus, andnam ïna managei ; wesun auk
allai beidandans ïs.

41 Yah sai ! qam wair, þizei namo
Ïaeirus, sah fauramaþleis swnagogais
was ; yah, driusands faura fotum Ïe-
suis, bad ïna gaggan ïn gard seinana,

42 Unte dauhtar ainoho was ïmma
swe wintriwe twalibe, yah so swalt.
Miþþanei þan ïddya ïs, manageins þraih-
un ïna.

43 Yah qino wisandei ïn runa bloþis
yera twalif, soei ïn lekyans fraqam
allamma aigina seinamma, yah ni mahta
was fram ainomehun galeikinon,

44 Atgaggandei du aftaro, attaitok
skauta wastyos ïs, yah suns gastoþ sa
runs bloþis ïzos.

33 Đá eodon hig of đam men, on đa
swýn ; đá férde seo heord mycelum
ræse on đene mere, and wearþ đar
ádruncen.

34 Đá đa hyrdas đæt gesáwon, đ
flugon hig, and cýddon on đa ceastre,
and on túnum.

35 Đá eodon hig út đæt hig gesáwon
đæt đar geworden wæs. Đá comon hig
to đam Hælende, đá fúndon hig đæne
man, đe deofol of eode, gescrýdne, and
hálum móde, æt his fótum ; and hig
ádrédon him.

36 Đá cýddon him đa đe gesáwon, hú
he wæs hál geworden of đam eorede.

37 Đá bæd hyne eall menego đæs ríces
Gerasenorum, đæt he fram him gewite,
forđam hig mycelum ege gehæfte wǽr-
on. Đá wende he on scype ágén.

38 Đá bæd hyne se man, đe se deofol
of eode, đæt he mid him wunede. Đá
forlét se Hælend hyne, and cwæþ to
him,

39 Wend to đinum húse, and cýþ hú
mycel đé God gedón hæfþ. Đá férde
he into eall đa ceastre, and cýdde hú
mycel se Hælend him gedón hæfde.†

40 Sóþlíce wæs geworden, đá se Hæl-
end ágén-com, seo manegeo hine onféng;
ealle hig gebidon his.

41 And đá com án man, đæs nama
wæs Iáirus, se wæs đære gesamnunge
caldor ; đá feoll he to đæs Hælendes
fótum, and bæd hyne, đæt he férde to
hys húse,

42 Forđam he hæfde áne dóhtor nean
twelf wintre, and seo forþférde. Đá ge-
byrede hyt, đá he férde, of đam me-
egum he wæs of-þrungen.

43 Đá wæs sum wif on blód-ryne
twelf gér, seo for-dælde on lǽcas eall
đæt heo áhte, and ne mihte đeah of
ánegum beon gehǽled,

44 Đá genealǽhte heo wiđæftan, and
æt-hrán hys reafes fnæd, đá æt-stód sóna
đæs blódes ryne.

33 Therfore fendis wenten out fro the
an, and entride in to hoggis; and
ith bire the floc wente hedlinge in to
ie lake of watir, and was stranglid.
34 Which thing, as thei that lesewiden
ʒen don, thei fledden, and tolden in to
ie citee, and in townes.
35 Sothli thei ʒeden out to se that thing
iat was don. . . . And thei founden the
an sittinge clothid, fro whom the fendis
enten out, and in hool mynde at his
et; and thei dredden.

36 Sothli and thei that syʒen tolden
hem, how he was maad hool of the
gioun.
37 And al the multitude of the cun-
ree of Gerasenus preieden him, that he
hulde go fro hem, for thei weren holde
ith greet drede. Sothli he stiʒynge in
a boot turned aʒein.

38 And the man of whom the fendis
ente out, preied him, that he schulde
e with him. Sothli Jhesu lefte him,
eyinge,
39 Go aʒeyn in to thin hous, and telle
ou grete thingis God hath don to thee.
nd he wente thorw al the citee, prech-
ige, hou grete thingis Jhesu hadde
on to him.

40 Forsothe it was don, whanne Jhesu
adde gon aʒeyn, the cumpanye of peple
eceyuede him; forsothe alle weren
bidinge him.
41 And loo! a man, to whom the name
as Jayrus, and he was a prince of a
ynagoge; and he fel doun to the feet
f Jhesu, preiynge him, that he schulde
ntre in to his hous,
42 For olypi douʒtir was to him al-
noost of twelue ʒeer, and this deiede.
nd it bifel, the while he wente, he was
hrongun of the cumpeny.
43 And sum womman was in flix of
lood fro twelue ʒeer, which hadde
pendid al hir catel in to lechis, nether
nyʒte be curid of ony,
44 Cam nyʒ bihynde, and touchide the
em of his clooth, and a non the flix of
ir blood stood.

33 Then went the devyls out off the man, and entred into the swyne; and the heerd toke their course and ran heedlynge into the lake, and wer choked.
34 When the herdmen sawe what had chaunsed, they fleed, and tolde it in the cite, and in the villages.
35 And they cam out to se what was done. And cam to Jesus, and founde the man, out of whom the devyls wer departed, sittynge att the fete of Jesus clothed, and in hys right mynde; and they wer afrayde.
36 They also which sawe it tolde them, by what meanes he that was possessed of the devyll was healed.
37 And all the whole multitude of the Gadarens besought hym, that he wolde departe from them, for they wer taken with greate feare. And he gate hym into the shyppe and returned backe agayne.
38 The man out off whom the devyls were departed, besought hym, that he myght be with hym. But Jesus sent hym awaye, sayinge,
39 Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thorowe out all the cite, what thynges Jesus had done vnto hym.
40 Hit fortuned, that when Jesus was come agayne, the people receaved hym; for they all longed for hym.

41 And beholde! there cam a man, named Jairus, and he was a ruler off the sinagoge; and he fell doune at Jesus fete, and besought hym, that he wolde come into his housse,
42 Ffor he had but a doughter only of twelve yere of age, and she laye a dyinge. As he went, the people thronge hym.
43 And a woman havynge an issue of bloud twelve yeres, whiche had spent all her substannce amonge phisicions, nether coulde be holpen of eny,
44 Cam behinde hym, and touched the hem of his garment, and immediatly her issue off bloud staunched.

45 Yah qaþ Ïesus, Whas sa tekands mis? Laugnyandam þan allaim, qaþ Paitrus, yah þai miþ ïmma, Talzyand, manageins biwhairband þuk, yah þreihand, yah qiþis, Whas sa tekands mis?

46 Þaruh ïs qaþ, Taitok mis sums, ïk auk ufkunþa maht usgaggandein af mis.

47 Gasaiwhandei þan so qino, þatei ni galaugnida, reirandei, yah atdriusandei du ïmma, ïn þizei attaitok ïmma gataih ïmma ïn andwairþya allaizos manageins, yah whaiwa gahailnoda suns.

48 Ïþ Ïesus qaþ du ïzai, Þrafstei þuk, dauhtar, galaubeins þeina ganasida þuk; gagg in gawairþya.

49 Nauhþan ïmma rodyandin, gaggiþ sums manne fram þis fauramaþleis swnagogeis, qiþands du ïmma, Þatei gadauþnoda dauhtar þeina, ni draibei þana laisari.

50 Ïþ ïs gahausyands, andhof ïmma qiþands, Ni faurhtei, þatainei galaubei, yah ganasyada.

51 Qimands þan ïn garda, ni fralailot ainohun ïnngaggan, alya Paitru yah Ïakobu yah Ïohannen, yah þana attan þizos mauyos yah aiþein.

52 Gaigrotun þan allai, yah faiflokun þo. Þaruh qaþ, Ni gretiþ, unte ni gaswalt, ak slepiþ.

53 Yah bihlohun ïna, gasaiwhandans þatei gaswalt.

54 Þanuh ïs usdreibands allans ut, yah fairgreipands handu ïzos wopida, qiþands, Mawi, urreis.

55 Yah gawandida ahman ïzos, yah ustoþ suns. Yah anabaud ïzai giban mat.

56 Yah usgeisnodedun fadrein ïzos; ïþ ïs faurbaud ïm, ei mann ni qiþeina þata waurþano.

45 Đá cwæþ se Hælend, Hwæt is sē đe me æt-hrán? Đá hig ealle æt-sócon đá cwæþ Petrus, and đa đe mid him wǽron, Ealá hláford, đás menegeo đa þringaþ, and geswencaþ, and đú segst Hwá æt-hrán me?

46 Đá cwæþ he, Sum me æt-hrán, ic wiste đæt mægen of me eode.

47 Đá đæt wíf geseah, đæt hit him næs dyrne, heo com forht, and ástreht hig to his fótum, and geswútelode beforan eallum folce for hwylcum þinge heo hine æt-hrán, and hú heo wearþ sóna hál.

48 Đá cwæþ he to hyre, Dóhtor, . . . đín geleafa đē hále gedyde; gá nú on sybbe.

49 Him đá gyt sprecendum, đá com sum man to đære gesamnunge ealdre, and cwæþ to him, †[Đýn dóhtor ys dead,] ne drēce đú hyne.

50 Đá se Hælend đæt word gehýrde, he andswarode đæs mǽdenes fæder, Ne ondrǽd đú đe, gelýf witodlíce, and heo biþ hál.

51 And đá đá he to đam húse com, ne lét he nánne mid him in-gán, búton Petrum and Iohannem and Iacobum, and đæs mǽdenes fæder and hyre módor.

52 Đá weopon hig ealle, and heofodon hī. Đá cwæþ he, Ne wēpe ge, sóþlice nis đis mæden dead, ac heo slǽpþ.

53 Đá tǽldon hig hyne, and wiston đæt heo dead wæs.

54 . . . . Đá nam he hyre hand, and cwæþ, Mǽden, đē ic secge, árís.

55 Đá gehwearf hyre gást ágēn, and heo sóna árás. And he hēt hyre syllan etan.

56 Đá wundredon hyre magas; đá bead he đam, đæt hī hit nánum men ne sǽdon đæt đar gedón wæs.

Chap. IX. 1 Gahaitands þan þans twalif apaustauluns, atgaf im maht yah

---

Chap. IX. †1 Đá clypode he togædere his twelf apostolas, and sealde

5 And Jhesu seith, Who is it that touch-
e me? Sothli alle men denyinge, Petre
de, and thei that weren with him,
maundour, cumpanyes thringen, and
rmentyn thee, and thou seist, Who
ıchide me?
6 And Jhesus seide, Sum man touch-
e me, forwhi and I haue knowe vertu
haue gon out of me.
7 Sothly the womman seynge, for it
s not priuey, sche tremblinge cam,
d felde doun bifore his feet, and for
ıat cause sche hadde touchid him sche
ıewide byfore al the peple, and hou a
n sche was heelid.
8 And he seide to hir, Douȝtir, ...
i feith hath maad thee saaf; go thou
pees.
9 ȝit him spekinge, sum man cam to
e prince of the synagoge, seyinge to
n, For thi douȝtir is deed, nyle thou
ıuaile the maystir

o Sothli this word herd, Jhesu an-
eride to the fadir of the damysele,
yle thou drede, but oonly bileue thou,
d sche shal be saaf.
1 And whanne he had come to the
us, he suffride not ony man for to
tre with him, no but Petre and John
d James, and the fadir and the modir
the damysele.
2 Sothli alle wepten, and biwayleden
. And he seide, Nyle ȝe wepe, sothli
e damysele is not deed, but slepith.
3 And thei scorniden him, witinge
sche was deed.
4 . . . . Forsothe he holdinge hir
nd criede, seyinge, Damysel, ryse vp.

5 And hir spirit turnyde aȝeyn, and
ıe roos anon. And he comaundide to
ıe to hir for to ete.
6 And hir fadir and modir wondriden
etly; to whiche he comaundide, that
ei schulden not seye to ony man the
ing that was don.

45 And Jesus sayde, Who is it that touched me? When every man denyed, Peter and they that were with hym sayde, Master, the people thrust the, and vexe the, and thou sayest, Who touched me?

46 And Jesus sayd, Some boody touched me, for I perceave that vertue is gone out of me.

47 When the woman sawe, that she was not hid from hym, she cam trimblynge, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly.

48 And he sayde vnto her, Doughter, be of goode comforte, thy fayth hath made the safe; goo in peace.

49 Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym, Thy doughter is deed, disease not the master.

50 When Jesus herde that, he answered to the maydens father sayinge, Feare nott, beleve only, and she shalbe made waole.

51 And when he cam to the housse, he suffred no man to goo in with hym, save Peter James and Jhon, and the father and the mother of the mayden.

52 Every body weept, and sorowed for her. And he sayde, Wepe nott, for she is nott deed, butt slepeth.

53 And they lewgh hym to scorne, for they knew thatt she was deed.

54 And he thrust them all out att the dores, and caught her by the honde and cryed, sayinge, Mayde, aryse.

55 And her sprete cam agayne, and she roose strayght waye. And he commaunded to geve her meate.

56 And the father and the mother of her were astonyed; but he warned, thatt they shulde tell noo man whatt was done.

CHAP. IX. 1 Forsothe twelue apo-
is clepid to gidere, Jhesu ȝaf to hem

CHAP. IX. 1 Then called he the .xij.
together, and gave them power and

waldufni ufar allaim unhulþom, yah sauhtins gahailyan.

2 Yah insandida ins meryan þiudangardya Guþs, yah gahailyan allans þans unhailans.

3 Yah qaþ du im, Ni waiht nimaiþ in wig, nih waluns, nih matibalg, nih hlaib, nih skattans, nih þan tweihnos paidos haban.

4 Yah in þanei gard gaggaiþ, þar salyiþ, yah þaþroh usgaggaiþ.

5 Yah swa managai swe ni andnimaina izwis, usgaggandans us þizai baurg yainai yah mulda af fotum izwaraim afhrisyaiþ du weitwodiþai ana ins.

6 Usgaggandans þan, þairhiddyedun and haimos, wailameryandans yah leikinondans and all.

7 Gahausida þan Herodis, sa taitrarkes, þo waurþanona fram imma alla, yah þahta, unte qeþun sumai, þatei Iohannes urrais us dauþaim;

8 Sumai þan qeþun Helias ataugida sik; sumaiuþ-þan, þatei praufetus sums þize airizane usstoþ.

9 Yah qaþ Herodes, Iohannau ik haubiþ afmaimait; iþ whas ist sa, bi þanei ik hausya swaleik? Yah sokida ina gasaiwhan.

10 Yah gawandyandans sik apaustauleis usspillodedun imma, swa filu swe gatawidedun. Yah andnimands ins, afiddya sundro ana staþ auþyana baurgs, namnidaizos Baidsaidan.

11 Iþ þos manageins finþandeins, laistidedun afar imma. Yah andnimands ins, rodida du im þo bi þiudangardya Guþs; yah þans þarbans leikinassaus gahailida.

12 Þanuh dags yuþan dugann hneiwan, atgaggandans þan du imma þai twalif qeþun du imma, Fralet þo managein, ei galeiþandans in þos bisunyane haimos yah weihsa, salyaina, yah bugyaina sis matins, unte her in auþyamma stada sium.

13 Þanuh qaþ du im, Gibiþ im yus matyan. Iþ eis qeþun du imma, Nist hindar uns maizo fimf hlaibam yah fiskos twai, niba þau þatei weis gaggHim mihte and anweald ofer ealle deofol seocnessa, and dæt ádla hi gehælðon.

2 And he sende hig to bodianne Gode rice, and untrume gehælan.

3 Đá cwæþ he to him, Ne nime g nán þing on wege, ne gyrde, ne codd ne hláf, ne feoh, ne ge nabbon tw tunecan.

4 And on swá hwylc hús swá ge in gáþ, wuniaþ ðar, oð ge út-gán.

5 And swá hwylce swá eow ne onfóþ ðonne ge of dære ceastre gáþ ásceacá eower fóta dust ofer hig on witnesse.

6 Đá férdon hig þurh ða burhga bodiende and æghwar hælende.

7 Đá gehýrde Herodes, se feorþan dæle rica, ealle ða þing ðe be him wæron ge wordene, đá tweonode him, fordam ð sume sædon, đæt Iohannes of deaþ árás;

8 Sume sædon, đæt Helias æt-ýwde sume, đæt án eald witega árás.

9 Đá cwæþ Herodes, Iohannem i beheafdode; hwæt is ðes, be ðam i ðilc gehýre? Đá smeade he dæt h hine gesáwe.

10 Đá cýddon him ða apostolas, sw hwæt swá hig dydon. Đá nam he hig and férde on-sundron on wéste stówe seo is Bethsaida.

11 Đá ða menego đæt wiston, đá fili don hig him. Đá onféng he hig, an spræc to him be Godes rice; and ða h gehælde ðe lácnunga beþorfton.†

12 Đá gewát se dæg forþ, and hig twelfe him genealæhton and sædon him Læt ðas menego, đæt hig faron on ði castelu and on ðás túnas, ðe hér ábútar synd, and him mete findon, fordam ð we synd hér on wéstere stówe.

13 Đá cwæþ he to him, Sylle ge hi etan. Đá cwædon hig, We nabbaþ búton fif hláfas and twegen fixas, búton we gán, and us mete bicgon and eallum

tu and power on alle deuelis, and
t thei schulde heele sykenessis.
And he sente hem for to preche the
ıgdom of God, and for to heele syke
n.
And he seith to hem, Take ȝe no
ıg in the weye, nethir ȝerd, nethir
ppe, nethir breed, nethir money, and
hir haue ȝe twey cootis.
And in to what euere hous ȝe schulen
re, dwelle ȝe there, and go ȝe not out
nnis.
And who euere schulen not receyue
, ȝe goynge out of that citee schake
also the poudir of ȝoure feete in to
nessinge on hem.
Sothli thei gon out, cumpassiden bi
tels, euangelisinge and heelinge euere-
ere.
Forsoth Eroude, the fourthe prince,
de alle the thingis that weren don of
ı, and he doutide, for that it was seid
sum men, for Joon roos aȝen fro
de men ;
Forsoth of sum men, for Elye ap-
ide ; sothli of othere men, for oon of
olde prophetis roos.
And Eroude seith, I haue bihedid
n ; sothli who is this, of whom I
re thes thingis? And he souȝte for
e him.
And apostlis turnynge aȝeyn toolden
him, what euere thingis thei diden.
d hem takun to, he wente on an-
ere half in to desert place, which is
hsayda.
Which thing whanne the cumpanyes
den knowen, thei folowiden him.
d he receyuyde hem, and spak to
ı of the kingdom of God ; and heel-
hem that hadden nede of cure.
Sothli the day bigan for to bowe
n, and the twelue comynge nyȝ
len to him, Leeue the cumpanyes,
t thei goynge turne in to castels and
nes, that ben aboute, that thei fynde
is, for we ben here in a desert
ce.
Forsothe he seith to hem, ȝyue ȝe
hem to ete. And thei seiden, Ther
not to vs more than fyue loouys
tweye fischis, no but perauenture

auctorite over all devyls, and that they
myght heale diseases.
2 And he sent them to preache the
kyngdom of God, and to cure the sick.

3 And he sayd to them, Take noo
thinge to sucker you by the waye, nether
staffe, nor scripe, nether breed, nether
money, nether have two cootes.
4 And watsoever housse ye enter into,
there abyde, and thence departe.

5 And whosoever will not receave you,
when ye departe from that citie shake
of the very dust from youre fete for a
testimony agaynst them.
6 They went forthe, and went thorowe
the tounes, preachynge the gospell and
healynge every wheare.
7 Herod, the tetrarch, herde off all
thatt by hym was done, and douted,
because that it was sayd of some, that
Jhon was rysen agayne from deeth ;

8 And off some, that Helias had apered ;
and off other, that won off the olde pro-
phettes was rysen agayne.
9 And Herod sayde, Jhon have Y be-
hedded ; who is this, of whom I here
suche thynges? And he desired to se
hym.
10 And the apostles retourned and
tolde hym, all that they had done. And
he toke them, and went a syde into a
solitary place, neye to a citie called Beth-
saida.
11 The people knewe off it, and folow-
ed hym. And he receaved them, and
spake vnto them of the kyngdom off
God ; and healed them that had nede
to be healed.
12 The daye began to weare awaye,
then cam the twelve and sayde vnto
hym, Sende the people awaye, that they
maye goo in to the tounes and villages
roundabout, and lodge and get meate,
for we are here in a place of wildernes.

13 Then sayde he vnto them, Geve ye
them meate. And they sayde, We have
no moo but five loves and two fisshes,
except we shuld goo, and bye meate for

andans, bugyaima allai þizai manaseidai matins.

14 Wesun auk swe fimf þusundyos waire. Qaþ þan du siponyam seinaim, Gawaurkeiþ ïm anakumbyan kubituns, ana wharyanoh fimftiguns.

15 Yah gatawidedun swa, yah gatawidedun anakumbyan allans.

16 Nimands þan þans fimf hlaibans yah twans fiskans, ïnsaiwhands du himina, gaþiuþida ïns, yah gabrak, yah gaf siponyam, du faurlagyan þizai managein.

17 Yah matidedun, yah sadai waurþun allai; yah ushafan warþ þatei afliſnoda ïm gabruko, tainyons twalif.

18 Yah warþ, miþþanei was ïs bidyands sundro, gamotidedun ïmma siponyos ïs, yah frah ïns, qiþands, Whana mik qiþand wisan þos manageins?

19 Ïþ eis andhafyandans, qeþun, Ïohannen þana Daupyand, anþarai þan Heleian, sumai þan, þatei praufetus sums þize airizane usstoþ.

20 Qaþ þan du ïm, Aþþan yus whana mik qiþiþ wisan? Andhafyands þan Paitrus qaþ, Þu ïs Christus sunus Guþs.

21 Ïþ ïs þan gawhotyands ïm faurbauþ ei mann ni qiþeina þata,

22 Qiþands, Þatei skal sunus mans manag winnan, yah uskusans fram sinistam wairþan, yah gudyam, yah bokaryam, yah usqiman, yah þridyin daga urreisan.

23 Qaþ þan du allaim, Yabai whas wili afar mis gaggan, afaikai sik silban, yah nimai galgan seinana dag whanoh, yah laistyai mik.

24 Saei allis wili saiwala seina nasyan, fraqisteiþ ïzai; aþþan saei fraqisteiþ saiwalai seinai ïn meina, ganasyiþ þo.

25 Who allis þaurfte gatauyiþ sis manna, gageigands þo manased alla, ïþ sis silbin fraqistyands, aiþþau gasleiþyands?

26 Saei allis skamaiþ sik meina aiþþau meinaize waurde, þizuh sunus mans skamaid sik, biþe qimiþ ïn wulþu seinþissum werede.

14 Þar wǽron neah fíf þúsenda wer Þá cwæþ he to his leorning-cnihtu Dóþ ðæt hig sitton þurh gebeorscypa fiftigum.

15 And hig swá dydon, and hí eal sǽton.

16 Þá nam he ða fíf hlâfas and t twegen fixas, and on ðone heofon b seah, and bletsode hig, and bræc, a dælde his leorning-cnihtum, ðæt h ásetton hig beforan ðam menegum.

17 Þá ǽton hig ealle, and wurdon g fyllede; and man nam ða gebrotu ð ðar belifon, twelf cypan fulle.

18 Þá wæs geworden, ðá se Hæler wæs ána hine gebiddende, hys leornin cnihtas wǽron mid him, ðá áhsode hig, Hwæt secgþ ðis folc ðæt ic sý?

19 Þá andswarodon hig, and cwǽdo Iohannem Baptistam, sume Heliar sume, ðæt sum witega of ðam ealdu árás.

20 Þá sǽde he him, Hwæt secge ð ðæt ic sý? Þá andswarode Petrus, Þ eart Crist Godes sunu.

21 Þá þreade he hig and bead ðæt hi hit nánum men ne sǽdon,

22 . . Forðam ðe hit gebyreþ ða mannes sunu fela þinga þolige, and be áworpen fram ealdrum, and ealdor-mar num, and fram bócerum, and beo o slagen, and þriddan dæge árise.

23 Þá cwæþ he to eallum, Gyf hw wyle æfter me cuman, ætsace hir sylfne, and nime his cwylminge, an me folgige.

24 Se ðe wyle hys sáwle hále gedó se hig forspilþ; witodlice se ðe hi sáwle for me forspilþ, he hí gehæleþ.

25 Hwæt fremaþ ǽnegum men, ðea he ealne middan-eard on æht begite, an hyne sylfne forspille, and hys forwyr wyrce?

26 Se ðe me and mîne spǽca forsyhþ ðone mannes sunu forsyhþ, ðonne h cymþ on his mægen-þrymme, and hy

d we go, and byen metis in to al the mpany.
14 Sothli the men weren almoost fyue ousynde. Forsothe he seith to his sciplis, Make hem to sitte to mete by estis, fyftyes.
15 And thei diden so, and thei maden le men sitte to the mete.
16 Forsothe fyue looues and tweye sches takun, he byheld in to heuene, d blesside hem, and brak, and delide his disciplis, that thei schulden putte fore the cumpanyes.
17 And alle men eeten, and weren lid; and this that lefte to hem of roken metis was taken, twelue coffyns.

18 And it was don, whanne he was oone preiynge, and his disciplis weren ith him, and he axide hem, seiynge, Vhom seyn the cumpanyes me to be?
19 And thei answeriden, and seiden, ohn Baptist, forsothe othere *seyen* lye, but othere *seyen*, for o prophete the formere hath risun.
20 Sothli he seide to hem, But whom ye ze me to be? Symound Petre anveringe seide, The Crist of God.
21 And he blamynge hem comaundide em that thei schulden seie to no an,
22 And seith thes thingis, For it bioueth mannis sone to suffre manye iingis, and to be repreued of the eldere en, and of princes of prestis, and of cribis, and for to be slayn, and in the iridde day to ryse azen.
23 Forsothe he seide to alle men, If ny man wole come aftir me, denye he im silf, and take he his cross euery ay, and sue he me.
24 Sothli he that schal wilne to make is lyf saaf, schal leese it; forwhi he hat schal leese his lyf for me, schal nake it saaf.
25 Forsothe what profitith it to a man, f he wynne al the world, sothli leese im silf, and do peyringe of him silf?

26 Forwhi who that schal schame me nd my wordis, and mannis sone schal chame him, whanne he schal come in

all this people.

14 And they wer about a five thousandde men. He sayde vnto his disciples, Cause them to sit doune by fyftie, in a company.
15 And they did soo, and made them all sit doune.
16 He toke the five loves and the two fisshes, and loked vp to heven, and blessed them, and brake, and gave to his disciples, to sett before the people.

17 And they all ate, and wer satisfied; and there was taken vp off thatt remayned to them, twelve baskettes full off broken meate.
18 Hit fortuned, as he was alone prayinge, hys disciples were with hym, and he axed them, sayinge, Who saye the people that I am?
19 They answered, and sayd, Jhon Baptist, some saye Helias, and some saye, won of the olde prophetes is risen agayne.
20 He sayde vnto them, Who saye ye that I am? Peter answered and sayde, Thou arte the Christ off God.
21 He warned and commaunded them that they shulde tell no man that thinge,
22 Sayinge, That the sonne off man must suffre many thynges, and be reproved of the seniours, and of the hy prestes, and scribes, and be slayne, and the thirde daye rise agayne.

23 And he sayde to them all, Yf eny man will come after me, let hym denye hym silfe, and take his crosse on hym dayly, and folowe me.
24 Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, the same shall save it.

25 For what shall itt avauntage a man, to wyn the whole worlde, yff he loose hym silfe, or runne in domage off hym silfe?
26 For whosoever is ashamed of me and off my sayinges, off hym shall the sonne of man be ashamed. when he

amma, yah attins, yah þize weihane aggele.

27 Qiþuh þan ïzwis, sunya sind sumai þize her standandane, þaiei ni kausyand dauþau, unte gasaiwhand þiudinassau Guþs.

28 Waurþun þan afar þo waurda swe dagos ahtau, ganimands Paitru yah Ïakobu yah Ïohannen, usïddya ïn fairguni bidyan.

29 Yah warþ miþþanei baþ ïs, siuns andwairþyis ïs anþara, yah gawaseins ïs wheita skeinandei.

30 Yah sai! wairos twai miþrodidedun ïmma, þaiei wesun Moses yah Helias,

31 Þai gasaiwhanans ïn wulþau; qeþun urruns ïs, þoei skulda usfullyan ïn Ïairusalem.

32 Ïþ Paitrus, yah þai miþ ïmma, wesun kauridai slepa, gawaknandans þan gasewhun wulþu ïs, yah þans twans wairans þans miþstandandans ïmma.

33 Yah warþ, miþþanei afskaiskaidun sik af ïmma, qaþ Paitrus du Ïesua, Talzyand, god ïst unsis her wisan, yah gawaurkyaima hleiþros þrins, aina þus, yah aina Mose, yah aina Heliyin; ni witands wha qiþiþ.

34 Þata þan ïmma qiþandin, warþ milhma, yah ufarskadwida ïns; faurhtidedun þan, ïn þammei yainai qemun ïn þamma milhmin.

35 Yah stibna warþ us þamma milhmin, qiþandei, Sa ïst sunus meins sa liuba, þamma hausyaiþ.

36 Yah warþ miþþanei so stibna, bigitans warþ Ïesus ains. Yah eis þahaidedun, yah mann ni gataihun ïn yainaim dagam ni waiht, þizei gasewhun.

37 Warþ þan ïn þamma daga, daláþ atgaggandam ïm af fairgunya, gamotida ïmma manageins filu.

38 Yah sai! manna us þizai managein ufwopida, qiþands, Laisari, bidya þuk, ïnsaiwhan du sunu meinamma, unte ainaha mis ïst;

fæder, and hálegra engla.

27 Ic secge eow, sóþlíce hér synd sum standende, ða deade ne wurðaþ, ær hi Godes rice geseon.

28 Ðá wæs geworden æfter ðam word um nean eahta dagas, ðæt he nam Petrum and Iohannem and Iacobum and eode on ánne múnt, ðæt he hyr gebǽde.

29 Ðá he hyne gebæd, ðá wæs hy ansýn ôðres híwes, and his reáf hw scinende.

30 Ðá sprǽcon twegen weras wið hyn Moyses and Helias

31 Gesewene on mægen-þrymme; an sǽdon his gewítendnesse, ðe he to g fyllenne wæs on Hierusalem.

32 Petrus, and ða ðe mid him wǽron wurdon mid slǽpe gehefegode, and ð hí onwæcnedon hí gesáwon his mægen þrym, and twegen weras ðe mid hin stôdon.

33 . . . And hí him fram eodon, Petru cwæþ to him, Ealá bebeodend, gôd i ðæt we hér beon, and uton wyrcan þre eardung-stôwa, áne ðé, and áne Moys and áne Helie; and he nyste hwæt h cwæþ.

34 Ðá he ðis spæc, ðá wearþ geniþ and ofer-sceadede hig; and hí ondrédon him gangende on ðæt genip.

35 Ðá com stefen of ðam genipe, an cwæþ, Ðes ys mín leofa sunu, gé hýraþ hyne.

36 Ðá seo stefen wæs gehýred, ðá wæ se Hǽlend gemét ána. And hí súw odon, and ne sǽdon nánum men ó ðam dagum nán þing, ðæs ðe hí gé sáwon.

37 O'ðrum dæge, him of ðam múnt farendum, him ágén arn mycel menego.

38 Ðá clypode án wer of ðære menego and cwæþ, Láreow, ic hálsige ðé, gesco minne sunu, fordam he is mín ánlic sunu;

is mageste, and of the fadir, and of the
poly aungels.

27 Forsoth I seye to 3ou, verily ther ben
umme stondinge here, whiche schulen
ot taste deeth, til thei seen the rewme
f God.

28 Sothli it was don aftir thes wordis
moost ei3te dayes, and he took Petre
nd James and John, and he sti3ede in
an hil, that he schulde preie.

29 And the while he preiede, the lik-
esse of his cheere was maad othir maner,
nd his clothing whit schynynge.

30 And loo! tweye men spaken with
m, forsothe Moyses and Elye

31 Weren seyn in mageste; and thei
yden his goynge out, which he was to
linge in Jerusalem.

32 Forsothe Petre, and thei that weren
ith him, weren greuyd with sleep, and
ei wakinge sy3en his mageste, and
ce3e men that stooden with him.

33 And it was don, whanne thei depart-
en fro him, Petre seith to Jhesu, Com-
dour, it is good to vs for to be here,
nd make we here thre tabernaclis, oon
thee, and oon to Moyses, and oon to
lye; not witinge what he schulde
ye.

34 Sothli him spekinge thes thingis, a
oude was maad, and schadewide hem;
nd thei dredden, hem entringe in to
e clowde.

35 And a voys was maad fro the clowde,
yinge, This is my dereworthe sone,
ere 3e him.

36 And the while the vois was maad,
esu was founden aloone. And thei
lden pees, and seide to no man in tho
yes ou3t of tho thingis, whiche thei
dden herd.

37 Forsothe it was don in the day
ynge, hem comynge doun of the hil,
yche cumpanye of peple renneth to
m.

38 And loo! a man of the cumpanye
ede, seyinge, Maistir, I biseche thee,
hold in to my sone, for he is oon
one to me;

commeth in his awne maieste, and in the maieste of his father, and of the holy angels.

27 I tell you of a surety, some there are of them thatt here stonde, which shall not tast of deeth, till they se the kyngdom of God.

28 And it folowed about an viij. dayes after thoose sayinges, he toke Peter James and Jhon, and went vp into a mountayne to praye.

29 And as he prayed, the fassion of his countenaunce was changed, and his garment was whyte and shoone.

30 And beholde! two men talked with him, and they were Moses and Helias,

31 Which apered gloriously; and spake of his departinge, whych he shulde ende att Jerusalem.

32 Peter, and they that wer with hym, wer- hevy a slepe, and when they woke they sawe his maieste, and two men stondinge with him.

33 And hit chaunsed, as they departed from hym, Peter sayde vnto Jesus, Master, it is goode beinge here for vs, let vs make thre tabernacles, won for the, and won for Moses, and won for Helias; and wist nott what he sayde.

34 Whyll he thus spake, there cam a cloude, and shadowed them; and they feared, when they entred into the cloude.

35 And there cam a voyce out of the cloude, sayinge, This is my deare sonne, heare hym.

36 And as sone as the voice was past, Jesus was founde alone. And they kept it cloosse, and tolde noo man in thoose dayes eny of those thynges, which they had sene.

37 Hyt chaunsed on the nexte daye, as they cam doune from the hyll, moche people cam and met hym.

38 And beholde! a man off the company cryed out, sayinge, Master, I beseche the, beholde my sonne, for he is all that I have;

39 Yah sai! ahma nimiþ ïna unhrains, yah anaks hropeiþ, yah tahyiþ ïna miþ whaþon, yah halisaiw afiinniþ af ïmma gabrikands ïna.

40 Yah baþ siponyans þeinans, ei usdribeina ïmma, yah ni mahtedun.

41 Andhafyands þan Ïesus qaþ, O! kuni ungalaubyando yah ïnwindo, und wha siau at ïzwis, yah þulau ïzwis? attiuh þana sunu þeinana hidrei.

42 Þaruh nauhþan duatgaggandin ïmma, gabrak ïna sa unhulþa, yah tahida. Gawhotida þan Ïesus ahmin þamma unhrainyin, yah gahailida þana magu, yah atgaf ïna attin ïs.

43 Usfilmans þan waurþun allai ana þizai mikilein Guþs. At allaim þan sildaleikyandam bi alla þoei gatawida Ïesus, qaþ Paitrus, Frauya, duwhe weis ni mahtedum usdreiban þamma? Ïþ Ïesus qaþ, Þata kuni ni usgaggiþ, nibai ïn bidom yah ïn fastubnya. Qaþ þan du siponyam seinaim,

44 Lagyiþ yus ïn ausona ïzwara þo waurda, unte sunus mans skulds ïst atgiban ïn handuns manne.

45 Ïþ eis ni froþun þamma waurda, yah was gahuliþ faura ïm, ei ni froþeina ïmma; yah ohtedun fraihnan ïna bi þata waurd.

46 Galaiþ þan mitons ïn ïns, þata wharyis þau ïze maists wesi.

47 Ïþ Ïesus gasaiwhands þo miton hairtins ïze, fairgreipands barn, gasatida faura sis;

48 Yah qaþ du ïm, Sawhazuh saei andnimiþ þata barn ana namin meinamma, mik andnimiþ; yah sawhazuh saei mik andnimiþ, andnimiþ þana sandyandan mik; unte sa minnista wisands ïn allaim ïzwis, sa wairþiþ mikils.

49 Andhafyands þan Ïohannes qaþ, Talzyand, gasewhum sumana ana þeinamma namin usdreibandan unhulþons, yah waridedum ïmma, unte ni laisteiþ miþ unsis.

50 Yah qaþ du ïm Ïesus, Ni waryiþ,

39 And nú! se unclæna gást hin æt-hrinþ, and he fæ[illegible]ce hrýmþ, an fornimþ hyne, and fæmþ, and hyne tyr and slít.

40 And ic bæd ðine leorning-cnihta ðæt hig hine út-ádrifon, and hig n mihton.

41 Ðá cwæþ se Hælend him to and sware, Ealá! ungeleafulle and þweor cneoresse, swá lange swá ic beo mi eow, and eow þolie? læd hider ðinn sunu.

42 And ðá he hyne lædde him to, s deofol hine fornam, and fordyde. Ð nýdde se Hælend done unclænan gás út, and gehælde ðæne cnapan, and ágef hine his fæder.

43 Ðá wundredon hig ealle be Gode mærþe. And eallum wundriendum h ðam þingum ðe gewurdon,

he cwæþ to his leorning-cnihtum,

44 Asettaþ ðás spræca on eowru heortum, hit ys toweard, ðæt manne sunu sí geseald on manna handa.

45 Ðá þohton hig ðis word, and h wæs bewrigen beforan him, ðæt hí h ne ongéton; and hí ne dorston hine h ðam worde áhsian.

46 Sóþlice ðæt geþanc eode on hi hwylc hyra yldest wære.

47 Ðá se Hælend geséh hyra heorts geþancas, he gesette ðæne cnapan w hine;

48 And cwæþ to him, Se ðe dys cnapan on mínum naman onfehþ, se m onfehþ; and se ðe me onfehþ, he onfeh ðæne ðe me sende; witodlice se ðe læst betweox eow ealle, se is mára.

49 Ðá andswarode Iohannes, Bebeo end, we gesáwon sumne on ðinu naman deofol-seocnessa út-ádrifende, an we hine forbudon, forðam he mid us n fylygþ.

50 Ðá cwæþ he, Ne forbeode ge, se ð

39 And lo! a spirit takith him, and
denly he crieth, and hurtlith down,
d to-drawith him with froth, and
nethe he goth awey to-drawinge him.

40 And I preiede thi disciplis, that
ei schulde caste him out, and thei
y3ten not.

41 Sothli Jhesu answeringe seide to
m, A! vnfeithful generacioun and
eyward, hou longe schal I be anentis
u, and schal suffre 3ou? leed hidur
i sone.

42 And whanne he cam ny3, the fend
rlide him doun, and to-brayd. And
esu blamede the vnclene spirit, and
elide the child, and 3eld him to his
lir.

43 Sothli alle men wondriden greetly
the greetnesse of God. And alle men
ndringe in alle thingis whiche he dide,

39 And se! a sprete taketh hym, and sodenly he cryeth, and he teareth hym, that he fometh agayne, and vneth departeth he from him when he hath rent him.

40 And I have besought thy disciples to cast hym out, and they coulde nott.

41 Jesus answered and sayde, O! generacion with oute fayth and croked, howe longe shall I be with you, and shall suffre you? brynge thy sonne hidder.

42 As he yett was a commynge, the fende rent hym, and tare hym. Jesus rebuked the vnclene sprete, and healed the chylde, and delivered hym to hys father.

43 And they wer all amased att the myghty power of God. Whyll they wondred every one att all thynges whych he did,

seide to his disciplis,

4 Putte 3e thes wordis in 3oure hertis,
it is to comynge, that mannis sone
bitrayed in to the hondis of men.

5 And thei knewen not this word,
d it was hid bifore hem, that thei
eliden it not; and thei dreden to axe
n of this word.

6 Forsothe a thou3t entride in to
m, who of hem schulde be more.

7 And Jhesu se'ynge the thou3tis of
e herte of hem, takynge a child
tide him bisydis him silf;

8 And seith to hem, Who euere schal
ceyue this child in my name, receyueth
e; and who euere schal receyue me,
ceyueth hym that sente me; for whi
that is lesse among 3ou alle, is the
ore.

9 Forsoth John answeringe seide,
maundour, we sy3en sum man cast-
ge out fendis in thi name, and we han
bodyn him, for he sueth not thee with

he sayde vnto hys disciples,

44 Lett these sayinges synke doune into youre eares, the tyme wyll come, when the sonne off man shalbe delivered into the hondes off men.

45 Butt they wist nott what that worde meant, and yt was hyd from them, thatt they vnderstod hytt nott; and they feared to axe hym off that sayinge.

46 There arose a disputacion amonge them, who shulde be the greatest.

47 When Jesus perceaved the thoughtes off their hertes, he toke a chylde, and sett hym hard by hym;

48 And sayde vnto them, Whosoever receave thys chylde in my name, receaveth me; and whosoever receaveth me, receaveth hym that sent me; for he that amongest you ys the least, the same shalbe greate.

49 Jhon answered and sayde, Master, we sawe won castynge out devyls in thy name, and we forbade hym, be cause he foloweth not with vs.

o And Jhesu seith to him, Nyle 3e

50 And Jesus sayde vnto hym, Forbid

unte saei nist wiþra ïzwis, faur ïzwis ïst. †Ni ainshun auk ïst manne, saei ni gawaurkyai maht ïn namin meinamma.

51 Warþ þan, ïn þammei usfulnodedun dagos andanumtais ïs, yah ïs andwairþi seinata gatulgida, du gaggan ïn Ïairusalem;

52 Yah ïnsandida airuns faura sis. Yah gaggandans galiþun ïn haim Samareite, swe manwyan ïmma.

53 Yah ni andnemun ïna, unte andwairþi ïs was gaggando du Ïairusalem.

54 Gasaiwhandans þan siponyos ïs, Ïakobus yah Ïohannes, qeþun, Frauya, wileizu ei qiþaima, fon atgaggai us himina, yah fraqimai ïm, swe yah Heleias gatawida?

55 Gawandyands þan gasok ïm, yah qaþ du ïm, Niu wituþ, whis ahmane siyuþ;

56 Unte sunus mans ni qam saiwalom qistyan, ak nasyan. Yah ïddyedun ïn anþara haim.

57 Warþ þan, gaggandam ïm ïn wiga, qaþ sums du ïmma, Laistya þuk, þiswhaduh þadei gaggis, Frauya.

58 Yah qaþ du ïmma Ïesus, Fauhons grobos aigun, yah fuglos himinis sitlans, ïþ sunus mans ni habaiþ whar haubiþ galagyai.

59 Qaþ þan du anþaramma, Laistei mik. Ïþ ïs qaþ, Frauya, uslaubei mis galeiþan faurþis, yah usfilhan attan meinana.

60 Qaþ þan du ïmma Ïesus, Let þans dauþans usfilhan seinans nawins; ïþ þu gagg, yah gaspillo þiudangardya Guþs.

61 Qaþ þan yah anþar, Laistya þuk, Frauya, ïþ faurþis uslaubei mis andqiþan þaim þaiei sind ïn garda meinamma.

62 Qaþ þan du ïmma Ïesus, Ni manna uslagyands handu seina ana hohan, yah saiwhands aftra, gatils ïst ïn þiudangardya Guþs.

Chap. X. 1 Afaruþ-þan þata ustaiknida Frauya yah anþarans sibuntehund,

nis ongén eow, se is for eow. . . .

51 Sóþlice wæs geworden, đá his an
fenga dagas wæron gefyllede, he g
trymede hys ansýne, đæt he férde
Hierusalem;

52 Đá sende he bodan beforan h
ansýne. Đá eodon hig on đa ceast
Samaritanorum, đæt hí him gegea
wodon.

53 And hig ne onféngon hine, forđa
đe he wolde faran to Hierusalem.

54 Đá his leorning-cnihtas đæt g
sáwon, Iacobus and Iohannes, đá cwæ
on hig, Drihten, wylt đú we secga
đæt fýr cume of heofone, and fornim
hig? . . .

55 And he hine bewende, and h
þreade.

56

And hig férdon on ôđer castel

57 Đá hí férdon on wege, sum hi
to cwæþ, Ic fylige đé, swá hwyder sw
đú færst.

58 Đá cwæþ se Hælend, Foxas habb
holu, and heofones fugelas nest, sóþlí
mannes sunu næfþ hwar he hys heafo
áhylde.

59 Đá cwæþ he to ôđrum, Filig m
Đá cwæþ he, Drihten, álýf me ærs
byrigan mínne fæder.

60 Đá cwæþ se Hælend, Læt đa dea
an byrigan hyra deadan; gá đú, a
boda Godes ríce.

61 Đá cwæþ ôđer, Ic fylige đé, Dril
ten, ac læt me ærest hit cýđan đam
æt hám synd.

62 Đá cwæþ se Hælend him to, Ná
man đe hys hand áset on hys sulh, an
on-bæc besyhþ, nys andfenge God
ríce.

Chap. X. †1 Æfter đam se Hælen
gemearcode ôđre twá and hund-seofenti

ede, forsothe he that is not aȝens
, is for ȝou. . . . .

Sothli it was don, whanne the dayes
is takynge vp weren fillid, and he
ide faste his face, that he schulde go
o Jerusalem ;
And he sente messangeris bifore his
And thei goynge entriden in to a
e of Samaritans, that thei schulden
te redy to him.
And thei receyueden not him, for
face was of him goynge in to Jeru-
n.
Forsothe whanne James and John,
disciplis, hadden seyn, thei seiden,
l, wolt thou we seye, that fier come
ı fro heuene, and waaste hem, as
ye did ?
And he turned blamyde hem, sey-
, ȝe witen not, whos spiritis ȝe ben ;

Forsothe mannis sone cam not for
eese soulis, but for to saue. And
wenten in to another castel.
Forsoth it was don, hem walkynge
he weye, sum man seide to him, I
l sue thee, whidur euere thou schalt

And Jhesu seide to him, Foxis han
ys, and briddis of the eyr *han* nestis,
mannis sone hath not where he schal
e his heed.
Forsothe he seide to another, Sue
me. Sothli he seide, Lord, suffre
irst to go, and to burie my fadir.
And Jhesu seide to him, Suffre that
e men burie her deede ; but go
, and telle the kyngdom of God.
And anothir seide, Lord, I schal
hee, but first suffre me to telle aȝen
em that ben at home.

Forsothe Jhesu seith to him, No
sendynge his hond to the plouȝ,
biholdinge aȝen, is able to the
ne of God.

HAP. X. 1 Forsothe aftir thes thingis
Lord Jhesu ordeynede and othere

ye hym not, for he that is nott agaynst
you, is with you. . . . .

51 And it folowed, when the time was
com that he shulde be receaved vp, that
he determined hym silfe, to goo to Jeru-
salem ;
52 And sent messengers before hym.
And they went and entred into a citie
of the Samaritans, to make redy for
hym.
53 And they wolde nott receave hym,
because his face was as though he wolde
goo to Jerusalem.
54 When hys disciples, James and Jhon,
sawe that, they sayde, Lorde, wilt thou
that we commaunde, that fyre come
doune from heven, and consume them,
even as Helias did ?
55 Jesus turned about and rebuked
them, sayinge, Ye wote nott, what maner
sprete ye are off ;
56 The sonne of man ys not come to
destroye mennes lives, but to save them.
And they went to an other toune.
57 Hit chaunsed, as they went on their
iorney, a certayne man sayd vnto hym,
I wyll folowe the, whither soever thou
goo.
58 Jesus sayd vnto him, Foxes have
holes, and bryddes of the ayer have
nestes, but the sonne of man hath nott
where on to laye hys heed.
59 And he sayde vnto a nother, Folowe
me. And the same sayde, Lorde, suffre
me fyrst to goo, and bury my father.
60 Jesus sayd vnto hym, Lett the deed
bury the deed ; but goo thou, and preache
the kyngdome off God.
61 And another sayde, I wyll folowe
the, Lorde ; but lett me fyrst goo bid
them fare wele which are at home at
my housse.
62 Jesus sayd vnto him, No man that
putteth hys honde to the plowe, and
loketh backe, is apte to the kingdom
of God.

CHAP. X. 1 After that the Lorde
apoynted other seventie also, and sent

yah ïnsandida ïns twans whanzuh faura andwairþya seinamma ïn all baurge yah stade, þadei munaida ïs gaggan.

2 Qaþuh þan du ïm, Asans managa, ïþ waurstwyans fawai; bidyiþ nu frauyan asanais, ei ussatyai waurstwyans ïn þo asan seina.

3 Gaggiþ, sai! ïk ïnsandya ïzwis swe lamba ïn midumai wulfe.
4 Ni bairaiþ pugg, nih matibalg, nih gaskohi, ni mannanhun bi wig golyaiþ.

5 Ïn þane gardei ïnngaggaiþ, frumist qiþaiþ, Gawairþi þamma garda.
6 Yah yabai siyai yainar sunus gawairþyis, gawheilaiþ sik ana ïmma gawairþi ïzwar; ïþ yabai ni, du ïzwis gawandyai.
7 Ïnuh þan þamma garda wisaiþ, matyandans yah driggkandans þo at ïm; wairþs auk ïst waurstwya mizdons seinaizos. Ni faraiþ us garda ïn gard.

8 Yah ïn þoei baurge gaggaiþ, yah andnimaina ïzwis, matyaiþ þata faurlagido ïzwis;
9 Yah lekinoþ þans ïn ïzai siukans. Yah qiþiþ du ïm, Atnewhida ana ïzwis þiudangardi Guþs.
10 Ïþ ïn þoei baurge ïnngaggaiþ, yah ni andnimaina ïzwis, usgaggandans ana fauradaurya izos, qiþaiþ,

11 Yah stubyu þana gahaftnandan unsis us þizai baurg ïzwarai ana fotuns unsarans afhrisyam ïzwis; sweþauh þata witeiþ, þatei atnewhida sik ana ïzwis þiudangardi Guþs.
12 Qiþa ïzwis, þatei Saudaumyam ïn yainamma daga sutizo wairþiþ þau þizai baurg yainai.
13 Wai þus, Kaurazein; wai þus, Baiþsaïdan; unte ïþ ïn Twrai yah Seidonai waurþeina mahteis, þozei waurþun ïn ïzwis, airis þau ïn sakkum yah azgon sitandeins, gaïdreigodedeina.

14 Sweþauh Twrai yah Seidonai sutizo wairþiþ ïn daga stauos þau ïzwis.

and sende hig twâm beforan his ansŷn on ælce ceastre and stowe, ðe he t cumenne wæs.

2 And cwæþ to him, Hér is mycel rí and feawa wyrhtena; biddaþ ðæs rípe hláford, ðæt he sende wyrhtan to h rípe.

3 Faraþ, nú! nú ic eow sende sw swá lamb betweox wulfas.
4 Ne bere ge sacc, ne codd, ne gesc ne nánne man be wege ne grétaþ.

5 On swá hwylc hús swá ge in-gá cweðaþ ærest, Sib sí ðisse hiw-rædenne
6 And gyf ðar beoþ sybbe bearn, rest ðar eower sib; gif hit elles sŷ, heo s to eow gecyrred.

7 Wunigaþ on ðam ylcan húse, an etaþ and drincaþ ða þing ðe hig habbaþ sóþlice se wyrhta is his méde wyrð Ne fare ge fram húse to húse.

8 Ac on swá hwylce ceastre swá g in-gáþ, and hig eow onfóþ, etaþ ðæt eo toforan áset ys;
9 And gehælaþ ða untruman ðe o ðam húse synd. And secgaþ him, God rice to eow genealæcþ.
10 On swá hwylce ceastre swá ge in gáþ, and hig ne onfóþ eow, gáþ on hyr stræta, and cweðaþ,

11 Ðæt dust ðæt of eowre ceastre o úrum fótum clifode we drigeaþ on eow witaþ ðeah, ðæt Godes rice genealæcþ.
. .

12 Ic eow secge, ðæt Sodom-warum on ðam dæge biþ forgifenlicre ðonn ðære ceastre.
13 Wá ðé, Corozaim; wá ðé, Beth sa'da; forðam gif on Tyro and o Sydone gewordene wæron ða megen ðe on eow gedóne synd, gefyrn hig o hæran and on axan, hreowsunge dydon

14 Ðeah hwæðere Tiro and Sydone o ðam dæge byþ forgyfenlicre ðonne eow

enty and tweyne, and sente hem by
yne and tweyne bifore his face in to
y citee and place, whidir he was to
ynge.
And he seide to hem, Sothli myche
corn *is*, but fewe workmen; ther-
preie ȝe the lord of the ripe corn,
he sende workmen in to his rype
n.
Go ȝe, lo! I sende ȝou as lambren a
ng wolues.
Nyle ȝe bere a sachel, nether scrip,
ner schoon, and greete ȝe no man by
weye.
And in to what euere hous ȝe schulen
re, first seye ȝe, Pees to this hous.
And if a sone of pees schal be there,
re pees schal reste on him; if non,
chal turne aȝen to ȝou.

Forsothe dwelle ȝe in the same hous,
nge and drynkinge tho thingis that
at hem; forsothe a workman is
thi his hyre. Nyle ȝe passe fro hous
o hous.
And in to what euere citee ȝe schulen
re, and thei schulen receyue ȝou, ete
ho thingis that ben put to ȝou;
And heele ȝe the syke men that ben
r ynne. And seye ȝe to hem, The
gdom of God schal neiȝe in to ȝou.
In to what euer citee ȝe schulen
re, and thei schulen not receyue ȝou,
goynge out in to the streetis thereof,
,
Also we wypen of in to ȝou the
dere that cleuyde to vs of ȝoure
e; nethelees wite ȝe this thing, for
rewme of God schal come nyȝ.

Forsoth I seie to ȝou, for to Sodom
chal be esyere† than to that citee in
lke day.
Woo to thee, Corosaym; woo to
e, Bethsayda; for if in Tyre and
don the vertues hadden ben don,
iche ben don in thee, sum tyme thei
inge in heer and aische, schulden
ie don penaunce.
Nethcles to Tyre and Sydon it schal
esyer in the dom than to ȝou.

them two and two before his face into every citie and place, whither he him silfe wolde come.

2 And sayde vnto them, The harvest is greate, but the laborers are feawe; praye therfore the lorde of the harvest, to send forth hys laborers into hys hervest.

3 Goo youre wayes, beholde! I sende you forthe as lambes amonge wolves.
4 Beare noo wallet, nether scryppe, nor shues, and salute noo man by the waye.

5 In whatsoever housse ye enter in, fyrst saye, Peace be to this housse.
6 And yf the sonne of peace be theare, youre peace shall rest apon hym; yf nott, yt shall returne to you agayne.

7 And in the same housse tary still, eatynge and drinkynge suche as they have; for the laborer is worthy off hys rewarde. Go not from housse to housse.

8 And in to whatsoever citie ye enter, yf they receave you, eate whatsoever is set before you;
9 And heale the sicke that are theare. And saye vnto them, The kyngdom of God is come neye apon you.
10 But into whatsoever citie ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye,
11 Even the very dust which cleaveth on vs of youre citie we wype of agaynst you; nott with stondynge marke this, that the kyngdom of God was come neye apon you.
12 Ye and I saye vnto you, that it shalbe easier in that daye for Sodom then for that citie.
13 Wo be to the, Chorozin; wo be to the, Bethsaida; for if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sittyng in heere and asshes.
14 Neverthelesse it shalbe easier for Tyre and Sidon at the iudgment then for you.

15 Yah þu, Kafarnaum, þu und himin ushauhido, und halya gadrausyaza.

16 Saei hauseiþ ïzwis, mis hauseiþ; yah saei ufbrikiþ ïzwis, mis ufbrikiþ; ïþ saei ufbrikiþ mis, ufbrikiþ þamma sandyandin mik.

17 Gawandidedun þan sik þai sibuntehund miþ fahedai, qiþandans, Frauya, yah unhulþons ufhausyand unsis ïn namin þeinamma.

18 Qaþ þan du ïm, Gasawh Satanan, swe lauhmunya, driusandan us himina.

19 Sai! atgaf ïzwis waldufni trudan ufaro waurme, yah skaurpyono, yah ana allai mahtai fiyandis, yah waihte ainohun ïzwis ni gaskaþyiþ.

20 Swerþauh þamma ni faginoþ, ei þai ahmans ïzwis ufhausyand; ïþ faginod, ïn þammei namna ïzwara gamelida sind ïn himinam.

21 Ïnuh þizai wheilai swegnida ahmin Ïesus, yah qaþ, Andhaita þus, atta, Frauya himinis yah airþos, unte affalht þo faura snutraim yah frodaim, yah andhulides þo niuklahaim. Yai, atta, unte swa warþ galeikaiþ ïn andwairþya þeinamma. Yah gawandiþs du siponyam seinaim qaþ,

22 All mis atgiban ïst fram attin meinamma, yah ni whashun kann, whas ist sunus, alya atta; yah whas ïst atta, alya sunus, yah þammei wili sunus andhulyan.

23 Yah gawandiþs du siponyam seinaim, sundro qaþ, Audaga augona, þoei saiwhand þoei yus saiwhiþ.

24 Qiþa auk ïzwis, þatei managai praufeteis yah þiudanos wildedun saiwhan, þatei yus saiwhiþ, yah ni gasewhun; yah hausyan, þatei yus gahauseiþ, yah ni hausidedun.

25 Yah sai! witodafasteis sums ustoþ, fraisands ïna, yah qiþands, Laisari, wha tauyands libainais aiweinons arbya wairþa?

26 Þaruh qaþ du ïmma, Ïn witoda wha gameliþ ïst? whaiwa ussiggwis?

27 Ïþ ïs andhafyands qaþ, Friyos Frauyan Guþ þeinana us allamma hair-

15 And ðú, Cafarnaum, oð heofon u âhafen, ðú byst oð helle besenced.

16 Me gehŷrþ, se ðe eow gehŷrþ; a me oferhogaþ, se ðe eow oferhogaþ; ðe me oferhogaþ, he oferhogaþ ðone me sende.

17 Ða gecyrdon ða twâ and hun seofentig mid gefean, and cwædon, Dr ten, deofol-seocnessa us synd on ðinu naman under-þeodde.

18 Ða sæde he him, Ic geseah Satana swâ swâ lig-ræsc, of heofone feallende.

19 And nú! ic sealde eow anweald tredenne ofer næddran, and snacan, a ofer æle feondes mægen, and nán þi eow ne derað.

20 Ðeah hwæðere ne blissige ge, ðam ðe eow synd gâstas under-þeodd geblissiaþ, ðæt eower naman synd heofonum âwritene.

21 On ðære tide he on Hâlgum Gâs geblissode, and cwæþ, Ic andette ð fæder, Drihten heofones and eorþ forðam ðe ðú ðás þing wisum a gleawum behŷddest, and lytlingum wruge. . . . forðam hit beforan swâ gelicode. . . . .

22 Ealle þing me synd fram mînu fæder gesealde, and nán man nât, hwy is se sunu, búton se fæder; ne hwy is se fæder, búton se sunu, and se ðe sunu hit âwreon wyle.†

23 Ða cwæþ he, to his leornin cnihtum bewend, Eadige synd ða ê an, ðe geseoþ ða þing ðe ge geseoþ.

24 Söþlice ic eow secge, ðæt mane witegan and cyningas woldon gese ðæt ge geseoþ, and hig hit ne gesâwo and woldon gehŷran ðæt ge gehŷr and hig hit ne gehŷrdon.

25 Ða âræs sum æ-gleaw man, a fandode his, and cwæþ, Lâreow, hw ðó ic ðæt ic éce líf hæbbe?

26 Ða cwæþ he to him, Hwæt is g writen on ðære æ? hú rætst ðú?

27 Ða andswarode he, Lufa Driht ðinne God of ealre ðinre heortan, a

; And thou, Cafarnaum, ert enhaunsid to heuene; thou schalt be drenchid in to helle.

5 He that heerith 3ou, heerith me; l he that dispisith 3ou, dispisith me; 3othe he that dispisith me, dispisith n that sente me.

7 Forsoth two and seuenty *disciplis* nedyn a3ein with ioye, seyinge, Lord, ɔ fendis ben sujet to vs in thi name.

8 And he seith to hem, I sy3 Sathanas inge doun fro heuene, as leit.

9 And loo! I haue 3ouun to 3ou power defoulinge† on serpents, and scor- uns, and on al the vertu of the enemy, l no thing schal anoye 3ou.

ɔ Netheles nyle 3e haue ioye in this ng, for fendis ben sujet to 3ou; but e 3ee, that 3oure names ben writun heuenes.

1 In thilke our he gladide in the oly Goost, and seide, I knowleche to ee, fadir, Lord of heuene and erthe, ich hast hid thes thingis fro wyse n and prudent, and hast schewid hem litle. 3he, fadir, for so it pleside ore thee . . . . .

2 Alle thingis ben 3ouun to me of my lir, and no man woot, who is the sone, but the fadir; and who is the fadir, but the sone, and to whom the sone lde schewe.

3 And he turned to his disciplis, seide, cssid *ben* the y3en, whiche seen tho ingis that 3e seen.

4 Sothli I seie to 3ou, for many pro- etis and kyngis wolden se tho thingis, niche 3e seen, and thei sy3en not; and ere tho thingis, that 3e heere, and thei rden not.

5 And lo! a wyse man of the lawe os, temptinge him, and seyinge, Maistir, nat thing doynge schal I welde euer- stinge lyf?

6 And he seide to him, What is writun the lawe? hou redist thou?

7 He answeringe seide, Thou schalt ue the Lord thi God of al thyn herte,

15 And thou, Capernaum, which art exalted to heven, shalt be thrust doune to hell.

16 Whosoever heareth you, heareth me; and whosoever despiseth you, despiseth me; and he that despeseth me, despiseth hym that sent me.

17 The seventie returned agayne with ioye, sayinge, Lorde, even the very devyls are subdued to vs thorowe thy name.

18 And he sayde vnto them, I sawe Sathan, as it had bene lightenyng, faule doune from heven.

19 Beholde! I geve vnto you power to treade on serpentes, and scorpions, and apon all maner power of the enemy, and nothynge shall hurte you.

20 Neverthelesse in thys reioyse nott, that the spretes are vnder youre power; butt reioyse, be cause youre names are written in heven.

21 That same time reioysed Jesus in the Sprete, and sayde, I prayse the, father, Lorde of heven and erth, be cause thou hast hyd these thynges from the wyse and prudent, and hast opened them to the folisshe. Even soo, father, for soo pleased it the . . . . .

22 All thynges are geven me off my father, and noo man knoweth, who the sonne is, butt the father; nether who the father is, save the sonne, and he to whom the sonne wyll shewe hym.

23 And he turned to his disciples, and sayde secretly, Happy are the eyes, which se that ye se.

24 For I tell you, that many prophetes and kynges have desired to se thoose thynges, which ye se, and have nott sene them; and to heare those thynges, whych ye heare, and have nott hearde them.

25 And marke! a certayne lawere stode vp, and tempted hym, sayinge, Master, what shall I do to inheret eternall lyfe?

26 He sayd vnto him, What ys written in the lawe? howe redest thou?

27 And he answered and sayde, Thou shalt love thy Lorde God wyth all thy

tin þeinamma, yah us allai saiwalai þeinai, yah us allai mahtai þeinai, yah us allai gahugdai þeinai; yah newhundyan þeinana swe þuk silban.

28 Þanuh qaþ du ïmma, Raihtaba andhoft; þata tawei, yah libais.

29 Ïþ ïs wilyands uswaurhtana sik domyan, qaþ du Ïesua, An whas ïst mis newhundya?

30 Andhafyands þan Ïesus, qaþ, Manna galaiþ af Ïairusalem ïn Ïaireikon, yah ïn waidedyans frarann, þaiei yah biraubodedun ïna, yah banyos analag . . .

. . . . .

of ealre ðinre sāwle, and of eallu ðinum mihtum, and of eallum ðinu mægene; and ðinne nehstan swá ð sylfne.

28 Ðá cwæþ he, Rihte ðú andsworod est; dó ðæt, ðonne lyfast ðú.

29 Ðá cwæþ he to ðam Hælende, an wolde hine sylfne gerihtwīsian, An hwylc is mīn nehsta?

30 Ðá cwæþ se Hǽlend hine, up beseonde, Sum man fērde fram Hieru salem to Hiericho, and becom on ð sceaþan, ða hine bereafodon, and tint regodon hine, and forlēton hine sām cucene.

31 Ðá gebyrode hit, ðæt sum sacer fērde on ðam ylcan wege, and, ðá h ðæt geseah, he hine forbeah.

32 And eall-swá diācon, ðá he wæ wið ða stówe, and ðæt geseah, he hyn eac forbeah.

33 Ðá fērde sum Samaritanisc ma wið hine; ðá he hine geseah, ðá wear he mid mīld-heortnesse ofer hine á stýred.

34 Ðá genealǽhte he, and wráþ hi wunda, and on-ágeat ele and wīn. An hine on hys nýten sette, and gelǽdde on hys lǽce-hús, and hine lācnode.

35 And brohte ôðrum dæge twegen penegas, and sealde ðam lǽce, and ðus cwæþ, Begým hys; and swá hwæt swá ðú māre to-gedēst, ðonne ic cume, ic hit forgylde ðē.

36 Hwylc ðara þreora þyncþ ðē ðæt sý ðæs mǽg, ðe on ða sceaþan befeoll?

37 Ðá cwæþ he, Se ðe him mīldheortnesse on dyde. Ðá cwæþ se Hǽlend, Gá, and dó eall-swá.†

38 Sóþlice hit wæs geworden, ðá hig fērdon, se Hǽlend eode on sum castel; and sum wīf, on naman Martha, onfēng hyne on hyre hús.

39 And ðære swuster wæs, Maria, seo eac sæt wið ðæs Hælendes fēt, and his word gehýrde.

40 Sóþlice Martha geornlice him þén-

d of al thi soule,† and of alle thi
ȝtis, and of al thi mynde; and thi
iȝebore as thi silf.

8 And Jhesu seide to him, Thou hast
swerid riȝtly; do thou this thing, and
ou schalt lyue.
9 Forsothe he willinge to iustifye him
f, seide to Jhesu, And who is my
iȝebore?
o Sothli Jhesu biholdinge, seide, Sum
n cam doun fro Jerusalem in to Je-
o, and felde among theuues, whiche
o robbiden him, and, woundis putt
wenten awey, the man lefte half
yk.
1 Forsothe it byfel, that sum prest
n doun in the same weye, and, him
n, passide forth.
2 Also forsoth and a dekene, whanne
was bisydis the place, and syȝ him,
sside forth.
3 Forsoth sum man Samaritan, mak-
ge iourney, cam bisydis the weye;
l he seynge him, was stirid by mercy.

4 And he comynge nyȝ, bond to gidere
woundis, heeldynge yn oyle and
n. And he puttinge on his hors,
de in to a stable, and dide the cure
him.
5 And another day he brouȝte forth
ey pens, and ȝaf to the kepere of the
ble, and seide, Haue thou the cure
him; and what euere thing thou
alt ȝyue ouer, I schal ȝelde to thee,
anne I schal come aȝen.
6 Who of thes thre semeth to thee to
ue be neiȝebore to him, that felde a
ng the theues?
7 And he seide, He that dide mercy
him. And Jhesu seith to him, Go
u, and do thou in lyk manere.
8 Forsoth it was don, while thei
nten, and he entride in to sum castel;
l sum womman, Martha bi name,
eyuede him in to hir hous.
9 And to this *Martha* was a sister,
rie bi name, which also sittinge by
is the feet of the Lord, herde the
rd of him.
o Forsothe Martha bisyede aboute

hert, and wyth all thy soule, and with
all thy strengthe, and with all thy
mynde; and thy neghbour as thy sylfe.

28 And he sayde vnto hym, Thou hast
answered right; this do, and thou shalt
live.
29 He willynge to iustifie hym silfe,
sayde vnto Jesus, Who ys then my
neghbour?
30 Jesus answered, and sayde, A cer-
tayne man descended from Jerusalem
into Jericho, and fell into the hondes off
theves, whych robbed hym off his ray-
ment, and wonded hym, and departed,
levynge hym halfe deed.
31 And yt chaunsed, that there cam a
certayne preste that same waye, and
sawe hym, and passed by.
32 And lyke wyse a levite, when he
was come neye to the place, went and
loked on hym, and passed by.
33 Then a certayne Samaritane, as he
iornyed, cam neye vnto hym; and be-
helde hym, and had compassion on hym.

34 And cam to hym, and bounde vppe
hys wondes, and poured in wyne and
oyle. And layed him on his beaste, and
brought hym to a commen hostry, and
drest hym.
35 And on the morowe when he de-
parted he toke out two pence, and gave
them to the host, and said vnto him,
Take cure of him; and whatsoever thou
spendest above this, when I come agayne,
I will recompence the.
36 Which nowe off these thre thynkest
thou was neghbour vnto him, that fell
into the theves hondes?
37 And he answered, He that shewed
mercy on hym. Then sayd Jesus vnto
hym, Goo, and do thou lyke wyse.
38 Hyt fortuned, as he went, that he
entred into a certayne toune; and a
certayne woman, named Martha, receaved
hym into her housse.
39 And this woman had a sister, called
Mari, which sate at Jesus fete, and herde
Jesus preachynge.

40 Martha was combred about moche

ode. Đá stód heo, and cwæþ, Drihter
nis đé nán caru, đæt mín swuster lé
me ænlypige þénian? sege hyre, đæt he
fylste me.

41 Đá cwæþ se Hælend, Martha, Mar
tha, geornfull đú eart, and embe fel
þinga gedréfed;

42 Gewislíce án þing is nead-behéf
María geceas đone sélestan dæl, se hyr
ne byþ áfyrred.

Chap. XI. 1 Sóþlíce wæs geworde
đá he wæs on sumere stówe hine g
biddende, đá đá he geswác, him
cwæþ án his leorning-cnihta, Drihte
lær us us gebiddan, swá Iohannes h
leorning-cnihtas lærde.

2 Đá cwæþ he to him, Cweđaþ đu
đonne ge eow gebiddaþ, Ure fæder, đ
đe on heofone eart, si đín nama g
hálgod. To-cume đín ríce. Gewcord
đín willa on heofone, and on eorþan.

3 Syle us to-dæg úrne dæghwamlíca
hláf.

4 And forgyf us úre gyltas, swá w
forgyfaþ ælcum đara đe wið us ágyl
And ne læd đú us on costnunge, ac ál
us fram yfele.

5 Đá cwæþ he to him, †Hwylc eow
hæfþ sumne freond, and gæþ to mid
nihte to him, and cwyþ to him, Lá freon
læn me þrý hláfas;

6 Forđam mín freond com of wege
me, and ic næbbe hwæt ic him toforé
lecge.

7 And he đonne him đus andswarig
Ne beo đú me gram; nú mín duru
belocen, and míne cnihtas synd on res
mid me; ne mæg ic árísan nú, an
syllan đé.

8 Gyf he đonne þurhwunaþ cnuciend
ic eow secge, gyf he [ne] árist and hi
sylþ đonne, forđam đe he his freond y
đeah hwæđere for hys onhrope he áris
and sylþ him his neode.

9 And ic eow secge, biddaþ, and eo
byþ geseald; sécaþ, and ge findaþ; cnu
iaþ, and eow byþ untýned.

noche seruyce. Which stood, and seide, Lord, is it not of charge to thee, that my istir lefte me aloone, for to mynystre? herfore seye to hir, that she helpe me.

41 And the Lord answeringe seide to ir, Martha, Martha, thou ert bysi, and rt troublid anentis ful manye thingis;

42 Forsoth o thing is necessarie. Marie ath chose the beste part, which schal ot be take a wey fro hir.

CHAP. XI. 1 And it was don, whanne e was preiynge in sum place, as he eesside, oon of his disciplis seide to im, Lord, teche vs to preye, as and ohn tau3te his disciplis.

2 And he seide to hem, Whanne 3e reyen, seye 3e, Fadir, ... halewid e thi name. Thi kyngdom come to . . . . . .

3 3yue to vs to day oure eche dayes reed.

4 And for3yue to vs oure synnes, as nd we for3yuen to ech owynge to vs. And leed not vs in to temptacioun. . . . . .

5 And he seith to hem, Who of 3ou chal haue a frend, and schal go to him t mydny3t, and schal seie to him, Frend, leene to me thre loouys;

6 For my frend cometh to me of the veye, and I haue not what I schal sette bifore him.

7 And he withynne forth answeringe eye, Nyle thou be noyful to me; the lore is now schit, and my children beth vith me in the cowche; I may no3t yse, and 3yue to thee.

8 And if he schal contynue knockynge, seye to 3ou, thou3 he schal not 3yue o hym, for he is a frend, netheles for is vnrestefulnesse he schal rise, and 3yue o hym, how manye he hath nedeful.

9 And I seie to 3ou, axe 3e, and it chal be 3ouun to 3ou; seke 3e, and 3e chulen fynde; knocke 3e, and it schal e openyd to 3ou.

servynge. And stode, and sayde, Master, doest thou not care, that my sister hath leeft me to minister alone? bid her therfore, that she helpe me.

41 And Jesus answered and sayde vnto her, Martha, Martha, thou arte busied, and troublest thy silfe about many thynges;

42 Verely one ys nedfull. Mary hath chosen her a good parte, which shall not be taken awaye from her.

CHAP. XI. 1 And it fortuned, as he was prayinge in a certayne place, when he ceased, won of his disciples sayd vnto him, Master, teache vs to praye, as Jhon taught his disciples.

2 And he sayd vnto them, When ye praye, saye, Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will be fulfillet, even in erth as it is in heven.

3 Oure dayly breed geve vs this daye.

4 And forgeve vs oure synnes, for even we forgeve every man that traspaseth vs. And ledde vs not into temptacion, butt deliver vs from evyll. Amen.

5 And he sayde vnto them, Which of you shall have a frende, and shall goo to hym att mydnyght, and saye vnto hym, Frende, lende me foure loves;

6 For a frende of myne is come out off the waye to me, and I have nothynge to sett before him.

7 And he with in shall andswer and saye, Trouble me nott; nowe is the dore shett, and my servaunttes are with me in the chamber; I cannot ryse, and geve them to the.

8 I saye vnto you, though he woll not aryse and geve hym, be cause he is his frende, yet because of hys importunite he woll ryse, and geve him, as many as he nedeth.

9 And I saye vnto you, axe, and yt shalbe geven you; seke, and ye shall fynde; knocke. and it shalbe opened vnto you.

10 Ælc ðara ðe bitt, onfehþ; and se ðe sécþ, he fint; and cnuciendum byþ untýned.

11 Hwylc eower bitt his fæder hlâfes, segst ðú sylþ he him stân? oððe gif he byt fisces, sylþ he him næddran for fisce?

12 Oððe gif he bit æg, segst ðú ræcþ he him scorpionem? ðæt is ân wyrmcynn.

13 Witodlice gif ge, ðonne ðe synd yfele, cunnon syllan gôde sylene eowrum bearnum, swá mycele má eower fæder of heofone sylþ gôdne gâst ðam ðe hyne biddaþ.†

14 Ðá wæs se Hælend út-âdrîfende sume deofol-seocnesse, and seo wæs dumb. And ðá he út-âdrâf ða deofelseocnesse, ðá spræc se dumba; and ða mænigeo wundredon.

15 Sume cwædon, On Belzebub, deofla ealdre, he út-âdrîfþ ða deofol-seocnessa.

16 And sume his fandodon and gyrndon of heofone tácnes of him.

17 Ðá he geseah hyra geþancas, he cwæþ, Ælc rîce on hyt sylf todæled, byþ toworpen, and ðæt hûs ofer ðæt hûs fealþ.

18 Gyf Satanas is todæled on hine sylfne, hú stent his rîce? Forðam ðe ge secgaþ, ðæt ic on Belzebub deofolseocnessa út-âdrîfe.

19 Gif ic on Belzebub deofla út-âdrîfe, on hwam út-âdrîfaþ eower bearn? Forðam hig beoþ eowere déman.

20 Gewislîce gif ic on Godes fingre deofla út-âdrîfe, eallunga Godes rîce on eow becymþ.

21 Ðonne se stranga gewæpnod his cafertûn gehealt, ðonne beoþ on sibbe ða þing ðe he âh.

22 Gyf ðonne strengra ofer hine cymþ and hine ofer-winþ, ealle his wæpnu, ðe he on-trûwode, he him âfyrþ, and todælþ his here-reaf.

23 Se ðe nis mid me, se is ongean me; and se ðe ne gaderaþ mid me, se hit tostret.

24 Ðonne se unclæna gâst gæþ of ðam men, he gæþ þurh unwæterige stówa,

10 Forsoth ech man that axith, takith ; nd he that sekith, fyndith ; and to a nan knockynge, it schal be openyd.
11 Therfore who of 3ou axith the fadir reed, wher he schal 3yue to him a stoon ? ther if he axith fysch, wher he schal yue to him a serpent for the fysch ?
12 Ethir if he schal axe an ey, whethir e schal dresse to him a scorpioun ?

13 Therfore if 3e, whanne 3e ben yuele, unne 3yue to 3oure children goode hingis 3ouun, hou moche more 3oure adir of heuene schal 3yue a good spirit o men axynge him.
14 And Jhesu was castinge out a fend, nd he was doumbe. And whanne he adde cast out the fend, the doumb man pak ; and the cumpanyes wondriden.

15 Forsoth summe of hem seiden, In Belsebub, prince of deuelis, he castith ut deuelis.
16 And othere temptinge axiden of him tokene fro heuene.
17 Forsoth he, as he sy3 the thou3tis f hem, seide to hem, Euery rewme de-artide a3ens it silf, schal be desolat, nd an hous schal falle on an hous.
18 Forsoth and if Sathanas is departid 3ens him silf, how schal his rewme tonde ? For 3e seyn, that I caste out endis in Belsebub.
19 Forsoth if I in Belsebub caste out endis, in whom 3oure sones casten out ? Therfore thei schulen be 3oure domes-nen.
20 Forsoth if I caste out fendis in the yngir† of God, sothli the rewme of God s comen in to 3ou.
21 Whanne a strong armed man kepith is hows, alle thingis that he weldith en in pees.
22 Sothli if a strongere comynge aboue uercome him, he schal take a wey alle is armeris, in whiche he tristide, and chal dele abrood his spuylis.
23 He that is not with me, is a3ens ne ; and he that gedrith not to gidere vith me, scaterith a brood.
24 Whanne an vnclene spirit hath gon ut of a man, he wandrith by drye placis,

10 For every one that axeth, receaveth ; and he that seketh, fyndeth ; and to him that knocketh, shall it be openned.
11 Yf the sonne axe breed off eny off you which ys hys father, wyll he proffer hym a stone ? or yff he axe fisshe, wyll he geve hym a serpent ?
12 Or yf he axe an egge, wyll he proffer him a scorpion ?

13 Yf ye then, which are evyll, know howe to geve good giftes vnto youre chyldren, howe moche more shall youre father celestiall geve a goode sprete to them that desire it of hym.
14 And he was a castynge out a devyll, whyche was dom. And it folowed when the devyll was gone out, the dom spake ; and the people wondred.

15 Some off them sayde, He casteth out devyls by the power of Belzebub, the chefe of the devyls.
16 And other tempted hym sekynge of hym a signe from heven.
17 He knewe their thoughtes, and sayde vnto them, Every kyngdom at debate with in it silfe, shalbe desolate, and won housse shall fall apon another.
18 Soo if Satan be at variaunce with in hym silve, howe shall his kyngdom endure ? Be cause ye saye, that I cast out devyls by the power off Belzebub.
19 Yf I by the power of Belzebub caste oute devyles, by whose power do youre chyldren cast them out ? Therfore shall they be youre iudges.
20 Butt if I with the finger off God cast out devyls, noo doute the kyngdom of God is come apon you.
21 When a stronge man armed watcheth his housse, that he possesseth is in peace.
22 But when a stronger then he cometh apon hym and overcommeth hym, he taketh from him his harnes, wherin he trusted, and devideth his gooddes.
23 He that is not with me, is agaynst me ; and he that gadereth nott with me, scatterch.
24 When the vnclene sprete is gone out of a man, he walketh through water-

reste sécende; and nâne ne gemêt, ðonne cwyþ he, Ic gewende eft to mînum hûse, ðe ic of-eode.

25 And ðænne he cymþ, he hit gemêt æmtig mid besmum âfeormod. . . .

26 Ðonne gæþ he, and nimþ seofen ôðre gâstas wyrsan ðonne he, and in-gâþ, and ðar eardiaþ. Ðonne synd ðæs mannes endas wyrsan ðam ærrum.

27 Sôþlîce wæs geworden, ðâ he ðis sæde, sum wîf . . . . him to cwæþ, Eadig is se innoþ ðe ðé bær, and ða breost ðe ðû suce.

28 Ðâ cwæþ he, Eadige synd ða, ðe Godes word gehŷraþ, and ðæt gehealdaþ.

29 Ðâ hyra manega togædere comon, he cwæþ to him, Ðeos cneorys is mânfull cneorys; heo sécþ tâcen, and hyre ne biþ nân geseald, bûton Ionan tâcen.

30 Swâ swâ Iona wæs tâcen Niniuetum, swâ biþ mannes sunu tâcen ðisse cneorisse.

31 Súþ-dæles cwén ârîst on dóme mid ðisse cneorysse mannum, and genyðeraþ hig; forðam ðe heo com of eorþan endum, to gehŷranne Salomones wîsdóm, and efne! ðes is mára ðonne Salomon.

32 Niniuetisce men ârîsaþ on dóme mid ðisse cneorysse, and genyðeriaþ hig; forðam ðe hig dæd-bôte dydon æt Ionam bodunge, and ðes is mára ðonne Iona.

33 Ne on-æl̃þ nân man his leoht-fæt, and sett on diglum, ne under bydene, ac ofer candel-stæf, ðæt ða ðe in-gâþ, leoht geseon.

34 Ðîn eage is ðines lîchaman leoht-fæt; gif ðîn eage biþ hluttor, ðonne biþ eall ðîn lîchama beorht; gif hit byþ deorc, eall ðîn lîchama byþ þŷstre.

35 Warna, ðæt ðæt leoht ðe ðé on is, ne sŷn þŷstru.

36 Gyf ðîn lîchama eall biþ beorht, and næfþ nánne dæl þŷstra, ðonne byþ

xinge reste ; and he fyndynge not, th, I schal turne aȝen in to myn hous, er of I cam out.
25 And whanne he schal come, he ıdith it clensid with beesmes, and rned.
26 Thanne he goth, and takith with n seuene othere spiritis werse than n silf, and thei gon yn, dwellen there. d the laste thingis of that man ben ad worse than the formere.
27 Forsoth it was don, whanne he de thes thingis, sum womman of the mpany reysinge hir vois, seide, Blessid the wombe that bar thee, and *blessid* the teetis whiche thou hast sokun.
28 And he seide, Rathere blessid *ben* i, that heeren Goddis word, and ɒen it.
29 Forsothe the cumpanye comynge to ere, he bigan to seye, This genera- un is a weyward generacioun ; it ith a tokene, and a tokene schal not ȝouun to it, no but the tokene of ɒnas, the prophete.
30 For whi as Joonas was a tokene to n of Nynyue, so mannis sone schal to this generacioun.
31 The queene of the south schal ryse dom with men of this generacioun, schal condempne hem ; for sche n fro the endis of the erthe, to heere wysdom of Salomon, and lo ! here ıore than Salomon.
32 Men of Nynyue schulen ryse in n with this generacioun, and schulen dempne it ; for thei diden penaunce he prechinge of Joonas, and lo ! here ıore than Joonas.
33 No man liȝtneth a lanterne, and tith in hidlis, other vndir a boyschel, on a candel sticke, that thei that yn, se liȝt.
34 The lanterne of thi body is thin ; if thin yȝe schal be symple, al thi y schal be liȝtful ; forsoth if it schal weyward, also thi body schal be xful.
35 Therfore se thou, lest the liȝt which n thee, be derknessis.
36 Therfore if al thi body schal be liȝt- not hauynge ony part of derknessis,

lesse places, sekynge reest ; and when he fyndeth none, he sayeth, I will returne agayne vnto my housse, whence I cam out.
25 And when he commeth, he fyndeth it swept, and garnisshed.
26 Then goeth he, and taketh seven other spretes with hym worsse then hym silfe, and they enter in, and dwell there. And the ende off that man is worsse then the begynnynge.
27 Hit fortuned, as he thus spake, a certayne woman of the company lyfte vp her voyce, and sade vnto hym, Happy is the wombe that bare the, and the pappes which gave the sucke.
28 Butt he sayde, Happy are they, that heare the worde off God, and kepe it.
29 When the people wer gadered thicke to geder, he began to saye, This is an evyll nacion ; they seke a signe, and there shall noo signe be geven them, but the signe off Jonas, the prophet.
30 For as Jonas was a signe to the Ninivites, so shall the sonne off man be to this nacion.
31 The quene off the southe shall ryse at the iudgement with the men of this generacion, and condempne them ; for she cam from the ende of the worlde, to heare the wisdom of Solomon, and beholde ! a greater then Solomon is here.
32 The men off Ninivite shall ryse at the iudgement with this generacion, and shall condempne them ; for they repented at the preachynge of Jonas, and beholde ! a greater then Jonas is here.
33 Noo man lighteth a candell, and putteth it in a preve place, nether vnder a busshel, butt on a candelsticke, that they that come in, maye se light.
34 The light off thy body is thyne eye ; therfore when thyn eye is single, then is all thy body full off light ; butt if thyne eye be evyll, then shall all thy body be full off darknes.
35 Take hede therfore, thatt the light whiche is in the, be nott darknes.
36 For if all thy body shalbe light, havynge noo parte darke, then shall all

he eall beorht, and ðe on lyht swá ða
leoht-fæt ðæs lig-ræsces.†

37 . . . Ðá bæd hine sum Farisei
man, ðæt he éte mid him. And h
in-eode, and sæt.

38 Ðá ongan se Fariseisca on hi
smeagan, and cweðan, hwí he geþwog
nære ær his gereorde.

39 Ðá cwæþ Drihten to him, Nú g
Farisei ðæt úte is calices and disc
geclænsiaþ; ðæt eow innan is, ðæt
full reafláces and unrihtwísnesse.

40 Lá dysegan, hú ne worhte ðæt ða
inne is, se ðe worhte ðæt úte is?

41 Ðeah hwæðere ðæt to láfe is, sylla
ælmessan, ðonne beoþ eow ealle þi
clæne.

42 Ac wá eow, Fariseum, ge ðe teoðia
mintan, and rúdan, and ælce wyrte, a
ge forbúgaþ dóm and Godes lufe. Ða
þing eow gebyrede to dónne, and ð
þing ne forlætan.

43 Wá eow, Fariseum, ge ðe lufiaþ ð
forman heah-setl on gesamnungum, a
grétinga on strætum.

44 Wá eow, ... forðam ðe g
synd swylce ða byrgena, ðe man inn
ne sceawaþ, and ða men nyton ðe hi
on-ufan gáþ.

45 Ðá andswarode him sum æ-gleaw
Láreow, teonan ðú wyrcst us, mid ðis
sage.

46 Ðá cwæþ he, Wá eow æ-gleawu
forðam ðe ge sýmaþ men mid ða
byrðenum ðe hig áberan ne mágo
and ge ne áhrínaþ ða seamas mid eo
rum ánum fingre.

47 Wá eow, ge ðe timbriaþ witeger
byrgena; eower fæderas hig ofslógon.

48 Eallunga ge cýðaþ, and ge þafia
eower fædera weorcum; forðam h
ofslógon hig, and ge timbriaþ hira by
gena.

49 Forðam cwæþ Godes wísdóm,
sende to him witegan, and apostola
and hig ofsleaþ hig and ehtaþ,

t schal be al liȝtful, and as a lanterne of
riȝtnesse it schal ȝyue liȝt to thee.
37 And whanne he spak, sum Pharisee
raiede, that he schulde ete at hym.
And he gon yn, saat to the mete.
38 Sothli the Pharisee bigan to seie,
essynge with ynne him silf, whi he was
ot waischun byfore the mete.
39 And the Lord seith to him, Now ȝe
arisees clensen that thing that is with
utenforth of the kuppe and plater;
ut that thing of ȝou that is with ynne,
s ful of raueyn and wickidnesse.
40 Foolis, wher he that made that
hing that is with oute forth, made not
lsō that thing that is with ynne?
41 Netheles that thing that is ouer,†
yue ȝe almes, and lo! alle thingis ben
lene to ȝou.
42 But woo to ȝou, Pharisees, that
ythen mynte, and ruwe, and al wort,†
nd passen dom and the charite of God.
orsoth it bihofte to do thes thingis,
nd not for to leeue hem.

43 Woo to ȝou, Pharisees, that louen
he firste chaieris in synagogis, and salu-
aciouns in cheping.
44 Woo to ȝou, ... that ben as
epulcris, whiche apperyn not, and men
alkynge aboue witen not.

45 Forsoth oon of the wyse men of
awe answeringe, seide to him, Maistir,
hou seyinge thes thingis, doist dispit
lso to vs.
46 He seide, And woo to ȝou, wyse
ien of lawe, for ȝe chargen men with
irthins whiche thei moun not bere, and
e ȝou silf with ȝoure o fynger touchen
ot the heuynessis.
47 Woo to ȝou, that bilden birielis of
rophetis; forsoth ȝoure fadris slowen
em.
48 Treuly ȝe witnessen, that ȝe con-
enten to the werkis of ȝoure fadris; for
othli thei slowen hem, but ȝe bilden
er sepulcris.
49 Therfore and the wysdom of God
eide, I schal sende to hem prophetis,
nd apostlis, and of hem thei schulen
lee and pursue,

be full off light, even as when a candell doeth light the with his brightnes.
37 And as he spake, a certayne Pharise besought hym to dyne with hym. And Jesus went in, and sate doune to meate.
38 When the Pharise sawe that, he marveylled, that he had nott wessched before dynner.
39 And the Lorde sayde to hym, Nowe do ye O Pharises make clene the outsyde of the cuppe and of the platter; but youre inwarde parties are full of raveninge and wickednes.
40 Ye foles, did not he that made that which is with out, make that which is within alsoo?
41 Neverthelesse ye geve of that that ye have, and beholde! all is clene to you.
42 But wo be to you, Pharises, for ye tythe the mynt, and rewe, and all manner erbes, and passe over iudgment and the love of God. These ought ye to have done, and nott to have left the other ondone.
43 Wo be to you, Pharises, for ye love the vppermost seates in the sinagoges, and gretynges in the markettes.
44 Wo be to you, scribes and Pharises, ypocrites, for ye are as graves, which apere not, and men that walke over them are nott ware of them.
45 Then answered one of the lawears, and sayd vnto hym, Master, thus sayinge, thou puttest vs to rebuke also.

46 Then he sayde, Wo be to you also, ye laweras, for ye lade men with burthens greveous to be borne, and ye youre selves touche nott the packes with one of youre fingers.
47 Wo be to you, that bilde the sepulcres off the prophetes; for youre fathers kiled them.
48 Truely ye beare witnes, that ye alowe the dedes of youre fathers; for they killed them, and ye bilde their sepulcres.
49 Therfore sayde the wisdom off God, I will send them prophetes, and apostles, and off them they shall slee and persecute,

50 Đæt ealra witegena blód sý gesóht
đe wæs ágoten of middan-geardes frum
an, fram disse cneorysse;

51 Fram Abeles blóde oð Zacharia
blód, se forwearþ betweox đam altár
and đam temple. Ic eow secge swá
biþ gesóht fram disse cneorysse.

52 Wá eow, æ-gleawum, forđam đe g
ætbrudon đæs in-gehýdes cæge; ge i
ne eodon, and ge forbudon đa đe in
eodon.

53 Đá he him đis to cwæþ, đá or
gunnon đa Farisei and đa æ-gleawa
hefilice him ágén standan, and his mú
dyttan,

54 And embe hine syrwan, sécend
sum þing of his múþe, đæt hig hin
wrégdon.

Chap. XII. 1 Mycelum weredu
him embe standendum, đæt hig hin
tráđon, đá cwæþ he to his leorning
cnihtum, Warniaþ wið Farisea láre, đa
is licetung.

2 Sóþlice nis nán þing ofer-heled, đ
ne beo un-heled; ne hehýdd, đæt ne s
witen.

3 Forđam đe đæt ge secgaþ on þýs
rum, beoþ on leohte sæde; and đæt g
on earum spræcum on bedd-cofum, bi
on hrófum bodod.

4 Ic secge eow, mínum freondum, n
beo ge brégede fram đam đe đo
líchaman ofsleaþ, and nabbaþ syđđa
hwæt hig má dón.

5 Ic eow ætýwe, hwæne ge ondrædon
ádræda þone, đe anweald hæfþ, syđđa
he ofslyhþ, on helle ásendan. Đus
eow secge, ádræda đon e.

6 Ne becýpaþ hig fif spearwan t
helflinge; and án nis of đam ofergyte
beforan Gode?

7 Ac ealle eowres heafdes loccas syn
getealde. Ne ádræde ge eow; ge syn

50 That the blood of alle prophetis, that was sched out fro the makyng of the world, be souȝt of this generacioun ;

51 Fro the blood of Abel til to the blood of Zacharie, which perischide bytwix the auter and the hous. So I seie to ȝou, it schal be souȝt of this generacioun.

52 Woo to ȝou, wyse men of lawe, for ȝe han take awey the keye of kunnynge ; ȝe ȝou silf entriden not, and ȝe han forboden hem that entriden.

53 Sothli whanne he spak thes thingis to hem, Pharisees and wyse men of lawe bigunnen greuously to aȝenstonden, and oppresse his mouth of many thingis,

54 Aspiynge him, and sekinge to take sum thing of his mouth, that thei schulden accuse him.

Chap. XII. 1 Sotheli manye cumpanyes stondinge aboute, so that thei troden ech othir, he bigan to seie to his disciplis, Be ȝe war of the sourdowȝ of Pharisees, which is ypocrisye.

2 Forsoth no thing is hilid, which schal not be schewid ; nether hid, that schal not be wist.

3 Forwhi tho thingis that ȝe han seyd in derknessis, schulen be seid in liȝt ; and this that ȝe han spoken in eere in the cowchis, schal be prechid in rooues.

4 Forsothe I seie to ȝou, my frendis, be ȝe not a feerd of hem that slen the body, and aftir thes thingis han no more what thei schulen don.

5 Sothli I schal schewe to ȝou, whom ȝe schulen drede ; drede ȝe him, which aftir that he hath slayn, hath power to sende in to helle. So I seie to ȝou, drede ȝe hym.

6 Wher fiue sparrowis ben not seeld for tweyne halpens ; and oon of hem is not in forȝeting bifore God ?

7 But and alle the heeris of ȝoure heed ben noumbrid. Therfore nyle ȝe drede ;

50 That the bloud off all the prophettes, which was sheed from the begynnynge off the worlde, maye be requyred off this generacion ;

51 From the bloud of Abel vnto the bloud off Zacary, whiche perisshed bitwene the aulter and the temple. Verely I saye vnto you, it shalbe requyred of this nacion.

52 Wo be to you, lawears, for ye have taken awaye the kaye of knowledge ; ye entred not in youreselves, and them that came in ye forbade.

53 When he thus spake vnto them, the lawears and the Pharises began to wexe busy about hym, and to stoop his mougth with many questions,

54 Layinge wayte for hym, and sechynge to catche some thyng of his mought, wherby they myght accuse hym.

Chap. XII. 1 As there gadered togedther an innumerable multitude off people, in so moche that they trood won another, he began to saye vnto his disciples, Fyrst of all beware of the leven off the Pharises, which is ypocrysy.

2 For there is nothynge covered, that shall not be vncovered ; nether hid, that shall not be knowen.

3 Wherfore whatsoever ye have spoken in darknes, that same shalbe hearde in light ; and that which ye have spoken in the eare even in secret places, shalbe preached even on the toppe of the housses.

4 I saye vnto you, my frendes, feare ye not them that kyll the body, and after that have nothynge that he can moare do.

5 I will shewe you, whom ye shall feare ; feare hym, which after he hath kylled, hath power to cast in to hell. Ye I saye vnto you, hym feare.

6 Are nott five sparowes bought for two farthynges ; and none off them is forgotten of God ?

7 Ye the very heers of youre heed are nombred. Feare nott therfore ; ye are

beteran manegum spearwum.

8 Sóþlíce ic eow secge, swá hwylc swá me andet beforan mannum, ðone mannes sunu andet beforan Godes englum.

9 Se ðe me wiðsæcþ beforan mannum, se byþ wiðsacen beforan Godes englum.

10 And ælc ðe segþ ænig word ágén mannes sunu, ðam biþ forgyfen; ðam ðe wiðersacaþ ongean Hálignе Gást, ne biþ ðam forgyfen.†

11 Ðonne hig lædaþ eow on gesamnunga, and to dugoðealdrum, and to anwealdum, ne beo ge embeþencende, hú oððe hwæt ge sprecon, oððe andswarion.

12 Hálig Gást eow lærþ on ðære tíde, ða þing ðe eow sprecan gebyraþ.

13 Ðá cwæþ sum of ðam menegum, Láreow, sege mínum bréðer, ðæt he dæle uncer æhta wiðme.

14 Ðá cwæþ he, Lá! man, hwá sette me déman, oððe dælend, ofer inc?

15 Ðá cwæþ he, Gýmaþ, and warniaþ wiðælce gýtsunge; forðam ðe nys nánes mannes líf on gýtsunge of ðam ðe he áh.

16 Ðá sæde he him sum bigspel, Sumes weliges mannes æcer brohte forþ góde wæstmas.

17 Ðá þohte he on him sylfum, and cwæþ, Hwæt dó ic, forðam ic næbbe hwyder ic míne wæstmas gadrige?

18 Ðá cwæþ he, Ðus ic dó; ic toweorpe míne bernu, and ic wyrce máran, and ic gaderige ðyder eall ðæt me gewexen ys, and míne gód.

19 And ic secge mínre sáwle, Ealá sáwel, ðú hæfst mycele gód ásette to manegum gearum; gerest ðé, et, and drinc, and gewista.

20 Ðá cwæþ God to him, Lá dysega, on ðisse níhte hig feccaþ ðine sáwle

ȝe ben of more priys than many sparowis.

8 Treuli I seie to ȝou, ech man which euer schal knowleche me byfore men, and mannis sone schal knowleche him bifore the aungelis of God.

9 Forsoth he that schal denye me bifor men, schal be denyed bifore the aungelis of God.

10 And ech man that seith a word aȝens the sone of man, it schal be forȝouun to him; sothli it schal not be forȝouun to him, that blasfemeth aȝens the Hooly Gost.

11 Forsoth whanne thei schulen leede ȝou in to synagogis, and to magestatis, and to potestatis, nyle ȝe be bisy, how ether what ȝe schulen answere, ether what ȝe schulen seye.

12 Forsoth the Hooly Gost schal teche ȝou in that our, what it bihoueth ȝou to seye.

13 Forsoth sum man of the cumpany seith to him, Maistir, seie to my brother, that he departe with me the eritage.

14 And he seyde to him, A! man, who ordeynede me domesman, ether departer, on ȝou?

15 And he seyde to hem, Se ȝe, and be ȝe war of al auarice; for the lyf of a man is not in the haboundanse of tho hingis whiche he weldith.

16 Sothli he seide to hem a liknesse, seiynge, The feeld of sum riche man brouȝte forth plenteuous fruytis.

17 And he thouȝte with ynne him silf, seyinge, What schal I do, for I haue not whidir I schal gedere my fruytis?

18 And he seith, I schal do this thing; I schal distrye my bernis, and I schal make grettere, and thidir I schal gedere alle thingis that growen to me, and alle my goodis.

19 And I schal seye to my soule, Soule, thou hast many goodis kept in to ful manye ȝeeris; reste thou, ete, drynke, and ete thou plenteuously.

20 Sothli God seide to him, Fool, in this nyȝt thei schulen axe of thee thi

moare off value then many sparowes.

8 I saye vnto you, whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God.

9 And he that denyeth me before men, shalbe denyed before the angels off God.

10 And whosoever speaketh a worde agaynste the sonne of man, itt shalbe forgeven hym; butt vnto hym thatt blasphemeth the Holy Goost, it shall not be forgeven.

11 When they brynge you into their sinagoges, and vnto their rulers, and officiers, take noo thought, how or what thynge ye shall answere, or what ye shall speake.

12 For the Holy Goost shall teache you in the same houre, what ye ought to saye.

13 Won off the company sayde vnto hym, Master, bid my brother devide the enherytaunce with me.

14 And he sayde vnto hym, Man! who made me a iudge, or a devider, over you?

15 And he sayde vnto them, Take hede, and beware off coveteousnes; for no mannes life stondeth in the haboundaunce of the thynges which he possesseth.

16 And he put forth a similitude vnto them, sayinge, The londes of a certayne man brought forth frutes plenteously.

17 And he thought in hym silfe, sayinge, Whatt shall I do, because I have noo rowme where to bestowe my frutes?

18 And he sayde, This will I do; I will destroye my barnes, and bilde greater, and ther in will I gadder all my fruetes, and all my goodes.

19 And I will saye to my soule, Soule, thou haste moch goodes layde vp in stoore for many yeares; take thyne ease, eate, drynke, and be mery.

20 But God sayde vnto hym, Thou fole, this nyght will they fetche awaye

fram đé. Hwæs beoþ đa þing, đe đ
gegearwodest ?

21 Swá is se đe him sylfum strýn
and nis welig mid Gode.
22 Đá cwæþ he to his leorning-cnih
um, Forđam ic eow secge, ne beo
ymbe-hýdige eowre sáwle, hwæt ge eto
ne eowrum líchaman, hwæt ge scr
don.
23 Seo sáwel ys má đonne se líchan
and se líchama má đonne đæt reaf.
24 Besceawiaþ đa hrefnas, đæt hig
sáwaþ, ne ne rípaþ, nabbaþ hig hédder
ne bern, ac God hig fétt. Đæs đe n
ge synd hyra sélran ?

25 Hwylc eower mæg þencende íc
áne elne to his anlícnesse ?
26 Gyf ge đæt læsse ne mágon, h
synd ge be óđrum þingum ymb
hýdige ?
27 Sceawiaþ đa lílian, hú hí wexaþ
hí ne swincaþ, ne ne spinnaþ. Sóþlí
ic eow secge, đæt Salomon on eallu
his wuldre næs gescrýdd swá đissa án.

28 Gyf God scrýtt đæt híg, đe is t
dæg on æcere, and to-morgen forscrinc
swá mycele má God scrýt eow g
hwæđes geleafan ?

29 And nelle ge séccan, hwæt ge eto
ođđe drincon ; and ne beo ge u
áhafene.
30 Ealle đás þing þeoda séceaþ ; eow
fæder wát, đæt ge đises beþurfon.

31 Đeah hwæđere séceaþ Godes rík
and ealle đás þing eow beoþ ge-íhte.

32 Ne ondræd đú đé, lá lytle heor
forđam eowrum fæder gelícode eow rí
syllan.
33 Syllaþ đæt ge ágon, and sylla
ælmessan. Wyrceaþ seodas đa đe
forealdigeaþ, ungeteorodne gold-ho
on heofenum, đyder þeof ne genealæc
ne moþþe ne gewemþ.
34 Đar eower gold-hord is, đar by
eower heorte.†

soule. Forsothe whos schulen tho thingis be, whiche thou hast maad redy?

21 So is he that tresourith to him silf, and is not ryche in God.

22 And he seide to his disciplis, Therfore I seie to 3ou, nyle 3e be bisy to 3oure lyf, what 3e schulen ete, nethir to 3oure body, with what 3e schulen be clothid.

23 The lyf is more than mete, and the body more than clothing.

24 Biholde 3e crowis, for thei sowen not, nether repen, to whiche is no celer, nether beerne, and God fedith hem. How myche more 3e ben of more prys than thei.

25 Forsothe who of 3ou bythenkynge may adde o cubite to his stature?

26 Therfore if 3e mown not this that is the leeste, what ben 3e bisy of othere thingis?

27 Biholde 3e lilies of the feeld, how thei wexen; thei trauelen not, neither spynnen. Sothly I seye to 3ou, for nether Salomon in al his glorie was clothid as oon of these.

28 Forsothe if God clothith thus the hey, which to day is in the feeld, and to morwe is sent in to a furneys; how moche more 3ou of litel feith?

29 And nyle 3e seke, what 3e schulen ete, ethir what 3e schulen drynke; and nyle 3e be reysid in to an hi3.

30 Forsoth folkis of the world seken alle thes thingis; sothli 3oure fadir woot, for 3e neden thes thingis.

31 Nethelees seke 3e first the kyngdom of God, and alle thes thingis schulen be cast to 3ou.

32 Nyle 3e, litil floc, drede, for it pleside to 3oure fadir to 3yue to 3ou a kyngdom.

33 Sille 3e tho thingis that 3e welden, and 3yue 3e almes. Make 3e to 3ou sachels that wexen not olde, tresour not failinge in heuenes, whidur a theef ney3eth not, neyther mow3te distryeth.

34 Forsothe where thi tresour is, there also thin herte schal be.

thy soule agayne from the. Then whose shall thoose thynges be, which thou hast provided?

21 So is itt with hym thatt gaddreth ryches, and is not ryche in God.

22 And he spake vnto his disciples, Therfore I saye vnto you, take no tought for youre lyfe, what ye shall eate, nether for youre body, what ye shall putt on.

23 The lyfe is moore then meate, and the body is moore then rayment.

24 Marcke wele the ravens, for they nether sowe, nor repe, which nether have stoore housse, ner barne, and yet God fedeth them. Howe moche are ye better then the foules?

25 Which of you with takynge tought can adde to his stature won cubytt?

26 Yf ye then be nott able to do that thynge which is least, why take ye thought for the remnaunt?

27 Consydere the lylies, howe they growe; they laboure nott, they spyn not. And I saye vnto you, Solomon in all his royalte was nott clothed lyke vnto one of these.

28 Yf God then soo cloth the grasse, which is to daye in the feldes, and to morowe shalbe cast into the fornace; howe moche moore wyll he clothe you, o ye endued with litell faith?

29 And axe nott, what ye shall eate, or what ye shall drynke; nether clyme ye vp an hye.

30 For all suche thynges the hethen people of the worlde seke for; youre father knoweth, that ye have nede off suche thynges.

31 Wherfore seke ye after the kyngdome off heven, and all these thynges shalbe ministred vnto you.

32 Feare not, litell floocke, for it is youre fathers pleasure to geve you a kyngdom.

33 Sell that ye have, and geve almes. And make you bagges which wexe noot olde, and treasure that fayleth nott in heven, where noo thefe commeth, nether moth corrupteth.

34 For where youre treasure ys, there will youre hertes be also.

35 Sín eower lendenu þegyrde, an
leoht-fatu byrnende;
36 And beo gelíce ðam mannum ð
hyra hláfordes ábídaþ, hwænne he s
fram gyftum gecyrred, ðæt hig hir
sóna ontýnon, ðonne he cymþ, an
cnucaþ.
37 Eadige synd ða þeowas, ðe s
hláford wæccende gemét, ðonne h
cymþ. Sóþlíce ic eow secge, ðæt h
begyrt hine, and déþ ðæt hig sittaþ
and gangende him þénaþ.

38 And gif he cymþ on ðære æftera
wæccan, oððe on ðære þriddan, and ðu
gemét, eadige synd ða þeowas.

39 Witaþ, ðæt gif se hiredes ealdo
wiste, hwænne se þeof cuman wolde
wítodlíce he wacode, and ne geþafod
ðæt man his hús under-dulfe.

40 And beo ge wære, forðam ðe man
nes sunu cymþ, ðære tíde ðe ge ne
wénaþ.
41 Ðá cwæþ Petrus, Drihten, segst ðú
ðis bigspell to us, hwæðer ðe to eal-
lum?
42 Ðá cwæþ Drihten, Hwá, wénst ðú,
ðæt ys getrýwe and gleaw dihtnere,
ðæne se hláford geset ofer his híred,
ðæt he him hwǽtes gemet on tíman
sylle?
43 Eadig is se þeow, ðe his hláford
gemét ðus dóndne, ðonne he cymþ.

44 Sóþlíce ic secge eow, ðæt he gesett
hine ofer eall ðæt he áh.

45 Gyf ðonne se þeow cwyþ on hys
heortan, Mín hláford uferaþ hys cyme;
and ágynþ beatan ða cnihtas, and ða
þinena, and etan, and drincan, and beon
ofer-druncen,
46 Ðonne cymþ ðæs þeowan hláford,
on ðam dæge ðe he ne wénþ, and ðære
tíde ðe he nát; and todǽlþ hine, and
sett his dǽl mid ðam ungetreowum.

47 Sóþlíce ðone þeow ðe his hláfordes
willan wiste, and ne dyde æfter his

35 Be 3oure leendes gird by fore, and nternes brennynge in 3oure hondis ;
36 And *be* 3e lyk to men abydinge her rd, whanne he schal turne a3en fro eddingis, that whanne he schal come, nd knocke, anoon thei opene to him.

37 Blessid *ben* tho seruauntis, whiche hanne the Lord schal come, he schal nde wakynge. Treuli I seie to 3ou, at he schal bifore girde him, and he hal make hem to sitte at the mete, d he passinge schal mynystre to hem.
38 And if he schal come in the secunde akyng, and yf he schal come in the ridde wakynge, and schal fynde so, o seruauntis ben blessid.
39 Forsoth wite 3e this thing, for if an sebonde man wiste, in what our the eef wolde come, sothli he schulde ke, and not suffre his hous to be ynyd.

40 And be 3e redy, for in what our 3e ssen not, mannis sone schal come.

41 Forsothe Petre seith to him, Lord, st thou this parable to vs, ether to ?
42 Sothli the Lord seide, Who, gessist u, is a feithful dispender, and pru-nt, whom the lord ordeynede on his yne, that he 3yue to hem in tyme a sure of whete ?
43 Blessid *is* that seruaunt, whom anne the lord schal come, he schal de doynge so.
44 Verili I seie to 3ou, for on alle ngis which he weldith, he schal or-ne him.
45 That if thilke seruaunt schal seye is herte, My lord makith tariynge to e ; and bigynne to smyte children, handmaydens, and ete, and drynke, be fillid ouer mesure,
46 The lord of that seruaunt schal e, in the day that he hopith not, our that he wot not ; and schal arte him, and schal putte his part vnfeithful men.
47 Forsothe thilke seruaunt that knew wille of his lord, and made not him

35 Lett youre loynes be gerdde about, and youre lightes brennynge ;
36 And ye youre selves lyke vnto men that watche for their master, when he woll returne from a weddynge, that as sone as he commeth, and knocketh, they maye open vnto hym.
37 Happy are thoose servauntes, which their Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he will gerdde hym silfe about, and make them sitt doune to meate, and walke by them and minister vnto them.
38 And yf he come in the seconde watche, ye yf he come in the thyrd watche, and shall fynde them soo, happy are thoose servauntes.
39 This shall ye vnderstonde, that yff the good man of the housse had knowen, what houre the thefe wolde have commen, he wolde suerly have watched, and not have suffered his housse to have bene broken vppe.
40 Be ye prepared therfore, for the sonne of man will come att an houre, when ye thynke not.
41 Then Peter sayd vnto him, Master, tellest thou this similitude vnto vs, or to all men ?
42 And the Lorde said, Who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate at due season ?
43 Happy is that servaunt, whom his master, when he cometh, shall finde soo doinge.
44 Of a trueth I saye vnto you, that he will make him rueler over all that he hathe.
45 But and if the evyll servaunt shall saye in his hert, My master wyll differre his commynge ; and shall begyn to smyte the servauntes, and maydens, and to eate, and drynke, and to be dronken,
46 The lorde off that servaunt wyll come, in a daye when he thynketh nott, and att an houre when he is not ware ; and wyll devyde hym, and will geve him his rewarde with the onbelevers.
47 The servaunt that knowe his masters wyll, and prepared nott him silfe, nether

hlâfordes willan, he biþ witnod ma
egum witum.

48 Đone þeow đe his willan nyste, a
đeah dyde, ... he biþ witn
feawum witum. Æ'lcum đe mycel g
seald is, him man mycel to sécþ ; a
æt đam đe hig micel befæston, h
mycel biddaþ.

49 Fŷr ic sende on eorþan, and hw
wylle ic, bûton đæt hit bærne ?

50 Ic hæbbe on fulluhte beon gefull
and hú beo ic geþread, oð hyt sŷ g
fylled ?

51 Wéne ge, forđam đe ic com syb
on eorþan sendan ? Ne, secge ic eo
ac todál.

52 Heonon-forþ beoþ fife on ánu
húse todælede ; þrŷ on twegen, a
twegen on þrŷ beoþ todælede ;

53 Fæder on sunu, and sunu on
fæder ; móder on dóhter, and dóhter
hyre móder ; swegr on hyre snóre, a
snóru on hyre swegre.

54 And he cwæþ to đam folce, Đon
ge geseoþ đa lyfte cumende on we
dæle, sóna ge cweđaþ, Storm cym
and hit swâ byþ.

55 And đonne ge geseoþ súđan bláw
ge secgaþ, Đæt . . . is toweard ; a
hit byþ.

56 Lâ liceteras, cunne ge áfandi
heofones ansŷne and eorþan, húmeta
áfandige ge đas tíde ?

57 Hwí ne dême ge of eow-sylfu
đæt riht is ?

58 Đonne đú gæst on wege mid đínu
wiđer-winnan to hwylcum ealdre,
đæt đú beo fram him álŷsed ; đe-l
he đé sylle đam déman, and se dé
đam bydele, and se bydel đé sende
cwertern.

59 Ic secge đé, Ne gæst đú đanon

dy, and dide not vp his wille, schal be
tun with many *woundis*.
48 Sothli he that knew not, and dide
orthi thingis of woundis, schal be beten
ith fewe. Forsoth to ech man to
hom moche is 3ouun, moche schal be
id of hym; and thei schulen axe
ore of him, to whom thei bitoken
oche.
49 I cam to sende fier in to erthe, and
hat wole I, no but that it be kyndelid?

50 Sothli I haue to be baptisid with
ptym, and hou am I constreyned, til
be perfytli don?
51 Gessen 3e, for I cam to 3yue pees
to erthe? Nay, I seye to 3ou, but
partynge.
52 Forsoth fro this tyme ther schulen
fyue departid in oon hous; thre
hulen be departid a3ens tweyne, and
eyne schulen be departid a3ens thre;
53 The fadir a3ens the sone, and the
ne a3ens his fadir; the modir a3ens
e dou3tir, and the dou3tir a3ens the
odir; the hosebondis modir a3ens the
nes wyf, and the sones wyf a3ens hir
sebondis modir.

54 Forsoth he seid and to the cum-
anyes, Whanne 3e schulen se a cloude
singe fro the sunne goynge doun,
ion 3e seyn, Reyn cometh; and so it
don.
55 And whanne 3e *seen* the south blow-
ige, 3e seyen, For heete schal be; and
it is don.
56 Ypocritis, 3e han knowe to proue
e face of heuene and of erthe, but hou
rouen 3e not this tyme?

57 Forsothe whi and of 3ou silf deme
not this thing that is iust?
58 Forsothe whanne thou goist with
in aduersarie to the prince in the weye,
ue thou bisynesse to be delyuered fro
m; lest perauenture he drawe thee
the domesman, and the domesman
take thee to the wrongful axere, and
e wrongful axere sende thee in to
risoun.
59 I seie to thee, Thou schalt not go

did accordynge to his will, shalbe beten
with many strypes.
48 Butt he that knewe nott, and hath
committed thynges worthy of strypes,
shalbe beaten with feawe strypes. For
vnto whom moche ys geven, off hym
shalbe moche requyred; and to whom
men moche commytt, the moare of hym
will they axe.
49 I cam to sende fyre on erth, and
what ys my desyre, but that yt were all
redy kyndled?
50 Nott with stondinge I muste be
baptised with a baptim, and how am
I payned, till it be ended?
51 Suppose ye, that I am come to
sende peace on erth? I tell you, naye,
but rather debate.
52 For hence forthe there shalbe five
in won housse devided; thre agaynst
two, and two agaynst thre;

53 The father shalbe devided agaynst
the sonne, and the sonne agaynst the
father; the mother agaynst the doughter,
and the doughter agaynst the mother;
the motherelawe agaynst the doughtere-
lawe, and the doughterelawe against the
motherelawe.
54 Then sayde he to the people, When
ye se a cloude ryse out off the west,
strayght waye ye saye, We shall have a
shewer; and soo it is.

55 And when ye se the south wynde
blow, ye saye, We shall have heet; and
it commeth to passe.
56 Ypocrytes, ye can skyll of the fassion
of the erth and of the skye, but what is
the cause that ye cannot skyll of this
tyme?
57 Ye and why iudge ye nott off youre
selves that which is rightewes?
58 Whill thou goest with thyne adver-
sary to the rueler as thou arte in the
waye, geve diligence that thou mayst be
delivered from hym; least he brynge
the to the iudge, and the iudge deliver
the to the ioylar, and the ioylar cast the
in to preson.

59 I tell the, Thou departest not

ær ðú ágylde ðone ýtemestan feo
ling.

Chap. XIII. 1 Ðar wæron sume
ðære tíde, of Galileum him cýðen
ðæra blód Pilatus mengde mid he
offrungum.

2 Ðá cwæþ he him andswarigen
Wéne ge, wæron ða Galileiscan synfu
to-fóran eallum Galileiscum, forðam
hig swylc þoledon?

3 Ne, secge ic, ná; ac ealle ge geli
forweorðaþ, búton ge dæd-bóte dón.

4 Swá ða ehtatyne, ofer ða feoll
stýpel on Syloá, and hig ofslóh, wé
ge, ðæt hig wæron scyldige ofer ea
menn ðe on Hierusalem wunedon?

5 Ne, secge ic; ac swá ge forweorða
búton ge dæd-bóte dón.†

6 Ðá sæde he him ðis bigspel. Su
man hæfde án fic-treow geplantod
his wín-gearde, ðá com he and sóh
his wæstmas on him, ðá ne fúnde
nánne.

7 Ðá cwæþ he to ðam hyrde, Nú syn
þreo gear, syððan ic com wæstm sécend
on ðissum fic-treowe, and ic ne fúnde
forceorf hine, hwí ofþriceþ he ðæt land?

8 Ðá cwæþ he, Hláford, læt hine gy
ðis gear, oð ic hine bedelfe, and ic hin
beweorpe mid meoxe;

9 And witodlice he wæstmas bringeþ
gif hit elles hwæt byþ ceorf hine syð
ðan.

10 Ðá wæs he reste-dagum on heor
gesamnunge lærende.

11 Ðá wæs ðar sum wíf seo hæfd
untrumnesse gást ehtatyne gear, and
heo wæs ábogen, ne heo eallunga ne
mihte up-beseon.

12 Ðá se Hælend hig gesceah, he
clypode hig to him, and sæde hyre,
Wíf, ðú eart forlæten of ðinre un-
trumnesse.

nnis, til thou ȝelde also the last fer-
ng.

Chap. XIII. 1 Forsothe sum men
ȝeden in that tyme, tellinge to him
Galilees, whos blood Pilat myngede
h the sacrificis of hem.
And he answeringe seide to hem,
nen ȝe, that thes men of Galilee
en synneris byfore alle Galileis, for
i suffriden suche thingis?

Nay, I seye to ȝou; but alle ȝe
ılen perische in lyk manere, no but
chulen haue penaunce.
And as tho ten and eiȝte, on which
tour of Siloa felde doun, and slouȝ
n, gessen ȝe, for and thei weren det-
rs more than alle men dwellinge in
ısalem?
Nay, I sei to ȝou; but also ȝe alle
ılen perische, if ȝe schulen not do
aunce.
Forsothe he seide this lyknesse. Sum
ı hadde a fyge tree plauntid in his
er, and he cam sekynge fruyt in it,
fond not.

Sothli he seide to the tilier of the
er, Loo! thre ȝeeris ben, sithen I
e sekinge fruyt in this fyge tree,
I fond not; therfore kitt it doun,
rto occupieth it, ȝhe, the erthe?
And he answeringe seide to him,
d, suffre also this ȝeer, til the while
lue aboute it, and sende toordis;

And if it schal make fruyt, ellis in
e to comynge thou schalt kitte it
n.
Forsothe he was techinge in the
ıgoge of hem in sabotis.
And loo! a womman that hadde a
it of sykenesse ten and eiȝte ȝeeris,
was bowid doun, nether in ony ma-
myȝte looke vpward.
Whom whanne Jhesu hadde seyn,
clepide to hym, and seide to hir,
nman, thou ert left of thi sykenesse.

thence, tyll thou have made goode the vtmose farthynge.

Chap. XIII. 1 There were present at the same season, that shewed hym of the Galileans, whose bloude Pilate mengled with their awne sacrifice.
2 And Jesus answered and sayde vnto them, Suppose ye, that these Galileans were greater synners then all other Galileans, be cause they suffred suche punysshment?
3 I tell you, naye; but except ye repent, ye shall all in lyke wyse perysshe.

4 Or thynke ye, that those xviij. apon whom the toure in Siloe fell, and slewe them, were synners above all men that dwell in Jherusalem?

5 I tell you, naye; butt excepte ye repent, ye all shall lyke wyse perisshe.

6 He put forthe this similitude. A certayne man had a fygge tree in his vyneyarde, and he cam and sought frute theron, and founde none.

7 Then sayde he to the dresser of his vyneyarde, Beholde! this thre yeare, have I come and sought frute in this fygge tree, and fynde none; cut it doune, why combreth hit the grounde?
8 And he answered and sayde vnto him, Lorde, lett it alone this yeare also, till I digge rounde aboute it, and donge it;
9 To se whether it will beare frute, yt not then after that cut hym doune.

10 He taught in won of their sinagogges on the saboth dayes.
11 And beholde! there was a woman which had a sprete off infirmitie .xviij. yeares, and was bowed to gether, and coulde nott well lifte vp her silfe.
12 When Jesus sawe her, he called her to hym, and sayde to her, Woman, thou arte delivered from thy disease.

13 And his hand hyre on sette, ð
wæs heo sóna up-árǽred, and heo G
wuldrode.

14 Đá gebealh se duguđe-ealdor hir
forđam đe se Hǽlend on reste-dæ
hælde, and sǽde đam menegum, Sy
dagas synd, on đam gebyraþ đæt m
wyrce; cumaþ on đam, and beoþ g
hælede, and ná on reste-dæge.

15 Đá andswarode se Hǽlend a
cwæþ, Lá líceteras, ne unt'gþ eower æ
on reste-dæge his oxan, ođđe assa
fram đære binne, and lǽt to wætere?

16 Đás Abrahames dóhtor, đe Satan
geband, nú! ehtatyne gear, ne g
byrede hyre beon unbúnden of đissu
bende on reste-dæge?

17 Đá he đis sǽde, đá sceamod ea
his wiđer-winnan. And eall folc g
blissode on eallum, đam đe wuldorfull
fram him gewurdon.

18 Sóþlice he cwæþ, Hwam is God
ríce gelíc? and hwam wéne ic đæt
beo gelíc?

19 Hit ys gelíc senepes corne, đæt
man onféng, and seow on his wyrt-tú
and hit weox, and wearþ mycel treo
and heofenes fugelas reston on
bogum.

20 And eft he cwæþ, Hwam wéne
đæt Godes ríce sí gelíc?

21 Hit is gelíc đam beorman, đe đ
wíf onféng, and behýdde on đam melc
þreo gemetu, ođ hit wearþ eall áhafen.

22 Đá férde he þurh ceastra a
castelu, to Hierusalem and đar lærde.

23 Đá cwæþ sum man to him, Drihte
feawa synd, đe synd gehælede? H
cwæþ he to him,

24 E'fstaþ đæt ge gangon þurh đ
nearwe geat; forđam ic secge eo
manega sécaþ đæt hig in-gán, and
ne mágon.

25 Đonne se híredes ealdor in-gæ
and his duru beclýst, ge standaþ đa
úte, and đa duru cnuciaþ, and cweđa
Drihten, átýn us. Đonne cwyþ he

13 And he puttide to hir the hoondis, nd a non she was reysid, and glorifiede od.

14 Sothli the prince of synagoge an- veringe, hauynge dedeyn for Jhesu dde heelid in the saboth, seide to the mpany, Sixe dayes ben, in whiche it houeth to wirche; therfore come in es, and be 3e heelid, and not in the yes of saboth.

15 Forsothe the Lord answeringe to m seide, Ypocrite, wher ech of 3ou tyeth not in the saboth his oxe, ethir se, fro the stable, and ledith for to ıtre?

16 Bihofte it not this dou3tre of Abra- m, whom Sathanas hath bounden, loo! n and ei3te 3eeris, to be vnbounden of is bond in the day of saboth?

17 And whanne he seide thes thingis, le his aduersaries weren aschamyd. nd al the peple ioyede in al thingis, at weren don gloriously of him.

18 Therfore he seide, To what thing is e rewme of God lyk? and to what ing schal I gesse it to be lyk?

19 It is lyk to a corn of seneuey, which kun, a man sente in to his 3erd; and wax, and was maad in to a greet tree, d fowelis of the eyr restiden in the aunchis therof.

20 And eftsone he sayd, To what thing hal I gesse the kyngdom of God k?

21 It is lyk to sourdow3, which takun, womman hidith in thre mesuris of ele, til al were sourdowid.

22 And he wente by citees and castels, chinge and makinge iurney in to Jeru- lem.

23 Sothli sum man seide to him, Lord, there ben fewe, that ben sauyd? Sothli e seide to hem,

24 Stryue 3e for to entre by the streit te; for I seye to 3ou, many men seken r to entre, and thei schulen not mowe.

25 Forsothe whanne the hosebonde an hath entrid, and closid the dore, schulen bigynne to stonde with oute rth, and knocke the dore, seyinge,

13 And he layde his hondes on her, and immediatly she was made strayght, and glorified God.

14 The ruler off the sinagoge answered, with indignacion be cause that Jesus had healed on the saboth daye, and sayde vnto the people, There are sixe dayes in the weke, in which men ought to worke; in them come, and be healed, and nott on the saboth daye.

15 Then answered hym the Lorde and sayd, Ypocryte, doth not eache one of you on the saboth daye loose his oxe, or his asse, from the stall, and leade hym to the water?

16 And shulde not this doughter of Abraham be loosed from this bonde on the saboth daye, whom Sathan hath bounde, loo! xviij. yeares?

17 And when he thus sayde, all his adversaris were ashamed. And all the people reioysed on all the excellent dedes, that were done by hym.

18 Then sayde he, What is the kyngdom of God lyke? or where to shall I compare it?

19 It is lyke a grayne of mustard seede, which a man toke, and sowed in his garden; and it grewe, and wexed a greate tree, and the foules off the ayer bilt in the braunches of it.

20 And agayne he sayde, Where vnto shall I lyken the kyngdom of God?

21 It is lyke leven, which a woman toke, and hidde in thre busshels of floure, till all was thorow levended.

22 And he went thorowe cities and tounes, teachynge and toke his iorney towardes Jerusalem.

23 Then sayde won vnto hym, Lorde, are there feawe, that shalbe saved? And he sayde vnto them,

24 Stryve with youreselves to enter in at the strayte gate; for many, I saye vnto you, will seke to enter in, and shall nott be able.

25 When the good man of the housse is risen vp, and hathe shett fast the dore, and ye begyn to stonde with out, and to knocke at the dore, saynge, Lorde,

eow, Ne can ic eow, nât ic hwanon
synd.

26 Đonne ongynne ge cweđan, V
æton and druncon beforan đé, and
úrum strætum đú lærdest.
27 Đonne segþ he eow, Ne cann
hwanon ge synd; gewitaþ fram n
ealle unriht-wyrhtan.
28 Đar biþ wóp and tóþa grystlun
đonne ge geseoþ Abraham, and Isa
and Iacob, and ealle witegan on God
ríce; and ge beoþ út-ádrifene.

29 And hig cumaþ fram east-dæle a
west-dæle, and norþ-dæle . . . . a
sittaþ on Godes ríce.

30 And efne! synd ýtemeste, đa
beoþ fyrmeste; and synd fyrmeste,
đe beoþ ýtemeste.
31 On đam dæge him genealæhto
sume Farisei, and him sædon, Far, a
gá heonon, forđam đe Herodes đé wy
ofslean.
32 And đá cwæþ he to him, Gáþ, a
secgaþ đam foxe, Deofol-seocnessa ic ú
ádrife, and ic hæla gefremme, to-dæ
and to-morgen, and þriddan dæge
beo fornumen.
33 Đeah hwæđere me gebyreþ to-dæ
and to-morgen, and đý æfteran dæg
gán; forđam đe ne gebyreþ đæt
witega forweorđe bútan Hierusalem.
34 Ealá Hierusalem, Hierusalem, đ
đe đa witegan ofslyhst, and hænst đ
đe to đé ásende synd, hú oft ic wold
đíne bearn gegaderian, swá se fugel d
his nest under his fiđerum, and đ
noldest.
35 Nú! biþ eower hús eow forlæte
Sóþlíce ic eow secge, đæt ge me n
geseoþ, ærđam đe cume se, đonne g
cweđaþ, Gebletsod sý, se đe com o
Drihtnes naman.

Chap. XIV. †1 Đá wæs geworde
đá he eode on sumes Farisea ealdre
hús, on reste-dæge, đæt he hláf æte, an
hig begýmdon hine.

rd, opyne to vs. And he answeringe
al seye to 3ou, I knowe not 3ou, of
ennis 3e ben.
6 Thanne 3e schulen bigynne to seye,
e han ete and drunke bifore thee, and
oure streetis thou hast tau3t.
7 And he schal seye to 3ou, I knowe
t 3ou, of whennis 3e ben; go 3e awey
me, alle worcheris of wickidnesse.
8 Ther schal be wepinge and betinge
gidere of teeth, whanne 3e schulen se
raham, and Ysaac, and Jacob, and
e prophetis in the kyngdom of God;
hli 3ou to be put out.
9 And thei schulen come fro the eest
l west, and fro the north and south,
l sitte at the mete in the rewme of
d.
0 And loo! thei that weren firste,
n the laste; and thei that weren the
t, ben the firste.
1 In that day summe of Pharisees
nen ny3, seyinge to him, Go out, and
hennis, for Eroude wole slee thee.

2 And he seith to hem, Go 3e, and
e 3e to that fox, Loo! I caste out
lis, and I make perfitly heelthis, to
and to morwe, and the thridde day
m endid.
3 Netheles it bihoueth me to day,
l to morwe, and the day suynge, to
lke; for it fallith not a prophete to
rische out of Jerusalem.
4 Jerusalem, Jerusalem, that sleest
phetis, and stoonest hem that ben
t to thee, hou ofte wolde I gedere to
ere thi sones, as a brid his nest vnder
nes, and thou noldist.

5 Loo! 3oure hous schal be left to
desert. Sothli I seie to 3ou, for 3e
ulen not se me, til it come, whanne
schulen seye, Blessid *is* he, that
neth in the name of the Lord.

Chap. XIV. 1 And it was don,
anne he had entrid in to the hous of
n prince of Pharisees, in the saboth,
ete breed, and thei aspieden him.

lorde, open vnto vs. And he shall answer and saye vnto you, I knowe nott whence ye are.
26 Then shall ye begyn to saye, We have eaten and dronken in thy presence, and thou hast naught in oure stretes.
27 And he shall saye, I tell you I wott nott whence ye are; departe from me, all ye workers off iniuytie.
28 There shalbe wepynge and gnasshynge of teth, when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God; and youre selves thrust oute a dores.
29 And they shall come from the eest and from the weest, and from the northe and from the southe, and shall reest in the kingdom of God.
30 And beholde! there are last, which shalbe fyrst; and there are fyrst, which shalbe last.
31 The same daye there cam certaine of the Pharises, and sayd vnto him, Gett the out of the waye, and departe hence, for Herode will kyll the.
32 And he sayd vnto them, Goo ye, and tell that foxe, Beholde! I cast oute devils, and heale the people, to daye and to morowe, and the thyrd daye I make an ende.
33 Neverthelesse I must walke, to daye, and to morowe, and the daye folowinge; for it cannott be that a prophet perisshe eny other where save att Jerusalem.
34 O Jerusalem, Jerusalem, which killest prophetes, and stonest them that are sent to the, howe often wolde I have gadered thy children to gedder, as the hen her nest vnder her wynges, and thou woldest nott.
35 Beholde! youre habitacion shalbe left vnto you desolate. For I tell you, ye shall not se me, vntill the time come, that ye shall saye, Blessed ys he, that commeth in the name off the Lorde.

Chap. XIV. 1 And it chaunsed, that he went into the housse of won off the chefe Pharises to eate breed, on a saboth daye, and they watched hym.

9

. . . . . na aftumistan
hadan stap.

10 Ak þan haitaizau, atgaggands, anakumbei ana þamma aftumistin stada, ei biþe qimai, saei haihait þuk, qiþai du þus, Friyond, usgagg hauhis. Þanuh ist þus hauhiþa faura þaim miþanakumbyandam þus.

11 Unte whazuh saei hauheiþ sik silba, gahnaiwyada ; yah saei hnaiweiþ sik silban, ushauhyada.

12 Qaþuþ-þan yah þamma haitandin sik, Þan waurkyais undaurnimat, aiþþau nahtamat, ni haitais friyonds þeinans, nih broþruns þeinans, nih niþyans þeinans, nih garaznans gabeigans ; ïbai aufto yah eis aftra haitaina þuk, yah wairþiþ þus usguldan.

13 Ak þan waurkyais dauht, hait unledans, gamaidans, haltans, blindans,

14 Yah audags wairþis ; unte eis ni haband usgildan þus, usgildada auk þus in ustassai þize uswaurhtane.

2 Đá wæs đar sum wæter-seoc ma
beforan him.

3 Đá cwæþ se Hælend to đam æ-gleav
um and Fariseum, Is hit álýfed dæt ma
on reste-dagum hæle ?

4 Đá súwódon hig. Đá nam he hir
and gehælde, and forlêt hyne.

5 Đá cwæþ he to him, andswariend
Hwylces eowres assa oðde oxa befea
on ænne pytt, and ne tihþ he hyne hræ
lice up on reste-dæge ?

6 Đá ne mihton hig ágén đis him g
andwyrdan.

7 Đá sæde he sum bigspel be đam i
gelaþedon, gýmende hú hig đa fyrmesta
setl gecuron, and đus cwæþ,

8 Đonne đú byst to gyftum gelaþo
ne site đú on đam fyrmestan setle ; đ
læs wénunga sum weorþfulra sig i
gelaþod fram him,

9 And đonne cume se đe đé in-g
laþode, and secge đé, Rým đysum me
setl, and đú đonne mid sceame nym
dæt ýtemeste setl.

10 Ac đonne đú geclypod byst, g
and site on đam ýtemestan setle, dæt s
đe đé in-gelaþode, đonne he cymþ, cwe
to đé, Lá freónd, site ufer. Đonne by
đé weorþmynt beforan mid-sittendum.

11 Forđam ælc đe hine up-áhefþ, bi
genyđerod ; and se đe hine nyđeraþ, s
biþ up-áhafen.

12 Đá cwæþ he to đam, đe hine in-g
laþode, Đonne đú dést wiste, oðde feorm
ne clypa đú đine frýnd, ne đine g
bróđru, ne đine cúđan, ne đine welega
nehheburas ; đe-læs hi đé ágén laþio
and đú hæbbe edlean.

13 Ac đonne đú gebeorscype dó, clyp
þearfan, and wanhále, and healte, an
blinde,

14 Đonne bist đú eadig ; forđam đ
hí nabbaþ, hwanon hig hit đé forgyldon
sóþlice hit byþ đé forgolden on rihtwisr
æriste.

2 And loo! sum man syk in ydropesie
as bifore him.
3 And Jhesu answeringe seide to the
yse men of lawe, and to Pharysees,
iyinge, Where it is leeful for to heele
the sabotis?
4 And thei heelden pees. Forsothe
iesu heelide him takun to, and lefte.

5 And he answeringe to hem, seyde,
hos asse ether oxe of 3oure schal falle
to a pitt, and not a non he schal
awe out him on the day of sabot?
6 And thei myzten not answere to him
thes thingis.
7 Forsothe he seyde also a parable to
en bodun to a feeste, biholdinge how
ei chesiden the firste seetis, seyinge
hem,
8 Whanne thou schalt be bedun to wed-
ngis, sitte thou not at the mete in the
ste place; lest perauenture a worschip-
llere than thou be bedun of him,
9 And he comynge that clepide thee
d him, seye to thee, 3yue place to
is, and thanne thou schalt bigynne
th schame to holde the laste place.
10 But whanne thou schalt be bedun
feeste, go, and sitte doun in the laste
ace, that whanne he schal come, that
d thee to feeste, he seye to thee,
end, stize hizere. Thanne glorie schal
to thee bifore men syttinge to gidere
the mete.
11 For ech that enhaunsith him silf,
ial be maad low3; and he that mekith
n silf, schal be hized.
12 Forsoth he seide also to him, that
dde bedun him to the feeste, Whanne
ou makist a mete, ether souper, nyle
ou clepe thi frendis, nether thi bri-
eren, nethir cosyns, nethir neizeboris,
ther riche men; lest perauenture and
ei bidde thee azen to feeste, and 3eld-
ze azen be maad to thee.
13 But whanne thou makist a feeste,
pe pore men, feble men, crokid, and
ynde,
14 And thou schalt be blessid; for
ei han not, wher of to 3elde to thee,
soth it schal be 3oldun to thee in the
yng azen of iuste men.

2 And beholde! there was a man be-
fore hym which had the dropsy.
3 And Jesus answered and spake vnto
the lawears, and Pharises, sayinge, Is hit
laufull to heale on the saboth daye?

4 And they helde their peace. He
toke the man and healed him, and lett
hym goo.
5 And answered them sayinge, Whiche
of you shall have an asse or an oxe fallen
into a pitt, and will nott straight waye
pull him out on the saboth daye?
6 And they coulde not answer hym
agayne to that.
7 He putt forthe a similitude to the
gestes, when he marked howe they
preased to the hyest roumes, and sayd
vnto them,
8 When thou arte bidden to a wedd-
ynge of eny man, sitt nott doune in the
hyest roume; lest a more honorable
man then thou be bidden of hym,
9 And he that badde bothe hym and
the come, and saye to the, Geve this
man roume, and thou then begyn with
shame to take the lowest roume.
10 But rather when thou arte bidden,
goo, and sit in the lowest roume, that
when he that bade the commeth, he
maye saye vnto the, Frende, sitt vp
hyer. Then shalt thou have preyase in
the presence of them that sitt at meate
with the.
11 For whosoever exalteth hym silfe,
shalbe brought lowe; and he that hum-
bleth him silfe, shalbe exalted.
12 Then sayde he also to him, that
bade him to diner, When thou makest
a diner, or a supper, call not thy frendes,
nor thy brethren, nether thy kinsmen,
nor yet riche neghbours; lest they bidde
the agayne, and make the recompence.

13 Butt when thou makest a feast, call
the povre, the maymed, the lame, and
the blinde,
14 And thou shalt be happy; for they
cannot recompence the, butt thou shalt
be recompensed at the resurreccion of
the iuste men.

15 Gahausyands þan sums þizei anakumbyandane þata, qaþ du ïmma, Audags, saei matyiþ hlaif ïn þiudangardyai Guþs.

16 Þaruh qaþ ïmma Frauya, Manna sums gawaurhta nahtamat mikilana, yah haihait managans.

17 Yah ïnsandida skalk seinana wheilai nahtamatis, qiþan þaim haitanam, gaggiþ, unte yu manwu ïst allata.

18 Yah dugunnun suns faurqiþan allai. Sa frumista qaþ, Land bauhta, yah þarf galeiþan, yah saiwhan þata; bidya þuk, habai mik faurqiþanana.

19 Yah anþar qaþ, Yuka auhsne usbauhta fimf, yah gagga kausyan þans; bidya þuk, habai mik faurqiþanana.

20 Yah sums qaþ, Qen liugaida; yah duþe ni mag qiman.

21 Yah qimands sa skalks, gataih frauyin seinamma þata. Þanuh þwairhs sa gardawaldands, qaþ du skalka seinamma, Usgagg sprauto ïn gatwons yah staigos baurgs, yah unledans, yah gamaidans, yah blindans, yah haltans attiuh hidre.

22 Yah qaþ sa skalks, Frauya, warþ, swe anabaust, yah nauh stads ïst.

23 Yah qaþ sa frauya du þamma skalka, Usgagg and wigans yah faþos, yah nauþei ïnnatgaggan, ei usfulnai gards meins.

24 Qiþa allis ïzwis, þatei ni ainshun manne yainaize þize faura haitanane, kauseiþ þis nahtamatis meinis.

25 Miþïddyedun þan ïmma hiuhmans managai; yah gawandyands sik, qaþ du ïm,

26 Yabai whas gaggiþ du mis, yah ni fiyaiþ attan seinana, yah aiþein, yah qen, yah barna, yah broþruns, yah swistruns, nauhuþ-þan seina silbins saiwala, ni mag meins siponeis wisan.

27 Yah saei ni bairiþ galgan seinana, yah gaggai afar mis, ni mag wisan meins siponeis.

28 Ïzwara whas raihtis wilyands kelikn

15 Đá đïs gehýrde sum of đam sitten um, đá cwæþ he, Eadig is se, đe hl yt on Godes ríce.†

16 Đá sǽde he him, Sum man worh mycele feorme, and manega gelaþode.

17 Đá sende he his þeowan to đæ feorme tíman, đæt he sǽde đam gela edum, đæt hig comon, forđam đe eal þing gearwe wǽron.

18 Đá ongunnon hig ealle hig beládia Se forma him sǽde, Ic bohte ǽnne tú ic hæbbe neode đæt ic fare, and hi geseo; ic bidde đé, đæt đú me b ládige.

19 Đá cwæþ se óđer, Ic bohte ân g týme oxena, nú wille ic faran and fan ian hyra; nú bidde ic đé, beláda me.

20 Đá cwæþ sum, Ic lædde wïf hám forđam ic ne mæg cuman.

21 Đá cyrde se þeowa, and cýdde h hláforde đæt. Đá cwæþ se hláford m yrre to đam þeowan, Gá hrađe on strǽta and on wïc đisse ceastre, a þearfan, and wanhále, and blinde, an healte lǽd hider in.

22 Đá cwæþ se þeowa, Hláford, hit gedón, swá đú bude, and nú gyt hér æmtig stów.

23 Đá cwæþ se hláford đá gyt to đa þeowan, Gá geond đá́s wegas and hega and nýd hig đæt hig gán in, đæt mi hús sí gefylled.

24 Sóþlice ic eow secge, đæt nán đæ manna đe geclypode synd, ne onbyrige mínre feorme.†

25 Sóþlíce mid him férde mycel mæ ego; đá cwæþ he, to him bewend,

26 Gyf hwá to me cymþ, and ne hat his fæder, and módor, and wïf, an bearn, and bróđru, and swustra, an đonne gyt his sáwle, ne mæg he beo mín leorning-cniht.

27 And se đe ne byrþ hys cwylming and cymþ æfter me, ne mæg he beo mín leorning-cniht.

28 Hwylc eower wyle timbrian ánn

15 Whanne sum man of sittinge at the ete had herd thes things, he seide to m, Blessid *is* he, that schal ete breed the rewme of God.

16 And he seide to him, Sum man aade a greet souper, and clepide anye.

17 And he sente his seruaunt in the r of souper, to seye to men bedun to ste, that thei schulden come, for now e thingis ben redy.

18 And alle bigunnen to gidere to ex-se. The firste seide, I haue bouȝt a un, and I haue nede to go out, and to it; I preie thee, haue me excusid.

19 And the tothir seide, I haue bouȝt ue ȝokis of oxen, and I go to proue n; I preie thee, haue me excusid.

20 And an othir seide, I haue weddid vyf; and therfore I may not come.

21 And the seruaunt turnyd aȝen, lde thes thingis to the lord. Thanne hosebonde man wroth, seide to his uaunt, Go out soone in to grete etis and smale streetis of the citee, l brynge in hidur pore men, and le, and blynde, and crokid.

22 And the seruaunt seith, Lord, it is n, as thou hast comaundid, and ȝit ce is.

23 And the lord seith to the seruaunt, thou into weyes and heggis, and ustreyne for to entre, that myn hous fillid.

24 Forsothe I seie to ȝou, for noone tho men that ben clepid, schal taaste souper.

25 Sothli many cumpanyes wenten h him; and he turned, seide to hem,

26 If ony cometh to me, and hatith his fadir, and modir, and wyf, sones, l britheren, and douȝtris, ȝit forsoth l his lyf, he may not be my disciple.

27 And he that berith not his cross, l cometh aftir me, may not be my ciple.

28 Forsoth who of ȝou willinge to

15 When won of them that sate at meate also herde that, he sayde vnto hym, Happy is he, that eateth breed in the kyngdome of God.

16 Then sayd he to hym, A certayne man ordened a greate supper, and bade many.

17 And sent his servaunt att supper time, to saye to them that wer bidden, come, for all thynges are redy.

18 And they all atonce began to make excuse. The fyrst sayd vnto him, I have bought a ferme, and I must nedes goo, and se it; I praye the, have me excused.

19 And another sayd, I have bought fyve yooke of oxen, and I must goo to prove them; I praye the, have me excused.

20 The thyrde sayd, I have maried a wyfe; and therfore I cannot come.

21 And the servaunt went agayne, and brought his master worde there of. Then was the good man of the housse displeased, and sayd to his servaunt, Goo out quickly into the stretes and quarters of the citie, and brynge in hidder the povre, and the maymed, and the halt, and the blinde.

22 And the servaunt sayd, Lorde, it is done, as thou commaundest, and yet there is roume.

23 And the lorde sayd to the servaunt, Go out into the hie wayes and hedges, and compell them to come in, that my housse maye be filled.

24 For I saye vnto you, that none of those men which were bidden, shall tast of my supper.

25 There went a greate company with him; and he turned, and saide vnto them,

26 Yf a man come to me, and hate not his father, and mother, and wyfe, and children, and brethren, and sisters, more over and his awne life, he cannot be my disciple.

27 And whosoever beare nott hys crosse, and come after me, cannot be my disciple.

28 Which of you is he that is desposed

timbryan, niu frumist gasitands rahneiþ manwiþo, habaiu du ustiuhan?

29 Ïbai aufto biþe gasatidedi grunduwaddyu, yah ni mahtedi ustiuhan, allai þai gasaiwhandans, duginnaina bilaikan ïna,

30 Qiþandans, Þatei sa manna dustodida timbryan, yah ni mahta ustiuhan.

31 Aiþþau whas þiudans gaggands stigqan wiþra anþarana þiudan du †wiganna, niu gasitands faurþis þankeiþ, siaiu mahteigs miþ taihun þusundyom gamotyan þamma miþ twaim tigum þusundyo gaggandin ana sik?

32 Eiþau yabai nist mahteigs, nauhþanuh fairra ïmma wisandin, ïnsandyands airu, bidyiþ gawairþyis.

33 Swah nu wharyizuh ïzwara, saei ni afqiþiþ allamma aigina seinamma, ni mag wisan meins siponeis.

34 God salt; ïþ yabai salt baud wairþiþ, whe gasupoda?

35 Nih du airþai, ni du maihstau fagr ïst, ut uswairþand ïmma. Saei habai ausona gahausyandona, gahausyai.

Chap. XV. 1 Wesunuþ-þan ïmma newhyandans sik allai motaryos yah frawaurhtai hausyan ïmma.

2 Yah birodidedun Fareisaieis yah bokaryos, qiþandans, Þatei sa frawaurhtans andnimiþ, yah miþmatyiþ ïm.

3 Qaþ þan du ïm þo gayukon, qiþands,

4 Whas manna ïzwara aigands taihuntehund lambe, yah fraliusands ainamma þize, niu bileiþiþ þo niuntehund yah niun ana auþidai, yah gaggiþ afar þamma fralusanin, unte bigitiþ þata?

5 Yah bigitands, uslagyiþ ana amsans seinans faginonds;

6 Yah qimands ïn garda galaþoþ friyonds yah garaznans, qiþands du ïm, Faginoþ miþ mis, þammei bigat lamb mein, þata fralusano.

7 Qiþa ïzwis, þatei swa faheds wairþiþ

stýpel, hú ne sytt he ǽrest and teleþ
andfengas ðe him behéfe synd, hwæð
he hæbbe hine to full-fremmenne?

29 Ðe-læs syððan he ðæne grúnd-we
legþ, and ne mæg hine full-fremman, eal
ðe hit geseoþ, ágynnon hine tǽlan,

30 And cweðan, Hwæt ðes man ág
timbrian, and ne mihte hit ge-endian.

31 Oððe gyf hwylc cyning wyle far
and feohtan ágén óðerne cyning, hú
sit he ǽr and þencþ, hwæðer he mæ
mid tyn þúsendum cuman ágén ðo
ðe him ágén cymþ mid twentigum þ
sendum?

32 And gif he ðonne wið hine gefeoh
an ne mæg, . . . he sent ǽryndraca
and bitt sibbe.

33 Witodlíce swá is ælc of eow, ðe
wið-sæcþ eallum þingum ðe he áh,
mæg he beon mín leorning-cniht.

34 Gód ys sealt; gif hit áwyrþ,
ðam ðe hit gesylt biþ?

35 Nis hit nyt ne on eorþan, ne
myxene, ac hyt biþ út-áworpen. Gehýr
se ðe earan hæbbe to gehýrenne.

Chap. XV. †1 Sóþlíce him gene
læhton mánfulle and synfulle, ðæt hi
his word gehýrdon.

2 Ðá murcnedon ða Farisei and
bóceras, and cwædon, Ðes onfehþ sy
fulle, and mid him ytt.

3 Ðá cwæþ he ðis bigspel to ðam,

4 Hwylc man is of eow ðe hæfþ hu
sceapa, and gif he forlyst án of ðam, l
ne forlæt he ðonne nigon and hu
nigontig on ðam wéstene, and gæþ
ðam ðe forwearþ, oð he hit finde?

5 And ðonne he hit fínt, he hit set
his exla geblissiende;

6 And ðonne he hám cymþ, he t
somne clypaþ hys frýnd and his nehb
buras, and cwyþ, Blissiaþ mid me, forða
ic fúnde mín sceap, ðe forwearþ.

7 Ic secge eow, ðæt swá byþ on heofo

ylde a tour, wher he sittinge countith
ot first the spensis that ben nedful, if
e haue to performe?
29 Lest aftir he hath sett the founde-
ıent, and myȝte not performe, alle that
een, bigynne to scorne him,
30 Seyinge, For this man bigan to
ilde, and myȝte not ende.
31 Ether what kyng to goynge to
ıake batel aȝens another kyng, wher
e sittinge bythenkith not first, if he
ıay with ten thousynd go aȝens him
hat cometh to him with twenty thou-
ynd?
32 Ellis him ȝit doinge a fer, he send-
nge a messanger, preieth tho thingis
hat ben of pees.
33 So therfore ech of ȝou, that re-
ıounceth not alle thingis whiche he
veeldith, may not be my disciple.
34 Salt is good thing; forsoth if salt
chal vanysche, in what thing schal it
e sauerid?
35 Nether in erthe, nether in the
lunghil it is profitable, but it schal be
ent out. He that hath eeris of heer-
nge, heere.

Chap. XV. 1 Forsothe pupplicans
ıd synful men weren neiȝinge to him,
ıat thei schulden heere him.
2 And Farisees and scribis grucchiden,
eyinge, For this *man* receyueth synful
ıen, and etith with hem.
3 And he seith to hem this parable,
eiynge,
4 What man of ȝou that hath an hun-
rid scheep, and if he hath lost oon of
ıem, wher he leeuith not nynty and
ne in desert, and goth to it that
erischide, til he fynde it?
5 And whanne he hath founden it, he
oyinge puttith on his shuldris;
6 And he comynge hoom clepith to
gadere his frendis and neiȝebors, seyinge
o hem, Thanke ȝe me, for I haue
ounden my scheep, which hadde per-
ischid.
7 Sothly I seye to ȝou, so ioye schal

to bilde a toure, and sitteth not doune before and counteth the cost, whether he have sufficient to performe it?
29 Lest after he hathe layde the foundacion, and is nott able to performe it, all that beholde it, begyn to moocke hym,
30 Sayinge, This man began to bilde, and was not able to make an ende.
31 What kynge goeth to make batayle agaynst another kynge, and sitteth not doune fyrst and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand?
32 Or els whill the other is yett a greate waye off, he will sende embasseatours, and desyre peace.
33 Soo lyke wyse none of you, that forsaketh nott all that he hathe, can be my disciple.
34 Salt is good; but if salt be corupte, what shall be seasoned there with?

35 It is nether good for the londe, nor yet for the donge hill, men cast it out at the dores. He that hath eares to heare, let him heare.

Chap. XV. 1 Then resorted vnto him all the publicans and synners, for to heare him.
2 And the Pharises and scribes grudged, sainge, He receaveth to his company synners, and eateth with them.
3 Then put he forthe this similitude to them, sayinge,
4 What man of you havynge an hundred shepe, if he loose one of them, doth not leve nynty and nyne in the wildernes, and goo after hym which is loost, vntill he fynde hym?
5 And when he hath founde hym, he putteth hym on his shulders with ioye;
6 And as sone as he commeth home he calleth to gedder his lovers and neghbours, sayinge vnto them, Reioyse with me, for I have founde my shepe, which was loost.
7 I say vnto you, that lyke wyse ioye

ïn himina ïn ainis frawaurhtis ïdreigondins, þau ïn niuntehundis yah niune garaihtaize, þaiei ni þaurbun ïdreigos.

8 Aiþþau suma qino drakmans habandei taihun, yabai fraliusiþ drakmin ainamma, niu taudeiþ lukarn, yah usbaugeiþ razn, yah sokeiþ glaggwaba, unte bigitiþ?

9 Yah bigitandei, gahaitiþ friyondyos yah garaznons, qiþandei, Faginoþ miþ mis, unte bigat drakmein, þammei fralaus.

10 Swa qiþa ïzwis, faheds wairþiþ ïn andwairþya aggele Guþs ïn ainis ïdreigondins frawaurhtis.

11 Qaþuþ-þan, Manne sums aihta twans sununs;

12 Yah qaþ sa yuhiza ïze du attin, Atta, gif mis, sei undrinnai mik, dail aiginis. Yah disdailida ïm swes sein.

13 Yah afar ni managans dagans, brahta samana allata sa yuhiza sunus, yah aflaiþ ïn land fairra wisando; yah yainar distahida þata swes seinata libands usstiuriba.

14 Biþe þan frawas allamma, warþ huhrus abrs and gawi yainata, yah ïs dugann alaþarba wairþan.

15 Yah gaggands, gahaftida sik sumamma baurgyane yainis gauyis. Yah ïnsandida ïna haiþyos seinaizos, haldan sweina.

16 Yah gairnida sad ïtan haurne þoei matidedun sweina, yah manna ïmma ni gaf.

17 Qimands þan ïn sis, qaþ, Whan filu asnye attins meinis, ufarassau haband hlaibe; iþ ik huhrau fraqistna.

18 Usstandands, gagga du attin meinamma, yah qiþa du ïmma, Atta, frawaurhta mis ïn himin, yah ïn andwairþya þeinamma;

19 Yu þanaseiþs ni ïm wairþs ei haitaidau sunus þeins, gatawei mik swe ainana asnye þeinaize.

20 Yah usstandands qam at attin sein-

blis be ánum synfullum ðe dǽd-bót déþ, má ðonne ofer nigon and nigontig um rihtwísra, ðe dǽd-bóte ne beþurfon.

8 Oððe hwilc wíf hæfþ tyn scyllingas gif heo forlyst ǽnne scylling, hú ne on ælþ heo hyre leoht-fæt, and áwent hyre hús, and sécþ geornlice, oð heo hine fínt?

9 And ðonne heo hine fínt, heo clypaþ hyre frýnd and nehhebyryna, and cwyþ: Blyssiaþ mid me, forðam ic fúnde minne scylling, ðe ic forleas.

10 Ic secge eow, swá biþ blis beforan Godes englum be ánum synfullum ðe dǽd-bóte déþ.†

11 He cwæþ, Sóþlice sum man hæfde twegen suna;

12 Ðá cwæþ se gingra to his fæder: Fæder, syle me mínne dǽl mínre ǽhte ðe me to gebyreþ. Ðá dǽlde he him his ǽhte.

13 Ðá æfter feawa dagum, ealle his þing gegaderode se gingra sunu, and férde wræclice on feorlen ríce; and forspilde ðar his ǽhta lybbende on his gælsan.

14 Ðá he hig hæfde ealle ámyrrede, ðá wearþ mycel hunger on ðam ríce, and he wearþ wædla.

15 Ðá férde he, and folgode ánum burh-sittendum men ðæs ríces. Ðá sende he hine to his túne, dæt he heolde his swýn.

16 Ðá gewilnode he his wambe gefyllan of ðam bean-coddum ðe ða swýn æton, and him man ne sealde.

17 Ðá beþohte he hine, and cwæþ: Ealá hú fela hýrlinga on mines fæder húse, hláf genóhne habbaþ; and ic hé on hungre forweorðe.

18 Ic árise, and ic fare to mínum fæder, and ic secge him, Ealá fæder, ic syngode on heofenas, and beforan ðé;

19 Nú ic ne eom wyrðe dæt ic beo ðín sunu geneemned, dó me swá ánne of ðínum hýrlingum.

20 And he árás ðá and com to hí

in heuene on o synful man doynge naunce, than of nynti and nyne iuste, at han no nede of penaunce.

Ether what womman hauynge ten agmes,† and if sche hath lost o dragme, ıer sche liȝteth not a lanterne, and rneth vpsodoun the hous, and sekith igently, til sche fynde?

And whanne sche hath founden, sche pith to gidere frendis and neiȝeboris, ynge, Thanke ȝe me, for I haue ınden the dragme, which I hadde t.

o So I seie to ȝou, ioye schal be to e aungels of God on o synful man ynge penaunce.

1 Forsothe he seith, Sum man hadde eye sones;

2 And the ȝongere seide to the fadir, dir, ȝyue to me the porcioun of sub- ıunce,† that byfallith to me. And the lir departide to him the substaunce.

3 And not aftir manye dayes, alle ingis gederid to gidre, the ȝongere ne wente in pilgrymage in to a fer ntree; and there he wastide his sub- ıunce in lyuynge leccherously.

4 And aftir that he hadde endid alle ingis, a strong hungir was maad in at cuntree, and he bigan to haue nede.

5 And he wente, and cleuyde to oon the citeseyns of that cuntree. And sente him in to his toun, that he ıulde feede hoggis.

6 And he coueitide to fille his wombe the coddis whiche the hoggis eeten, d no man ȝaf to him.

7 Sothli he turned aȝen in to him silf, yde, Hou many hirid men in my fadir us, han plente of looues; forsothe I rische here thurȝ hungir.

8 I schal ryse, and I schal go to my lir, and I schal seie to him, Fadir, I ue synned aȝens heuene, and bifore ee;

9 Now I am not worthi to be clepid i sone, make me as oon of thi hyrid en.

0 And he rysinge cam to his fadir.

shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce.

8 Other what woman havynge .x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it?

9 And when she hath founde it, she calleth her lovers and her neghbours, saynge, Reioyce with me, for I have founde the groate, which I had loost.

10 Lykwyse I saye vnto you, ioye shalbe in the presence off the angels off God over one synner that repentheth.

11 And he sayde, A certayne man had two sonnes;

12 And the yonger of them sayde to his father, Father, geve me my parte off the goodes, that to me belongeth. And he devided vnto them his substaunce.

13 And not longe after, the yonger sonne gaddered all that he had to gedder, and toke his iorney into a farre countre; and there he wasted his goodes with royetous livinge.

14 And when he had spent all that he had, there rose a greate derth thorow out all that same londe, and he began to lacke.

15 And he went, and clave to a citesyn of that same countre. Which sent hym to the felde, to kepe his swyne.

16 And he wold fayne have filled his bely with the coddes that the swyne ate, and noo man gave hym.

17 Then he remembred hym silfe, and sayde, Howe many hyred servauntes at my fathers, have breed ynough; and I dye for honger.

18 I will a ryse, and goo to my father, and will saye vnto hym, Father, I have synned agaynst heven, and before the;

19 Nowe am I not worthy to be called thy sonne, make me as one of thy hyred servauntes.

20 And he arose and cam to his father.

amma. Nauhþanuh þan fairra wisandan, gasawh ïna atta ïs, yah ïnfeinoda. Yah þragyands, draus ana hals ïs, yah kukida ïmma.

21 Yah qaþ ïmma sa sunus, Atta, frawaurhta ïn himin, yah ïn andwairþya þeinamma; yu þanaseiþs ni ïm wairþs ei haitaidau sunus þeins.

22 Qaþ þan sa atta du skalkam seinaim, Sprauto †bringiþ wastya þo frumiston, yah gawasyiþ ïna, yah gibiþ figgragulþ ïn handu ïs, yah gaskohi ana fotuns ïs;

23 Yah †bringandans stiur þana alidan, ufsneiþiþ, yah matyandans, wisam waila.

24 Unte sa sunus meins dauþs was, yah gaqiunoda; yah fralusans was, yah bigitans warþ. Yah dugunnun wisan.

25 Wasuþ-þan sunus ïs sa alþiza ana akra; yah qimands, atïddya newh razn, yah gahausida saggwins yah laikins.

26 Yah athaitands sumana magiwe, fraluh, wha wesi þata.

27 Þaruh ïs qaþ du ïmma, Þatei broþar þeins qam, yah afsnaiþ atta þeins stiur þana alidan, unte hailana ïna andnam.

28 Þanuh modags warþ, yah ni wilda ïnngaggan. Ïþ atta ïs usgaggands ut, bad ïna.

29 Þaruh ïs andhafyands, qaþ du attin, Sai! swa filu yere skalkinoda þus, yah ni whanhun anabusn þeina ufarïddya; yah mis ni aiw atgaft gaitein, ei miþ friyondam meinaim biwesyau.

30 Ïþ þan sa sunus þeins, saei fret þein swes miþ kalkyom, qam, ufsnaist ïmma stiur þana alidan.

31 Þaruh qaþ du ïmma, Barnilo, þu sinteino miþ mis wast yah ïs, yah all þata mein þein ïst.

32 Waila wisan, yah faginon skuld was; unte broþar þeins dauþs was, yah gaqiunoda; yah fralusans, yah bigitans warþ.

---

fæder. And ðá gyt ðá he wæs feor, fæder he hyne geseah, and wearþ m mild-heortnesse ástyred. And ágén h arn, and hine beclypte, and cyste hin

21 Ðá cwæþ his sunu, Fæder, ic s gode on heofon, and beforan ðé; nú ne eom wyrðe ðæt ic ðín sunu beo nemned.

22 Ðá cwæþ se fæder to his þeow Bringaþ raðe ðæne sélestan gegyrel and scrýdaþ hyne, and syllaþ him hr on his hand, and gescý to his fótum;

23 And bringaþ án fætt styric, s ofsleaþ, and uton etan, and gewistf lian.

24 Forðam ðes mín sunu wæs de and he ge-edcucode; he forwearþ, a he is gemét. Ðá ongunnon hig wistlæcan.

25 Sóþlice hys yldra sunu wæs ærcere; and he com, and ðá he ðá húse genealæhte, he gehýrde ðæne sw and ðæt wered.

26 Ðá clypode he ánne þeow, and á ode hine, hwæt ðæt wære.

27 Ðá cwæþ he, Ðin bróðor com, a ðin fæder ofslóh án fætt cealf, forðam he hyne hálne onféng.

28 Ðá gebealh he hine, and nolde i gán. Ðá eode his fæder út, and ong hine biddan.

29 Ðá cwæþ he his fæder andswa igende, Efne! swá fela geara ic ðé þeo ode, and ic næfre ðín bebod ne fo gýmde; and ne sealdest ðú me næ án ticcen, ðæt ic mid mínum freondu gewistfullode.

30 Ac syððan ðes ðín sunu com, hys spéde mid myltystrum ámyrde, ofslóge him fætt cealf.

31 Ðá cwæþ he, Sunu, ðú eart sym mid me, and ealle mine þing synd ðine

32 Ðé gebyrede gewistfullian, and g blissian; forðam ðes ðín bróðor wa dead, and he ge-edcucode; he forwea and he is gemét.

Sothli whanne he was ȝit fer, his fadir syȝ him, and he was stirid by mercy. And he rennynge to, felde on his necke, and kiste him.

21 And the sone seyde to him, Fadir, I haue synned aȝens heuene, and bifore thee; and now I am not worthi to be clepid thi sone.

22 Forsoth the fadir seyde to his seruauntis, Soone bringe ȝe forth the firste stoole, and clothe ȝe him, and ȝyue ȝe a ring in his hond, and schoon in to the feet;

23 And brynge ȝe a calf maad fat, and sle ȝe, and ete we, and plenteuously ete we.

24 For this my sone was deed, and hath lyued aȝen; he perischide, and is founden. And alle bigunnen to eat plenteuously.

25 Forsoth his eldere sone was in the feeld; and whanne he cam, and neiȝede to the hous, he herde a symphonye and a crowde.

26 And he clepide oon of the seruauntis, and axide, what thingis thes weren.

27 And he seide to him, Thi brodir is comen, and thi fadir hath slayn a fat calf, for he receyuede him saf.

28 Forsoth he was wroth, and wolde not entre. Therfore his fadir gon out, bigan to preie him.

29 And he answeringe to his fadir, seide, Lo! so manye ȝeeris I serue to thee, and I brak neuere thi comaundement; thou hast neuere ȝouun a kyde to me, that I schulde ete largely with my frendis.

30 But aftir that this thi sone, which deuouride his substaunce with hooris, cam, thou hast slayn to him a fat calf.

31 And he seide to him, Sone, thou ert euere with me, and alle myne thingis ben thyne.

32 Forsothe it bihofte to ete plenteuously, and for to ioye; for this thi brother was deed, and lyuede aȝeyn; he peryschide, and he is founden.

When he was yett a greate waye of, his father sawe hym, and had compassion on hym. And ran vnto him, and fell on his necke, and kyssed hym.

21 And the sonne sayd vnto hym, Father, I have synned agaynst heven, and in thy sight; nether am I worthy hence forthe to be called thy sonne.

22 Then sayde the father to his servauntes, Bringe forth that best garment, and put it on hym, and put a rynge on his honde, and shewes on his fete;

23 And brynge hidder that fatted caulfe, and kyll hym, and lett vs eate, and be mery.

24 For this my sonne was deed, and is alive agayne; he was loste, and ys nowe founde. And they began to make goode cheare.

25 The elder brother was in the felde; and when he cam, and drewe nye to the housse, he herde minstrelcy and daunsynge.

26 And called one of his servauntes, and axed, what thoose thynges meante.

27 He said vnto him, Thy brother is come, and thy father hath killed the fatted caulfe, be cause he hath receaved him safe and sounde.

28 And he was angry, and wolde not goo in. Then cam his father out, and entreated him.

29 He answered, and sayde to hys father, Loo! these many yeares have I done the service, nether brake at eny time thy commaundment; and yet gavest thou me never soo moche as a kyd, to make mery with my lovers.

30 But as sone as this thy sonne was come, which hath devoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe.

31 And he sayd vnto him, Sonne, thou wast ever with me, and all that I have is thine.

32 It was mete that we shulde make mery, and be glad; for this thy brother was deed, and is a live agayne; and was loste, and is founde.

Chap. XVI. 1 Qaþuþ-þan du siponyam seinaim, Manne sums was gabeigs, saei aihta fauragaggyan; yah sa frawrohiþs warþ du ïmma, ei distahidedi aigin ïs.

2 Yah atwopyands ïna, qaþ du ïmma, Duwhe þata hausya fram þus? usgif raþyon fauragaggyis þeinis, ni magt auk yu þanamais fauragaggya wisan.

3 Qaþ þan ïn sis sa fauragaggya, Wha tauyau, þandei frauya meins afnimiþ fauragaggi af mis? graban ni mag, bidyan skama mik.

4 Andþahta mik wha tauyau, ei þan biþe afsatyaidau us fauragaggya, andnimaina mik ïn gardins seinans.

5 Yah athaitands ainwharyanoh faihuskulane frauyins seinis, qaþ þamma frumistin, Whan filu skalt frauyin meinamma?

6 Þaruh qaþ, Taihuntaihund kase alewis. Yah qaþ du ïmma, Nim þus bokos, yah gasitands sprauto, gamelei fimf tiguns.

7 Þaþroh þan du anþaramma qaþ, Aþþan þu whan filu skalt? Ïþ ïs qaþ, Taihuntaihund mitade kaurnis. Yah qaþ du ïnnma, Nim þus bokos, yah melei ahtautehund.

8 Yah hazida sa frauya þana fauragaggyan ïnwindiþos, unte frodaba gatawida; unte þai sunyos þis aiwis frodozans sunum liuhadis ïn kunya seinamma sind.

9 Yah ïk ïzwis qiþa, tauyaiþ ïzwis friyonds us faihuþraihna ïnwindiþos, ei þan ufligaiþ, andnimaina ïzwis ïn aiweinos hleiþros.

10 Saei triggws ïst ïn leitilamma, yah ïn managamma triggws ïst; yah sa ïn leitilamma untriggwa, yah ïn managamma untriggws ïst.

11 Yabai nu ïn ïnwindamma faihuþraihna triggwai ni waurþuþ, þata sunyeino whas ïzwis galaubeiþ?

12 Yah yabai ïn þamma framaþyin triggwai ni waurþuþ, þata ïzwar whas ïzwis gibiþ?

13 Ni ainshun þiwe mag twaim frau-

Chap. XVI. †1 Đá cwæþ he to h leorning-cnihtum, Sum welig man wæ se hæfde sumne gerefan; se wearþ wi hine forwræged, swylce he his gód fo spilde.

2 Đá clypode he hine, and sæde hin Hwí gehýre ic ðis be ðé? ágyf ðín scíre, ne miht ðú leng tún-scíre bewita

3 Đá cwæþ se gerefa on his geþanc Hwæt dó ic, forðam ðe mín hláfor míne gerêf-scíre fram me nimþ? ne mæ ic delfan, me sceamaþ ðæt ic wædlige.

4 Ic wát hwæt ic dó, ðæt hig me o hyra hús onfón, ðonne ic bescíred be fram tún-scíre.

5 Đá ða gafol-gyldan gegaderode wæ on, đá sæde he ðam forman, Hú myc scealt ðú mínum hláforde?

6 Đá sæde he, Hund sestra eles. Đ sæde he him, Nim ðíne feðere, and sit hraðe, and wrít fiftig.

7 Đá sæde he ôðrum, Hú mycel sceal ðú? Đá cwæþ he, Hund mittena hwæt es. Đá cwæþ he, Nim ðíne stafas, an wrít hund-eahtatig.

8 Đá herede se hláford ðære unriht wísnesse tún-gerefan, forðam ðe h gleawlíce dyde; forðam ðe ðisse worulds bearn synd gleawran ðisses leohte bearnum on ðisse cneoresse.

9 And ic secge eow, wyrcaþ eow frýn of ðisse worulde-welan unrihtwisnesse ðæt hig onfón eow on ece eardung stówa, ðonne ge geteoriaþ.†

10 Se ðe ys on lytlum getrýwe, se ys o máran getrýwe; and se ðe ys on lytlu unrihtwis, se ys eac on máran un rihtwis.

11 Gif ge on unrihtwísum weorulde welan næron getrýwe, hwá betæcþ eow ðæt eower ys?

12 And gyf ge on fremedum næron getrýwe, hwá sylþ eow ðæt eower ys?

13 Ne mæg nán þeow twám hláfordum

CHAP. XVI. 1 Forsothe he seide also to his disciplis, Ther was sum riche man, that hadde a fermour;† and this was defamyd anentis him, as he hadde wastid his goodis.

2 And he clepide him, and seide to him, What heere I this thing of thee? geld resoun of thi ferme, for now thou schalt not mowe holde thi ferme.

3 Forsoth the fermour seide with ynne him silf, What schal I do, for my lord takith awey fro me the ferme? I may not delue, I am aschamyd to begge.

4 I woot what I schal do, that whanne I schal be remouyd fro the ferme, thei receyue me in to her housis.

5 And alle the dettours of the lord clepid to gidere, he seide to the firste, Hou moche owist thou to my lord?

6 And he seide to him, An hundrid barelis of oyle. And he seide to him, Taak thin obligacioun, and sitte soon, and wryt fyfti.

7 Aftirward he seyde to another, Sothli hou moche owist thou? Which seide, An hundrid mesuris of whete. And he seide to him, Tak thi lettris, and wryt foure score.

8 And the lord preiside the fermour of wickidnesse, for he hadde don prudently; for the sones of this world ben more prudent in her generacioun than the sones of liȝt.

9 And I seie to ȝou, make to ȝou frendes of the richesse of wickidnesse, that whan ȝe shulen fayle, thei receyue ȝou in to euerlastynge tabernaclis.

10 He that is feithful in the leeste thing, is feithful also in more; and he that is wickid in a litil thing, is wickid also in the more.

11 Therfore if ȝe weren not trewe in wicked riches, who schal bitake to ȝou this that is verri?

12 And if ȝe weren not trewe in alien thing, who schal ȝyue to ȝou this that is ȝoure?

13 No man seruaunt may serue twey

CHAP. XVI. 1 He sayd also vnto his disciples, There was a certayne rich man, which had a stewarde, that was acused vnto him, that he had wasted his goodes.

2 And he called him, and said vnto him, Howe is it that I heare this of the? geve a comptes off thy steward shippe, for thou mayste be no longer my stewarde.

3 The stewarde said with in him silfe, What shall I do, for my master will take a waye from me my stewarde shippe? I cannot digge, and to begge I am a shamed.

4 I woote what to do, that when I am put out of my stewardshippe, they maye receave me in to there houses.

5 Then called he all his masters detters, and sayd vnto the fyrst, Howe moche owest thou vnto my master?

6 And he sayd, An hondred tonnes of oyle. And he sayd to him, Take thy bill, and sitt doune quickly, and write fiftie.

7 Then said he to another, What owest thou? And he sayde, An hondred quarters of wheate. He sayd to him, Take thy bill, and writte foure scoore.

8 And the lorde commended the vniust stewarde, because he had done wysly; for the chyldren of this worlde are in their kynde wyser then the chyldren off light.

9 And I saye also vnto you, make you frendes of the wicked mammon, that when ye shall have nede, they may receave you into everlastinge habitacions.

10 He that is faithful in that wiche is leste, the same is faithful in moche . . . . . .

11 So then if ye have not byn faithfull in the wicked mammon, who will beleve you in that which is true?

12 And if ye have not bene faithfull in another mannes busines, whoo shall geve you youre awne?

13 No servaunt can serve two masters;

yam skalkinon; andizuh ainana fiyaiþ, yah anþarana friyoþ; aiþþau ainamma andtiloþ, ïþ anþaramma frakann. Ni maguþ Guþa skalkinon yah faihuþraihna.

14 Gahausidedun þau þo alla yah þai Fareisaieis, faihufrikai wisandans, yah bimampidedun ïna.

15 Yah qaþ du im, Yus siyuþ, yuzei garaihtans domeiþ ïzwis silbans ïn andwairþya manne; ïþ Guþ kann hairtona ïzwara, unte þata hauho ïn mannam, andaset ïn andwairþya Guþs.

16 Witoþ yah praufeteis und Iohannen; þaþroh þiudangardi Guþs wailameryada, yah whazuh ïn ïzai nauþyada.

17 Ïþ azetizo ïst himin yah airþa hindarleiþan, þau witodis ainana writ gadriusan.

18 Whazuh sa afletands qen seina, yah liugands anþara, horinoþ; yah whazuh saei afleitana liugaiþ, horinoþ.

19 Aþþan manne sums was gabigs, yah gawasids was paurpaurai, yah bwssaun, yah waila wisands daga whammeh bairhtaba.

20 Ïþ unleds sums was, namin haitans Lazarus, sah atwaurpans was du daura ïs banyo fulls,

21 Yah gairnida saþ ïtan drauhsno, þizo driusandeino af biuda þis gabeigins, ...; akei yah hundos atrinnandans, bilaigodedun banyos ïs.

22 Warþ þan, gaswiltan þamma unledin, yah briggan fram aggilum ïn barma Abrahamis. Gaswalt þan yah sa gabeiga, yah gafulhans warþ.

23 Yah ïn halyai ushafyands augona seina, wisands ïn balweinim, gasawh þan Abraham fairraþro, yah Lazzaru ïn barmim ïs.

24 Yah ïs uthropyands, ...

þeowian; oððe he ânne hataþ, an óðerne lufaþ; oððe he ânum folgaþ and óðerne forhogaþ. And ge ne mágo Gode þeowian and weoruld-welan.

14 Ðás þing calle ða Farisei gehýrdon ða ðe gífre wǽron, and hig hine tǽldon

15 Ðá cwæþ he to him, Ge synd, ð eow-sylfe beforan mannum gerihtwisiaþ sóþlice God can eowre heortan, forðan ðe beforan Gode ys áscuniendlic, ðæ mannum heah ys.

16 Seo æ and witegan oð Iohannem and of him is bodod Godes ríce, an ealle on ðæt strangnesse wyrcaþ.

17 Eaðre is ðæt heofen and eorþ gewíton, ðonne án stæf of ðære æ fealle.

18 Æ'lc man ðe his wíf forlæt, an óðer nimþ, se unriht-hǽmþ; and se ð ðæt forlætene wíf nimþ, se unriht hǽmþ.†

19 Sum welig man wæs, and he wæs gescrýd mid purpuran, and mid twine and dæghwamlíce ríclice gewistfullode.

20 And sum wædla wæs, on naman Lazarus, se læg on his dura swýðe forwundod,

21 And wilnode ðæt he hine of his cruman gefylde, ðe of his beode feollon, and him nán man ne sealde; ac húndas comon, and his wunda liccedon.

22 Ðá wæs geworden, ðæt se wædla forþ-fǽrde, and hine englas bǽron on Abrahames greadan. Ðá wearþ se wela-ega dead, and wæs on helle gebyrged.

23 Ðá áhóf he his eagan upp, ðá he on ðam tintregum wæs, and geseah feorran Abraham, and Lazarum on his greadan.

24 Ðá hrýmde he and cwæþ, Ealá fæder Abraham, gemiltsa me, and send Lazarum, ðæt he dyppe his fingeres liþ on wætere, and mine tungan gecǽle; forðam ðe ic eom on ðis lige cwylmed.

ordis ; forsothe ether he schal hate oon, nd loue the tothir ; ether he schal cleue o oon, and dispise the othir. 3e mown ot serue to God and to riches.

14 Forsoth Farisees, that weren coueyt-ise, herden alle thes thingis, and thei cornyden him.

15 And he seide to hem, 3e it ben, nat iustifyen 3ou bifore men ; sothli od knowith 3oure hertis, for that thing nat is hi3 to men, is abominacioun nemptis God.

16 The lawe and prophetis til to John ; o that tyme the rewme of God is rechid, and ech man makith violence to it.

17 Forsothe it is li3ter heuene and the to passe ouer, than o titil falle fro he lawe.

18 Ech man that forsakith his wyf, nd weddith another, doith auoutrie ; nd he that weddith the *wyf* forsakun f the hosebonde, doith auoutrie.

19 Sum man was rich, and was clothid purpur, and biys,† and he eet ech day hynyngli.

20 And ther was sum beggere, Lazarus y name, that lay ful of bylis at his ate,

21 Coueytinge to be fillid of the rummes, that felden doun fro the riche annis boord, and no man 3af to him ; ut and houndis camen, and lickiden his ylis.

22 Forsothe it was don, that the beg-ere deiede, and was borun of aungels to Abrahams bosum. Forsothe and he riche man is deed, and is biried in elle.

23 Forsothe he reysinge his y3en, hanne he was in turmentis, sy3 Abra-am a fer, and Lazarus in his bosum.

24 And he criynge seyde, Fadir Abra-am, haue mercy on me, and send Laza-us, that he dippe the laste part of his yngur in watir, and kele my tunge ; or I am turmentid in this flawme.

for other he shall hate the one, and love the other ; or els he shall lene to the one, and despyse the other. Ye cannot serve God and mammon.

14 All these thinges herde the Pharises also, which were coveteous, and they mocked him.

15 And he sayd vnto them, Ye are they, which iustifie youre selves before men ; but God knoweth youre hertes, for that which men magnifie, is abhominable in the sight of God.

16 The lawe and the prophettes raygned vntyll the tyme of Jhon ; sence that tyme the kyngdom of God is preached, and every man stryveth to goo in.

17 Soner shall heven and erth perisshe, then won title of the lawe shall perisshe.

18 Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony ; and every man which marieth her that is divorsed from her husbande, committeth advoutry also.

19 There was a certayne riche man, which was clothed in purple, and fyne raynes, and fared deliciously every daye.

20 And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores,

21 Desyrynge to be refresshed with the cromes, whiche fell from the ryche mannes borde, ... ; neverthelesse the dogges cam, and licked his soores.

22 And yt fortuned, that the begger dyed, and was carryed by the angelles into Abrahams bosome. The riche man also died, and was buried in hell.

23 When he lifte vppe his eyes, as he was in tourmentes, he sawe Abraham a farre off, and Lazarus in his bosome.

24 And cryed and sayd, Father Abraham, have mercy on me, and sende Lazarus, that he maye depe the tippe off his fynger in water, and cole my tonge ; for I am tourmented in this flame.

3 . . . . . yabai frawaurkyai broþar þeins, gasak ïmma; yah þan yabai ïdreigo sik, fraletais ïmma.

4 Yah yabai sibun sinþam ana dag frawaurkyai du þus, yah sibun sinþam ana dag gawandyai sik, qiþands, Ïdreigo mik, fraletais ïmma.

5 Yah qeþun apaustauleis du Frauyin, Biauk uns galaubein.

6 Qaþ þan Frauya, Yabai habaidedeiþ galaubein swe kaurno sinapis, aiþþau yus yabai qiþeiþ du bairabagma þamma,

25 Đá cwæþ Abraham, Ealá sun geþenc, đæt đú gód onfénge on đínu life, and gelice Lazarus onféng yfel; ys đes gefréfrod, and đú eart cwylmed

26 And on eallum đissum betweox and eow is mycel dwoíma getrymed đa đe willaþ heonon to eow faran, mágon, ne đanon faran hidere.

27 Đá cwæþ he, Fæder, ic bidde đ đæt đú sende hine to mínes fæder húse

28 Ic hæbbe fíf gebróđru, đæt he cýđ him, đæt hig ne cumon on đissa tintreg stówe.

29 Đá sæde Abraham hym, Hig hal baþ Moysen and wítegan; hig hlysto him.

30 Đá cwæþ he, Nese, fæder Abraham ac hig dóþ dæd-bóte, gif hwylc of deaþ to him færþ.

31 Đá cwæþ he, Gif hig ne gehýra Moysen and đa wítegan, ne hig ne gé lýfaþ, đeah hwylc of deaþe árise.

Chap. XVII. †1 Đá cwæþ he to hi leorning-cnihtum, Unmihtlíc is đæt gé dréfednyssa ne cumon; wá đam, đe hí þurh cumaþ.

2 Nyttre him wǽre, đæt án cweorn stán sý gecnyt ábútan his sweoran, an sí on sæ beworpen, đonne he gedréfd ánne of đyssum lytlingum.

3 Warniaþ eow; gyf đín bróđor syng aþ, cíd hym; . . . . . .

. . . . . .

4 And gif he on dæg seofen síđun syngaþ, and seofen síđum to đé on dæ gecyrred byþ, and cwyþ, Hit me of þincþ, forgyf hit him.

5 Đá cwǽdon his apostolas, Drihten geýc úrne geleafan.

6 Đá cwæþ Drihten, Gif ge hæfdor geleafan swá senepes corn, ge sǽdon đissum treowe, Sý đú áwyrtwalod, and

25 And Abraham seide to him, Sone, haue mynde, for thou hast receyued good thingis in thi lyf, and Lazarus also euele thingis; sothli he is now comfortid, but thou art turmentid.

26 And in alle thes thingis a greet derk place† is stablischid by twixe vs and 3ou; that thei that wolen fro hennis passe to 3ou, mown not, nether fro hennis passe ouer hidur.

27 And he seide, Therfore I preye thee, fadir Abraham, that thou sende him in to the hous of my fadir.

28 For I haue fyue bretheren, that he witnesse to hem, lest also thei come in to this place of turmentis.

29 And Abraham seide to him, Thei han Moyses and the prophetis; heere hei hem.

30 And he seide, Nay, fadir Abraham, but if ony of deede men schal go to hem, thei schulen do penaunce.

31 Forsothe he seyde to him, If thei heere not Moyses and the prophetis, neither if ony of deede men schal ryse 3en, thei schulen bileue to him.

25 Abraham sayd vnto hym, Sonne, remembre, that thou in thy lyfetyme receavedst thy pleasure, and contrary wyse Lazarus payne; nowe therfore is he comforted, and thowe art punnysshed.

26 Beyonde all this bitwene you and vs there is a greate space sett; so that they which wolde goo from hence to you, canot, nether from thence come hidder.

27 And he sayd, I praye the therfore, father, send him to my fathers housse.

28 For I have fyve brethren, for to warne them, lest they also come into this place off tourment.

29 Abraham sayd vnto hym, They have Moses and the prophettes; lett them heare them.

30 And he sayd, Naye, father Abraham, but yf won from the ded cam vnto them, they wolde repent.

31 He sayd vnto hym, Yf they heare not Moses and the prophetes, nether woll they beleve, though won roose from deeth agayne.

CHAP. XVII. 1 And he seide to his disciplis, It is inpossible that sclaundris come not; but woo to him, by whom hei comen.

2 It is more profitable to him, if a mylne stoon be put a boute his necke, and he be cast in to the see, than that he sclaundre oon of thes litle.

3 Take 3e heede to 3ou silf; if thi brother hath synned a3ens thee, blame him; and if he schal do penaunce, for3yue to him.

4 And if seuene sithis in the day he schal synne a3ens thee, and seuene sithis in the day he schal be conuertid to thee, seyinge, It forthenkith me, for3yue him.

5 And the postlis seiden to the Lord, encreesse feith to vs.

6 Forsoth the Lord seyde, If 3e schulen haue feith as the corn of syneuey, 3e schulen seye to this more tree, Be thou

CHAP. XVII. 1 Then sayde he to his disciples, It can not be avoyded but that occasions of evyll come; neverthelesse wo be to hym, throw whom they come.

2 It were better for hym, if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he shulde offende won off this litle wons.

3 Take hede to youre selves; if thy brother trespas agaynst the, rebuke hym; and if he repent, forgeve hym.

4 And though he syn agenst the seven tymes in won daye, and seven tymes in a daye tourne agayne to the, sayinge, It repenteth me, forgeve hym.

5 And the apostles sayde vnto the Lorde, In crease oure fayth.

6 The Lorde sayde, Yf ye had fayth lyke a grayne off mustard sede, and shulde saye vnto thys sycamyne tree,

Uslausei þuk us waurtim, yah ussatei þuk ïn marein, yah andhausidedi þau ïzwis.

7 Whas þan ïzwara skalk aigands aryandan, aiþþau haldandan, saei atgaggandin af haiþyai, qiþai, Suns, hindarleiþ, anuhkumbei;

8 Ak niu qiþiþ du ïmma, Manwei, wha du naht matyau, yah bigaurdans, andbahtei mis, unte matya yah drigka, yah biþe gamatyis yah gadrigkais þu;

9 Ïba þank þus fairhaitis skalka yainamma, unte gatawida þatei anabudan was? Ni man.

10 Swa yah yus þan tauyaiþ alla þo anabudanona ïzwis, qiþaiþ, Þatei skalkos unbrukyai siyum, unte þatei skuldedum tauyan gatawidedum.

11 Yah warþ, miþþanei ïddya ïs ïn Ïairusalem, yah ïs þairhiddya þairh midya Samarian, yah Galeilaian.

12 Yah ïnngaggandin ïmma ïn suma haimo, gamotidedun ïmma taihun þrutsfillai mans, þaih gastoþun fairraþro,

13 Yah silbans ushofon stibna, qiþandans, Ïesu, talzyand, armai unsis.

14 Yah gaumyands, qaþ du ïm, Gaggandans, ataugeiþ ïzwis gudyam. Yah warþ, miþþanei galiþun, gahrainidai waurþun.

15 Ïþ ains þan ïze, gaumyands þammei hrains warþ, gawandida sik, miþ stibnai mikilai hauhyands Guþ.

16 Yah draus ana andawleizn faura fotum ïs, awiliudonds ïmma; sah was Samareites.

17 Andhafyands þan Ïesus qaþ, Niu taihun þai gahrainidai waurþun, ïþ þai niun whar?

18 Ni bigitanai waurþun, gawandyandans, giban wulþu Guþa, niba sa alyakunya.

19 Yah qaþ du ïmma, Usstandands, gagg; galaubeins þeina ganasida þuk.

20 Fraihans þan fram Fareisaium, whan qimiþ þiudangardi Guþs, andhof

áplantod on sæ, and hit hýrsumoc eow.

7 Hwylc eower hæfþ eregendne þeo oððe scép læsgendne, ðam, of ðam æce gehworfenum, he him sóna segþ, G and site;

8 And ne segþ him, Gearwa, ðæt ete, and gyrd ðé, and þéna me, hwýle ðe ic ete and drince, and syðð ðú ytst and drincst;

9 Wénst ðú hæfþ se þeowa ænig þanc, forðam ðe he dyde ðæt him bebo en wæs? Ne, wéne ic.

10 Swá ys eow ðonne ge dóþ eall ða eow beboden ys, cweðaþ, Unnyt þeowas we synd, we dydon ðæt we dó sceoldon.†

11 Ðá he férde to Hierusalem, he eo þurh midde Samarian, and Galileam.

12 And ðá he eode on sum castel, hi ágén urnon tyn hreofe weras, ðá stódo hig feorran,

13 And hyra stefna up-áhófon, a cwædon, Hælend, bebeodend, gemilt us.

14 Ðá he hig geseah, ðá cwæþ h Gáþ, and ætýwaþ eow ðam sacerdu Ðá hig férdon, hig wurdon geclænsod

15 Ðá hyra án geseah, ðæt he g clænsod wæs, ðá cyrde he, mid mycel stefne God mærsiende.

16 And feoll to hys fótum, and hy þancode; and ðes wæs Samaritanisc.

17 Ðá cwæþ se Hælend him an swariende, Hú ne synd tyn geclænsod hwær synd ða nigone?

18 Næs gemét, se ðe ágén-hwurfe, a Gode wuldor sealde, búton ðes æ fremeda.

19 Ðá cwæþ he, Árís, and gá; forða ðe ðín geleafa ðé hálne gedyde.

20 Ðá ácsodon hine ða Farisei, hwæ ne Godes ríce come, ðá andswarode h

rawun vp by the roote, and be plauntid
ier in to the see, and it schal obeye to
ou.
7 Forsothe who of 3ou hauynge a ser-
aunt eringe, other lesewynge oxun,
hich seith to him, turnyd a3en fro the
eld, Anoon go, and sitte to mete;
8 And seith not to him, Make thou
edy, that I soupe, and girde thee, and
ynystre to me, til I ete and drynke,
id aftir thes thingis thou schalt ete
id drynke;
9 Wher he hath grace to that seruaunt,
r he dide this that he comaundide to
m? Nay, I gesse.
10 So also 3e whanne 3e han don alle
ingis that ben comaundid to 3ou, seie
, We ben vnprofitable seruauntis, we
an don this that we ou3te to do.
11 And it was done, the while Jhesu
ente in to Jerusalem, he passide thorw
e myddel of Samarie, and of Galilee.
12 And whanne he entride in to sum
stel, ten leprouse men camen a3ens
m, whiche stoode afer,
13 And reyside the vois, seiynge, Jhesu,
maundour, haue mercy on vs.
14 Whiche as he sy3, he seide, Go 3e,
hewe 3e 3ou to prestis. And it was
n, the while thei wenten, thei weren
ensid.
15 Forsothe oon of hem, as he sy3 for
was clensid, wente a3en, magnyfiynge
od with greet vois.
16 And he felde doun in to the face
fore his feet, doynge thankingis; and
is was a Samaritan.
17 Forsothe Jhesu answeringe seide,
Ther ten ben not clensid, and where
n the nyne?
18 Noon is foundun, that turnyde
en, and 3af glorie to God, no but this
ien.
19 And he seith to him, Ryse thou, go
ou; for thi feith hath maad thee saaf.
20 Forsothe he axid of Pharisees,
hanne the rewme of God cometh, an-

Plucke thy silfe vppe by the rotes, and
plant thy silfe in the see, he shoulde
obey you.
7 Which of you havynge a servaunte a
plowynge, or fedynge catell, wolde saye
vnto hym, when he were come from the
felde, Goo quickly, and sitt doune to
meate;
8 And rather sayeth not to hym, Dresse,
wherwith I maye suppe, and apoynt thy
silfe, and serve me, tyll I have eaten
and dronken, and afterwarde eate thou
and drynke thou;
9 Doeth he thanke that servaunt, be-
cause he did that which was commaunded
vnto hym? I trowe not.
10 Soo lykewyse ye when ye have done
all thoose thynges which are commaunded
vnto you, saye, We are vnprofitable ser-
vauntes, we have done that which was
oure duety to do.
11 And it chaunsed, as he went to
Jerusalem, that he passed thorowe Sa-
maria, and Galile.
12 And as he entred into a certayne
toune, there met hym ten men that were
lepers, which stode a farre of,
13 And put forth their voices, and
sayde, Jesu, master, have mercy on vs.
14 When he sawe them, he sayde vnto
them, Goo, and shewe youre selves to
the prestes. And hit chaunsed, as they
went, they were clensed.
15 And won of them, when he sawe
that he was clensed, turned backe a-
gayne, and with a loude voice praysed
God.
16 And fell doune on his face at his
fete, and gave hym thankes; and the
same was a Samaritan.
17 Jesus answered and sayde, Are there
not ten clensed, but were are those
nyne?
18 There are not founde, that returned
agane, to geve God prayse, save only
this straunger.
19 And he sayde vnto hym, Aryse,
and goo thy waye; thy fayth hath
saved the.
20 When he was demaunded off the
Pharises, when the kyngdom off God

ïm, yah qaþ, Ni qimiþ þiudangardi Guþs miþ atwitainai,

21 Nih qiþand, Sai! her, aiþþau sai! yainar; sai! auk þiudangardi Guþs ïn ïzwis ïst.

22 Qaþ þan du siponyam, Aþþan qimand dagos, þan gairneiþ ainana þize dage sunaus mans gasaiwhan, yah ni gasaiwhiþ.

23 Yah qiþand ïzwis, Sai! her, aiþþau sai! yainar. Ni galeiþaiþ, nih laistyaiþ;

24 Swaswe raihtis lauhmoni lauhatyandei us þamma uf himina ïn þata uf himina skeiniþ, swa wairþiþ sunus mans ïn daga seinamma.

25 Aþþau faurþis skal manag gaþulan, yah uskiusada fram þamma kunya.

26 Yah swaswe warþ ïn dagam Nauelis, swah wairþiþ yah ïn dagam sunaus mans.

27 Etun yah drugkun, liugaidedun, yah liugaidos wesun, und þanei dag galaiþ Nauel ïn arka; yah qam midyasweipains, yah fraqistida allans.

28 Samaleiko yah swe warþ ïn dagam Lodis, etun yah drugkun, bauhtedun yah frabauhtedun, satidedun timridedun;

29 Ïþ þammei daga usïddya Lod us Saudaumim, rignida swibla yah funin us himina, yah fraqistida allaim.

30 Bi þamma wairþiþ, þamma daga ei sunus mans andhulyada.

31 Ïn yainamma daga saei siyai ana hrota, yah kasa ïs ïn razna, ni atsteigai dalaþ niman þo; yah saei ana haiþyai, samaleiko ni gawandyai sik ïbukana. . .

. . .

32 Gamuneiþ qenais Lodis.

33 Saei sokeiþ saiwala seina ganasyan, fraqisteiþ ïzai; yah saei fraqisteiþ ïzai ïn meina, ganasyiþ þo.

34 Qiþa ïzwis, þatei þizai naht twai wairþand ana ligra samin, ains usnimand cwæþ, Ne cymþ Godes rice mi begýmene,

21 Ne hig ne cweðaþ, Efne! hér hy ys, oððe ðar; Godes rice is betwýna eow.

22 Ðá cwæþ he to his leorning-cnih um, Ða dagas cumaþ, ðonne ge gé wilniaþ ðæt ge geseon æ̃nne dæg man nes suna, and ge ne geseoþ.

23 And hig secgaþ eow, Hér he i and ðar he is. Ne fare ge, ne ne fyliaþ

24 Witodlice swá se lïg-ræsc lyhtend scïnþ under heofone on ða þing ð under heofone synd, swá biþ manne sunu on his dæge.

25 Æ̃ryst him gebyreþ ðæt he fel þinga þolige, and beon fram ðisse cneor ysse áworpen.

26 And swá on Noes dagum wæs gé worden, swá beoþ mannes suna tó cyme.

27 Hig æ̃ton and druncon, and wífodon and wæ̃ron to gyftum gesealde, oð ðon dæg ðe Noe on earce eode; and flód com; and ealle forspilde.

28 Eall-swá wæs geworden on Loþe dagum, hig æ̃ton and druncon, and bohton and sealdon, and plantedon and timbredon;

29 Sóþlïce on ðam dæge ðe Loþ eod of Sodoma, hyt rínde fýr and swefl o heofone, and ealle forspilde.

30 Æfter ðysum þingum biþ, on ðan dæge ðe mannes sunu onwrigen biþ.

31 On ðam dæge se ðe biþ on þecene and his fatu on húse, ne stíhþ he nyðe ðæt he hig nime; and se ðe biþ on æcere, ne went he on-bæc. . . . .

. . .

32 Beoþ ge myndige Loþes wífes

33 Swá hwylc swá séceþ his sáwle ge dón hále, se hig forspilþ; and swá hwylc swá hig forspilþ, se hig geliffæstaþ.

34 Sóþlïce ïc eow secge, on ðære nihte beoþ twegen on bedde, án byþ genumen,

weride to hem, and seide, The rewme
f God cometh not with aspying,

21 Nethir thei schulen seye, Lo ! here,
ther lo ! there ; forsothe lo ! the rewme
f God is with ynne 3ou.
22 And he seide to his disciplis, Dayes
chulen come, whanne 3e schulen desyre
o se o day of mannis sone, and 3e
chulen not se.
23 And thei schulen seye to 3ou, Lo !
ere, and lo ! there. Nyle 3e go, nether
ue 3e ;
24 For as leit schynynge fro vndir
euene schyneth on thoo thingis that
en vndir heuene, so mannis sone schal
e in his day.

25 Forsothe first it bihoueth him to
uffre many thingis, and to be reproued
f this generacioun.
26 And as it was don in the dayes of
Toe, so it schal be in the dayes of mannis
one.
27 Thei eeten and drunken, and wed-
iden wyues, and weren 3ouun to wed-
ingis, til in to the day in which Noe
ntride in to his schip ; and the greet
ood cam, and loste alle.
28 Also as it was don in the dayes of
oth, thei eeten and drunken, bou3ten
nd seelden, plantiden and byldeden ;

29 Sothli in what day Loth wente out
Sodom, the Lord reynede fier and
rymstoon fro heuene, and loste alle.

30 Vp this thing it schal be, in what
ay mannis sone schal be schewid.

31 In that our he that schal be in the
oof, and his vesels in the hous, come
e not doun to take hem awei ; and he
at *schal be* in the feeld, also turne not
en bihynde. . . . . .

32 Be 3e myndeful of the wyf of Loth.
33 Who euere schal seke to make his
f saf, schal leese it ; and who euere
hal leese it, schal quykene it.
34 I seye to 3ou, in that ni3t tweyne
hulen be in o bed, oon schal be re-

shulde come, he answered them, and sayde, The kyngdom of God commeth not with waytingefore,
21 Nether shall men saye, Loo ! here, loo ! there ; for beholde ! the kyngdom of God is within you.
22 And he sayde vnto hys disciples, The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it.
23 And they shall saye to you, Se ! here, se ! there. Goo nott after them, nor folowe them ;
24 For as the lightenynge that apereth out of the one parte of the heven and shyneth vnto the other parte of heven, soo shall the sonne of man be in his dayes.
25 But fyrst must he suffre many thinges, and be reproved of this nacion.

26 As it happened in the tyme of Noe, soo shall it be in the tyme of the sonne of man.
27 They ate they dranke, they maryed wyves, and were maryed, even vnto that same daye that Noe went into the arke ; and the floud cam, and destroyed them all.
28 Likewise also as it chaunsed in the dayes of Lot, they ate, thei dranke, thei bought, thei solde, thei planted, they bilte ;
29 And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heven, and destroyed them all.
30 After these ensamples shall the daye be, when the sonne of man shall apere.
31 Att that daye he that is on the housse toppe, and his stuffe in the housse, lett hym nott come doune to take hit out ; and lyke wyse lett not him that is in the feldes, turne backe agayne to that he lefte behynde hym.
32 Remember Lottes wyfe.
33 Whosoever will goo about to save his lyfe, shall loose it ; and whosoever shall loose his life, shall quycken it.
34 I tell you, in that nyght there shalbe two in one beed, the one shalbe receaved,

ada, yah anþar bileiþada ;

35 Twos wairþand malandeins samana, aina usnimada, yah anþara bileiþada ;

36

37 Yah andhafyandans qeþun du ïmma, Whar, Frauya ? Ïþ is qaþ ïm, Þarei leik, yaindre galisand sik arans.

CHAP. XVIII. 1 Qaþuþ-þan yah gayukon ïm, du þammei sinteino skulun bidyan, yah ni wairþan usgrudyans ;

2 Qiþands, Staua was sums ïn sumai baurg, Guþ ni ogands, yah mannan ni aistands.

3 Wasuþ-þan yah widuwo ïn þizai baurg yainai, yah atïddya du ïmma, qiþandei, Fraweit mik ana andastaþya meinamma ;

4 Yah ni wilda laggai wheilai. Afaruþ-þan þata qaþ ïn sis silbin, Yabai yah Guþ ni og, yah mannan ni aista,

5 Ïþ ïn þizei usþriutiþ mis so widuwo, fraweita þo ; ïbai und andi qimandei usaglyai mis.

6 Qaþ þan Frauya, Hauseiþ, wha staua ïnwindiþos qiþiþ ;

7 Ïþ Guþ niu gawrikai þans gawalidans seinans, þans wopyandans du sis dagam yah nahtam, yah usbeidands ïst ana ïm ?

8 Aþþan qiþa ïzwis, þatei gawrikiþ ïns sprauto. Ïþ sweþauh, sunus mans qimands biugitai galaubein ana airþai ?

9 Qaþ þan du sumaim, þaiei silbans trauaidedun sis, ei weseina garaihtai, yah frakunnandans þaim anþaraim, þo gayukon,

10 Mans twai usïddyedun ïn alh bidyan ; ains Fareisaius, yah anþar motareis.

11 Sa Fareisaius standands, sis þo bad, Guþ, awiliudo þus, unte ni ïm swaswe þai anþarai mans, wilwans, ïnwindans, and óðer biþ forlæten ;

35 Twá beoþ ætgædere grïndende, á biþ genumen, and óðer biþ læfed ;

36 Twegen beoþ on æcere, án biþ ge numen, and óðer biþ læfed.

37 Đá cwædon hig to him, Hwa Drihten ? Đá cwæþ he, Swá hwar sw se lïchama biþ, ðyder beoþ earnas ge gaderod.

CHAP. XVIII. 1 Đá sæde he hi sum bigspel, ðæt hit ys riht ðæt ma symle gebidde, and ná geteorige ;

2 And ðus cwæþ, Sum dëma wæs o sumere ceastre, se God ne ondrëd, n nánne man ne onþracode.

3 Đá wæs sum wuduwe on ðær ceastre, ðá com heo to him, and cwæ Wrec me wið minne wiðer-winnan ;

4 Đá nolde he langre tïde. Æfter ðan ðá cwæþ he, . . . Đeah ic God ne on dræde, ne ic man ne onþracige,

5 Đeah forðam ðe ðeos wuduwe me i gram, ic wrece hig ; ðe-læs heo æ neahstan cume me behropende.

6 Đá cwæþ Drihten, Gehýraþ, hwæ se unrihtwïsa dëma cwyþ ;

7 Sóþlice ne dëþ God his gecorenr wrace, clypiendra to him dæges an nihtes, and he geþyld on him hæfþ ?

8 Ic eow secge, ðæt he raðe hyr wrace dëþ. Đeah-hwæðere wënst ðú ðænne mannes sunu cymþ, genët h geleafan on eorþan ?

9 Đá cwæþ he to sumum ðis bigspel ðe on hig sylfe trúwedon, and óðr forhogodon,†

10 Twegen men fórdon to sumum temple ðæt hig hig gebædon ; án Sundorhálga, and óðer mánfull.

11 Đá stód se Fariseus, and hine ðus gebæd, God, dé ic þancas dó, forðam ðe ic ne eom swylce óðre men, reaferas,

eyued, and the tother schal be forakun ;

35 Tweye *wymmen* schulen be gryndyge to gidere, oon schal be receyued, nd the tother schal be forsakun ;

36 Tweyne in a feeld, oon schal be reeyued, the tother schal be forsakun.

37 Thei answeringe seyden to him, Vhere, Lord? Which seide to hem, Vhere euere the body schal be, also the glis schulen be gederid to gidere thidur.

Chap. XVIII. 1 Forsothe he seide lso a parable to hem, for it bihoueth to reie euere, and to fayle not ;

2 Seyinge, Sum iuge was in sum citee, vhich dredde not God, nether schamede f men.

3 Forsothe sum widowe was in that itee, and sche cam to him, seyinge, Venge me of myn aduersarie ;

4 And he wolde not by myche tyme. Sothli aftir thes thingis he seide with nne him silf, Thouȝ I drede not God, nd schame not of man,

5 Netheles for this widowe is heuy† to ne, I schal venge hir ; lest at the laste che comynge strangle me.

6 Sothli the Lord seide, Heere ȝe, what he domesman of wickidnesse seith ;

7 Forsoth wher God schal not do the cniaunce of his chosene, criynge to im nyȝt and dai, and schal haue paience in hem?

8 Sothli I seie to ȝou, for soone he chal do the veniaunce of hem. Nethes gessist thou, mannis sone comynge chal fynde feith in erthe?

9 Forsoth he seide also to sum men, hat tristiden in hem silf, as riȝtful, and ispiseden othere, this parable, seyinge,

10 Tweye men stiȝeden in to the temle for to preie ; oon a Pharise, and the othir a pupplican.

11 Forsothe the Farise stondinge, praide anentis him silf thes thingis, seyinge, God, I do thankingis to thee, for

and the other shalbe forsaken ;

35 Two shalbe also a gryndynge to gedder, the one shalbe receaved, and the other forsaken ;

36

37 And they answered and sayde to him, Wheare, Lorde? And he said vnto them, Whersoever the body shalbe, thidther will the egles resoorte.

Chap. XVIII. 1 He put forth a similitude vnto them, signifyinge that men ought alwayes to praye, and not to be wery ;

2 Sayinge, There was a iudge in a certaine cite, which feared not God, nether regarded man.

3 And there was a certayne widdowe in the same cite, whych cam vnto hym, sayinge, Avenge me of myne adversary ;

4 And a greate whyle he wolde noott. Afterwarde he sayd vnto hymsilfe, Though I feare nott God, nor care for man,

5 Yett because this widdowe troubleth me, I woll a venge her ; lest at the last she come and rayle on me.

6 And the Lorde sayd, Heare what the vnrightewes iudge sayeth ;

7 And shall not God avenge his electe, which crye nyght and daye vnto him? ye, though he differre them,

8 I tell you, he will avenge them, and that quicly. Neverthelesse when the sonne of man commeth, suppose ye, that he shall fynde faithe on erthe?

9 And he put forthe this similitude vnto certaine, which trusted in them selves, that they wer perfect, and despysed other.

10 Two men went vp into the temple to praye ; the one a Pharise, and the other a publican.

11 The Pharise stode, and prayed thus with hym silfe, God, I thanke the, that I am nott as other are, extorsioners, vniuste,

horos, aiþþau swaswe sa motareis ;

12 Fasta twaim siuþam sabbataus, yah afdailya taihundon dail allis þize gastalda.

13 Yah sa motareis fairraþro standands ni wilda nih augona seina ushafyan du himina, ak sloh ïn brusts seinos, qiþands, Guþ hulþs siyais mis, frawaurhtamma.

14 Qiþa ïzwis, atïddya sa garaihtoza gataihans du garda seinamma þau raihtis yains. Unte sawhazuh saei hauheiþ sik silba gahnaiwyada, ïþ saei hnaiweiþ sik silba, ushauhyada.

15 Berun þan du ïmma barna, ei ïm attaitoki ; gasaiwhandans þan siponyos, andbitun ïns.

16 Ïþ Ïesus athaitands ïns, qaþ, Letiþ þo barna gaggan du mis, yah ni waryiþ þo, unte þize swaleikaize ïst þiudangardi Guþs.

17 Amen qiþa ïzwis, saei ni andnimiþ þiudangardya Guþs swe barn, ni qimiþ ïn ïzai.

18 Yah frah ïna sums reike, qiþands, Laisari þiuþeiga, wha tauyands libainais aiweinons arbya wairþau ?

19 Qaþ þan du ïmma Ïesus, Wha mik qiþis þiuþeigana ? Ni ainshun þiuþeigs, niba ains Guþ.

20 Þos anabusnins kant, Ni horinos, Ni maurþryais, Ni hlifais, Ni galiugaweitwods siyais, Swerai attan þeinana yah aiþein.

21 Ïþ ïs qaþuh, Þata allata gafastaida us yundai meinai.

22 Gahausyands þan þata, Ïesus qaþ du ïmma, Nauh ainis þus wan ïst ; all þatei habais, frabugei, yah gadailei unledaim, yah habais huzd ïn himina ; yah hiri, laistyan mik.

23 Ïþ ïs gahausyands þata, gaurs warþ, was auk gabeigs filu.

24 Gasaiwhands þan ïna Ïesus gaurana waurþanana qaþ, Whaiwa agluba þai faihu habandans ïnngaleiþand ïn þiudangardya Guþs ;

25 Raþizo allis ïst ulbandau þairh

unrihtwïse, unriht-hæmeras, oððe ea swylce ðes mánfulla ;

12 Ic fæste tuwa on wucan, ic syll teoþunga ealles ðæs ðe ic hæbbe.

13 Ðá stód se mánfulla feorran, an nolde furðun his eagan áhebban up t ðam heofone, ac he beot his breost, an cwæþ, God beo ðú mïlde me, syn fullum.

14 Sóþlice ic eow secge, ðæt ðes férd gerihtwïsod to his húse, . . . forðan ðe ælc ðe hine upp-áhefþ biþ genyðerod and se ðe hine nyðeraþ, byþ upp-áhafen

15 Ðá brohton hig cïld to him, ðæ he hig æt-hrine ; ðá his leorning-cnihta as hig gesáwon, hig cïddon him.

16 Ðá clypode se Hælend hig to him and cwæþ, Lætaþ ða lytlingas to me cuman, and ne forbeode ge hig, swylcera ys Godes rïce.

17 Sóþlice ic eow secge, swá hwylc swá ne onfehþ Godes rïce swá swá cïld, ne gæþ he on Godes rïce.

18 Ðá ácsode hine sum ealdor, Gódne láreow, hwæt dó ic ðæt ic ece líf hæbbe ?

19 Ðá cwæþ se Hælend, Hwï segst ðú me gódne ? Nis nán man gód, búton God ána.

20 Canst ðú ða bebodu, Ne ofsleh ðú, Ne fyrena ðú, Ne stel ðú, Ne leoh ðú, Wurþa ðinne fæder and ðïne módor.

21 Ðá cwæþ he, Eall ðis ic heold of minre geoguþe.

22 . . . . Ðá cwæþ se Hælend, An þing ðé is wana ; syle call ðæt ðú hæfst, and syle eall ðæt þearfum, ðonne hæfst ðú gold-hord on heofone ; and cum, and folga me.

23 Ðá he ðas word gehýrde, he wearþ ge-unrét, forðam ðe he wæs swíðe welig.

24 Ðá se Hælend hine unrótne geseah, he cwæþ, Ealá hú earfoþlice on Godes rïce gáþ ða ðe feoh habbaþ ;

25 Eaðelïcor mæg se olfend gán þurh

I am not as othere men, raueynouris, vniust, auouters, as also this pupplican ;
12 I faste twyes in the woke, I 3yue tythis of alle thingis whiche I haue in possessioun.
13 And the pupplican stondinge a fer nolde nethir reyse the y3en to heuene, but smoot his brest, seyinge, God be mercyful to me, synnere.
14 Treuli I seye to 3ou, this cam doun n to his hous iustified of him. For ech hat enhaunsith him silf schal be maad ou3, and he that mekith him silf, schal e enhaunsid.
15 Forsothe thei brou3ten to him 3onge hildren, that he schulde touch hem ; vhich thing whanne disciplis sy3en, thei lamyden hem.
16 Sothli Jhesu clepinge to gidere em, seide, Suffre 3e children to come o me, and nyle 3e forbede hem, for of iche is the rewme of heuenes.
17 Treuli I seie to 3ou, who euere schal ot take the kyngdom of God as a child, e schal not entre in to it.
18 And sum prince axide him, seyinge, ood maistir, what thing doynge schal welde euerlastyng lyf ?
19 Sothli Jhesu seyde to him, What eist thou me good ? No man *is* good, o but God aloone.
20 Thou knowist the comaundementis, hou schalt not sle, Thou schalt not do eccherie, Thou schalt not do thefte, hou schal not seye fals witnessyng, Vorschipe fadir and modir.
21 Which seide, I haue kept alle thes ingis fro my 3outhe.
22 Which thing herd, Jhesu seide to im, 3it o thing faylith to thee ; sille ou alle, what euere thingis thou hast, id 3yue to pore men, and thou schalt aue tresour in heuene ; and come, and ue me.
23 Thes thingis herd, he was sorwful, r he was ful riche.
24 Sothli Jhesu seinge him maad sorw- l seide, How hard thei that han rich- sis schulen entre in to the rewme of od :
25 Forsoth it is esyer a camel to passe

advoutres, and even as this publican is;
12 I fast twyse in the weke, I geve tythe of all that I possesse.
13 And the publican stode afarre of and wolde not lifte vp his eyes to heven, but smote hys brest, sayinge, God be mercyfull to me, a sinner.
14 I tell you, this man departed home to his housse iustified moore then the other. For every man that exalteth him silfe shalbe brought lowe, and he that humbleth hym silfe, shalbe exalted.
15 They brought vnto him also babes, that he shulde touche them ; when his disciples sawe that, they rebuked them.
16 But Jesus called them vnto him, and sayde, Suffre children to come vnto me, and forbidde them not, for vnto souche belongeth the kingdom of God.
17 Verely I saye vnto you, whosoever receaveth not the kyngdom of God as a chylde, he shall not enter there in.
18 And a certayne ruler axed him, sayinge, Goode master, what ought I to do to obtaine eternall lyfe ?
19 Jesus sayd vnto hym, Why callest thou me goode? No man is goode, save God only.
20 Thou knowest the commaundmentes, Thou shalt nott commit advoutry, Thou shalt nott kill, Thou shalt nott steale, Thou shalt not beare falce witnes, Honoure thy father and thy mother.
21 And he sayde, All these have I kept from my youthe.
22 When Jesus herde that, he sayde vnto hym, Yett lackest thou one thynge ; sell all that thou hast, and distribute it vnto the povre, and thou shalt have treasure in heven ; and come, and folowe me.
23 When he heerd that, he was hevy, for he was ryche.
24 When Jesus sawe hym morne he sayde, With whath difficulte shall they that have ryches enter into the kyngdom off God ;
25 Esyer it is for a cammell to passe

þairko neþlos þairhleiþan, þau gabigamma ïn þiudangardya Guþs galeiþan.

26 Qeþun þan þai gahausyandans, An whas mag ganisan?

27 Iþ ïs qaþ, Þata unmahteigo at mannam, mahteig ïst at Guþa.

28 Qaþ þan Paitrus, Sai! weis aflailotum allata, yah laistidedum þuk.

29 Iþ ïs qaþuh du ïm, Amen qiþa ïzwis, þatei ni ainshun ïst, þize afletandane gard, aiþþau fadrein, aiþþau broþruns, aiþþau qen, aiþþau barna, ïn þiudangardyos Guþs,

30 Saei ni andnimai managfalþ ïn þamma mela, yah ïn aiwa þamma qimandin libain aiweinon.

31 Ganimands þan þans .*ib.* qaþ du ïm, Sai! usgaggam ïn Ïairusalem, yah ustiuhada all, þata gamelido þairh praufetuns bi sunu mans.

32 Atgibada auk þiudom, yah bilaikada, yah anamahtyada, yah bispeiwada;

33 Yah usbliggwandans, usqimand ïmma, yah þridyin daga usstandiþ.

34 Yah eis ni waihtai þis froþun; yah was þata waurd gafulgin af ïm, yah ni wissedun þo qiþanona.

35 Warþ þan, miþþanei newha was ïs Ïaireikon, blinda sums sat faur wig du aihtron.

36 Gahausyands þan managein faurgaggandein, frah, wha wesi þata.

37 Gataihun þan ïmma, þatei Ïesus Nazoraius þairhgaggiþ.

38 Iþ ïs ubuhwopida, qiþands, Ïesu, sunu Daweidis, armai mik.

39 Yah þai faurgaggandans andbitun ïna, ei þahaidedi; iþ ïs und filu mais hropida, Sunau Daweidis, armai mik.

40 Gastandands þan Ïesus haihait ïna tiuhan du sis. Biþe newha was þan ïmma, frah ïna,

41 Qiþands, Wha þus wileis ei tauyau? Iþ ïs qaþ, Frauya, ei ussaiwhau.

ánre nædle eage, ðonne se welega Godes ríce.

26 Ðá cwǽdon ða ðe ðis gehýrdo And hwá mæg hál beon?

27 Ðá sǽde he him, Gode synd mih líce ða þing, ðe mannum synd unmih líce.

28 Ðá cwæþ Petrus, Ealle þing we fo léton, and folgodon ðé.

29 Ðá cwæþ he, Sóþlíce ic eow secg nis nán man, ðe his hús forlǽt, oð magas, oððe bróðru, oððe wíf, oð bearn, for Godes rice,

30 Ðe ne onfó mycele máre on ðys tíde, and éce líf on towerdre worulde.

31 Ðá nam se Hǽlend his leornin cnihtas, and cwæþ to him, Faraþ to Hi rusalem, and ealle þing beoþ gefýllede, be mannes suna þurh witegan áwrite synd.

32 He byþ þeodum geseald, and b gebysmrod, and geswungen, and o spǽt;

33 And æfter ðam ðe hig hine swinga hig hine ofsleaþ, and he þriddan dæg árist.

34 And hig náht ðæs ongéton; an him ðis word wæs behýdd, ...

35 Ðá he genealǽhte Hiericho, su blind man sæt wið ðone weg wædlig ende.

36 And ðá he gehýrde ða mænige farende, he ácsode, hwæt ðæt wǽre.

37 Ðá sǽdon hig, ðæt ðær férde s Nazarenisca Hǽlend.

38 Ðá hrýmde he, and cwæþ, Eal Hǽlend, Dauides sunu, gemiltsa me.

39 And ða ðe fóre-stópon hine þreador ðæt he súwode; he ðæs ðe má cleopodo Dauides sunu, gemiltsa me.

40 Ðá stód se Hǽlend and hét lǽda hine to him. Ðá he genealǽhte, h ácsode hine,

41 Hwæt wylt ðú ðæt ic ðé dó? Ð cwæþ he, Drihten, ðæt ic geseo.

urȝ a nedlis yȝe, than a riche man for entre in to the kingdom of God.
26 And thei that herden thes thingis iden, And who may be maad saf?
27 And he seide to hem, Tho thingis at ben vnpossible anemptis men, ben ssible anemptis God.
28 Forsoth Petre seide, Loo! we han rsake alle thingis, and han sued thee.
29 Which seyde to hem, Treuly I seye 3ou, no man is, that schal forsake us, ether fadir, ethir modir, ethir bri-eren, ether wyf, ether sones, ether eldis, for the rewme of God,
30 And schal not receyue myche mo ingis in this tyme, and in the world comynge euerelasting lyf.
31 Forsothe Jhesu took twelue disciplis, d seide to hem, Lo! we stiȝen to Je-salem, and alle thingis schulen be did, that ben writun by the prophetis mannis sone.
32 Forsoth he schal be bitrayed to then men, and he schal be scorned, d scourgid, and bispet;
33 And aftir that thei han scourgid, ei schulen sle him, and the thridde y he schal ryse aȝein.
34 And thei vnderstoden no thing of ese; and this word was hid fro hem, d thei vndirstoden not tho thingis at weren seid.
35 Forsothe it was don, whanne Jhesu m nyȝ to Jerico, sum blynd man saat sydis the weye beggynge.
36 And whanne he herde the cumpany ssynge, he axide, what this thing was.
37 Sothli thei seiden to him, that esu of Nazareth passide.
38 And he cryede, seyinge, Jhesu, the ne of Dauith, haue mercy on me.
39 And thei that wenten bifore blam-en him, that he schulde be stille; thli he cryede myche more, Thou sone Dauith, haue mercy on me.
40 Forsothe Jhesu stondinge comaund-e him to be brouȝt forth to him. And anne he cam nyȝ, he axide him,
41 Seyinge, What wolt thou I schal do thee? And he seide, Lord, that I se.

thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God.
26 Then sayde they that herde that, And who shall then be saved?
27 He sayde, Thynges which are vnpossible with men, are possible with God.
28 Then Peter sayde, Loo! we have forsaken all, and have folowed the.
29 He sayde vnto them, Verily I saye vnto you, there is noo man, that forsaketh housse, other father, and mother, other brethren, or wyfe, or children, for the kyngdom off Goddes sake,
30 Which same shall nott receave moche moore in this worlde, and in the worlde to come lyfe everlastynge.
31 He toke vnto hym the twelve, and sayde vnto them, Loo! we go vp to Jerusalem, and all shalbe fulfilled, that are written be the prophettes off the sonne off man.
32 He shalbe delivered vnto the gentyls, and shalbe mocked, and shalbe despyitfully entreated, and shalbe spetten on;
33 And when they have scourged hym, they will putt hym to deeth, and the thyrde daye shall he aryse agayne.
34 They vnderstode none of these thynges; and this sayinge was hid from them, and they perceaved nott the thynges which were spoken.
35 Hit cam to passe, as they were come neye vnto Jerico, a certayne blynde man sate by the waye syde beggynge.
36 And when he herde the people passe by, he axed, what it meant.
37 They sayd vnto hym, that Jesus off Nazareth went by.
38 And he cryed, saynge, Jesus, the sonne of David, have mercy on me.
39 And they which went before rebucked hym, be cause he shulde holde his peace; and he moche the moare cryed, The sonne of David, have mercy on me.
40 Jesus stode styll and commaunded him to be brought vnto hym. And when he was come neare, he axed hym,
41 Sayinge, What wilt thou that I do vnto the? And he sayde, Lorde, that I maye raceave my sight.

42 Yah Ïesus qaþ du ïmma, Ussaiwh ; galaubeins þeina ganasida þuk.

43 Yah suns ussawh, yah laistida ïna, awiliudoṛds Guþa. Yah alla managei gasaiwhandei, gaf hazein Guþa.

Chap. XIX. 1 Yah ïnngaleiþands, þairhlaiþ Ïaireikon.

2 Yah sai! guma, namin haitans Zakkaius, sah was fauramaþleis motarye, yah was gabigs,

3 Yah sokida gasaiwhan Ïesu, whas wesi, yah ni mahta, faura managein, unte wahstau leitils was.

4 Yah biþragyands faur, usstaig ana smakkabagm, ei gasewhi ïna ; unte ïs and þata munaida þairhgaggan.

5 Yah biþe qam ana þamma stada, ïnsaiwhands ïup Ïesus, gasawh ïna, yah qaþ du ïmma, Zakkaiu, sniumyands dalaþ atsteig, himma daga auk ïn garda þeinamma skal ïk wisan.

6 Yah sniumyands atstaig, yah andnam ïna faginonds.

7 Yah gasaiwhandans allai, birodidedun, qiþandans, þatei du frawaurhtis mans galaiþ ïn gard ussalyan.

8 Standands þan Zakkaius qaþ du Frauyin, Sai ! halbata aiginis meinis, Frauya, gadailya unledaim ; yah yabai whis wha afholoda, fidurfalþ fragilda.

9 Qaþ þan du ïmma Ïesus, þatei himma daga naseins þamma garda warþ, unte yah sa sunus Abrahamis ïst ;

10 Qam auk sunus mans sokyan, yah nasyan þans fralusanans.

11 At gahausyandam þan ïm þata, biaukands, qaþ gayukon, bi þatei newha Ïairusalem was, yah þuhta ïm, ei suns skulda wesi þiudangardi Guþs gaswikunþyan.

12 Qaþ þan, Manna sums godakunds gaggida landis, franiman sis þiudangardya, yah gawandida sik.

13 Athaitands þan taihun skalkans

42 Đá cwæþ se Hælend, Beseoh ; geleafa đē gehælde.

43 And he sóna geseah, and him fo ode, God wuldrigende. And eall f Gode lof sealde, đá hig đæt gesáwon.

Chap. XIX. 1 Đá eode he geo Hiericho.

2 Đá wæs đar sum man, on nam Zacheus, ... se wæs welig.

3 And he wolde geseon hwylc se Ha end wǽre, đá ne mihte he, for đæ mænegu, forđam đe he wæs lytel wæstmum.

4 Đá arn he beforan, and stáh up án treow sicomorum, đæt he hine g sáwe ; forđam đe he wolde đanon fara

5 Đá he com to đære stówe, đá gese se Hælend hine, and cwæþ to hym, Z cheus, éfst to đínum húse, forđam đe wylle to-dæg on đínum húse wunian.

6 Đá éfste he, and hine blíđelice o féng.

7 Đá hig đæt gesáwon, đá murcnod hig ealle, and cwǽdon, Đæt he to sy fullum men gecyrde.

8 Đá stód Zacheus and cwæþ to Drihtn Nú ! ic sylle þearfum healfe míne æht and gif ic ǽnigne bereafode, ic hit feowerfealdum ágyfe.

9 Đá cwæþ se Hælend to him, To-dæ đisse híw-rǽdene ys hæl geworden, fo đam đe he wæs Abrahames bearn ;

10 Mannes sunu com sécan, and h dón đæt forwearþ.

11 Đá hig đis gehýrdon, đá ge-ícht he sum bigspell, forđam đe he wæs ne Hierusalem, and forđam đe hig wéndo đæt hrædlice Godes ríce geswútelo wǽre.†

12 Witodlice he cwæþ, Sum æđel-bore man férde on fyrlen land, đæt he hin ríce onfénge, and eft ágén come.

13 Đá clypode he his tyn þeowas, an

2 And Jhesu seide to him, Biholde
ou; thi feith hath maad thee saaf.
3 And a non he syȝ, and suede him,
gnyfiynge God. And al the peple, as
syȝ, ȝaf heriynge to God.

42 Jesus sayde vnto hym, Receave thy sight; thy faith hath saved the.
43 And immediatly he sawe, and folowed hym, praysinge God. And all the people, when they sawe it, gave laude to God.

Chap. XIX. 1 And Jhesu goynge
, walkide thorw Jerico.
And lo! a man, Zachee by name,
d he was prince of pupplicans, and he
s riche.
And he souȝte to see Jhesu, who he
s, and he myȝte not, for the cumpany,
he was litel in stature.

And he rennynge bifore, stiȝede in
a sycamoure tree, that he schulde see
esu; for he was to passinge thennis.
And Jhesu biholdinge vpward, whanne
cam to the place, syȝ him, and seyde
him, Zachee, hastinge cum doun, for
day I moot dwelle in thin hous.

And he hastinge cam doun, and ioy-
ge reseyuede him.
And whanne alle men sayen, thei
ucchiden, seyinge, For he hadde turned
a synful man.
Forsoth Zachee stondinge seide to
e Lord, Lo! Lord, I ȝyue the half of
y goodis to pore men; and if I haue
y thing defraudid ony man, I ȝelde
e fourefold.
Jhesu seide to him, For in this day
elthe is maad to this hous, for and he
the sone of Abraham;

o Forsothe mannis sone cam to seke,
d make saaf this thing that perischede.
1 Hem heringe thes thingis, he putt-
ge to, seide a parable, for he was nyȝ
rusalem, and for thei gessiden, that
e kyngdom of God schulde be schewid
non.
2 Therfore he seide, Sum noble man
ente in to a fer cuntree, to take to him
kyngdom, and to turne aȝeyn.

3 Sothli his ten seruauntis clepid, he

Chap. XIX. 1 And he entred in, and went thorowe Jerico.
2 And beholde! there was a man, named Zacheus, and he was a rueler amonge the publicans, and ryche alsoo.
3 And he made meanes to se Jesus, what he shulde be, and he coulde nott, for the preace, be cause he was off a lowe stature.
4 And he ran before, and ascended vppe into a sicomore tree, to se hym; for he wolde come that same waye.
5 And when Jesus cam to the place, he loked vp, and sawe him, and sayd vnto hym, Zache, attonce come doune, for to daye I muste a byde at thy housse.
6 And hastely he cam doune, and receaved hym ioyfully.
7 And when they sawe that, they all groudged, sayinge, He is gone into tary with a man that is a synner.
8 Zache stode forthe and sayde vnto the Lorde, Beholde! Lorde, the haulfe of my gooddes I geve to the povre; and if I have done eny man wronge, I wyll restoore hym fower folde.
9 Jesus sayd vnto hym, This daye is healthe come vnto this housse, for asmoche as it also is become the childe off Abraham;
10 For the sonne off man is come to seke, and to save that which was looste.
11 As they herde these thynges, he added therto a similitude, be cause he was neye to Jerusalem, and be cause also they thought, that the kyngdom of God shulde shortely apere.
12 He sayde therfore, A certayne noble man went into a farre countre, to receave a kyngdom, and then to come agayne.
13 He called his ten servauntes, and

seinans, atgaf ïm taihun dailos. Yah qaþ du ïm, Kaupoþ, unte ïk qimau.

14 Ïþ baurgyans ïs fiyaidedun ïna, yah ïnsandidedun airu afar ïmma, qiþandans, Ni wileima þana þiudanon ufar unsis.

15 Yah warþ, biþe atwandida sik, aftra andnimands þiudangardya; yah haihait wopyan du sis þans skalkans, þaimei atgaf þata silubr, ei gakunnaidedi, wha wharyizuh gawaurhtedi.

16 Qam þan sa frumista, qiþands, Frauya, skatts þeins gawaurhta taihun skattans.

17 Yah qaþ du ïmma, Waila, goda skalk; unte ïn leitilamma wast triggws, siyais waldufni habands ufar taihun baurgim.

18 Yah qam anþar, qiþands, Frauya, skatts þeins gawaurhta fimf skattans.

19 Qaþ þan yah du þamma, Yah þu siyais ufaro fimf baurgim.

20 Yah sums qam, qiþands, Frauya, sai! sa skatts þeins, þanei habaida, galagida ïna ïn fanin.

21 Ohta mis auk þuk, unte manna hardus ïs; nimis þatei ni lagides, yah sneiþis þatei ni saisost.

22 Yah qaþ du ïmma, Us munþa þeinamma stoya þuk, unselya skalk, yah lata. Wisseis, þatei ïk manna hardus ïm, nimands þatei ni lagida, yah sneiþands þatei ni saiso?

23 Yah duwhe ni atlagides þata silubr mein du skattyam, yah qimands miþ wokra galausidedyau þata?

24 Yah du þaim faurastandandam qaþ, Nimiþ af ïmma þana skatt, yah gibiþ þamma þos taihun dailos habandin.

25 Yah qeþun du ïmma, Frauya, habaiþ taihun dailos.

26 Qiþa allis ïzwis, þatei wharyammeh habandane gibada; ïþ af þamma unhabandin, yah þatei habaiþ, afnimada af ïmma.

sealde tyn púnd him. And cwæþ him, Ceapiaþ, oð ðæt ic cume.

14 Ðá hatedon hine his leode, a sendon ǽrend-racan æfter him, a cwǽdon, We nyllaþ, ðæt ðes rícsie of us.

15 Ðá he ágén com, and ðæt ríce o féng; he hét clypian his þeowas, ðe ðæt feoh sealde, ðæt he wiste, hú myc gehwilc gemangode.

16 Ðá com se forma, and cwæþ, Hlá ord, ðín púnd gestrýnde tyn púnd.

17 Ðá cwæþ se hláford, Geblissa, ð góda þeowa; forðam ðe ðú wǽre o lytlum getrýwe, ðú byst anweald hæ bende ofer tyn ceastra.

18 Ðá com óðer, and cwæþ, Hláfor ðín púnd gestrýnde fif púnd.

19 Ðú cwæþ he to ðam, And beo ð ofer fif ceastra.

20 Ðá com óðer, and cwæþ, Hláfor hér ys ðín púnd, ðe ic hæfde, o swát-lín áléd.

21 Ic ðé ádréd, forðam ðe ðú ea stíþ man; ðú nimst ðæt ðú ne settes and ðú rípst ðæt ðú ne seowe.

22 Ðá cwæþ he to him, Of ðínum múþe ic ðé déme, lá lyþra þeowa. Ðu wistest, ðæt ic eom stíþ man, ðæt i nime ðæt ic ne sette, and rípe ðæ ic ne seow?

23 And hwí ne sealdest ðú mín feo to híre, and ðonne ic come, ic hi witodlice mid gestreone onfénge?

24 Ðá cwæþ he to ðam ðe him ábútar stódon, Nimaþ ðæt púnd fram him, an syllaþ ðam ðe hæfþ tyn púnd.

25 Ðá cwǽdon hig to him, Hláford, he hæfþ tyn púnd.

26 Sóþlice ic secge eow, ðæt ǽlcum hæbbendum biþ gesealdt; fram ðam ðe næfþ, ge ðæt ðæt he hæfþ, him byþ áfyrred.

f to hem ten besauntis. And he seide hem, Marchaundise ȝe, til I come.
14 Forsoth his citeseyns hatiden him, id sente a messager aftir him, seyinge, Ve nyle, that he regne on vs.

15 And it was don, that the rewme kun, he turnede aȝen; and he comndide *his* seruauntis to be clepid, to iiche he ȝaf money, that he schulde te, hou moche ech hadde wunne by affaring.
16 Forsoth the firste cam, seyinge, Lord, i besaunt hath wunne ten besauntis.

17 He seide to him, Wel be, thou ode seruaunt; for in litil thing thou st be trewe, thou schalt haue power ten citees.
18 And another cam, seyinge, Lord, i besaunt hath maad fyue besauntis.
19 And he seide to this, And be thou fyue citees.
20 And the thridde cam, seyinge, Lord, ! thi besaunt, which I hadde, kept in sudarie.†
21 Forsoth I dredde thee, for thou art austerne man; thou takist awey this ng which thou settist not, and thou ȝist this thing which thou hast not ve.
22 He seith to him, Weyward seruaunt, thi mouth I deme thee. Wistist thou, at I am an hausterne man, takinge vey this thing which I settide not, d repinge this thing which I haue not ve?
23 And whi hast thou not ȝouun my ney to the boord, and I comynge uulde haue receyued it sothli with uris?
24 And he seide to hem that stooden ȝ, Take ȝe awey fro him the besaunt, d ȝyue ȝe to him that hath ten beuntis.
25 And thei seiden to him, Lord, he h ten besauntis.
26 Sothli I seie to ȝou, for to ech uynge it schal be ȝouun, and he schal plenteuous; but fro him that hath t, also this thing that he hath, schal takun of him.

delivered them ten pounde. Sayinge vnto them, By and sell, till I come.
14 But his citesens hated hym, and sent messengers after hym, saynge, We will not have this man to raigne over vs.

15 And it cam to passe, when he was come agayne, and had receaved his kyngdom, he commaunded his servauntes to be called to hym, to whom he gave his money, to witt, what every man had done.
16 Then cam the fyrst, sayinge, Lorde, thy pounde hath encreased ten pounde.

17 And he sayde vnto hym, Well, goode servaunte; be cause thou wast faithfull in a very lytell thynge, take thou auctorite over ten cities.
18 And the other cam, sayinge, Lorde, thy pounde hath encreased fyve pounde.
19 And to the same he sayde, And be thou alsoo rueler over fyve cities.
20 And the thirde cam, and sayde, Lorde, beholde! here thy pounde, which I have, kepte in a napkyn.
21 For I feared the, be cause thou arte a strayte man; thou takest vp that thou laydest nott doune, and repest that thou diddest nott sowe.

22 And he sayde vnto hym, Of thyne awne mougthe iudge I the, thou evyll servaunt. Knewest thou, that I am a strayte man, takynge vppe that I layde not doune, and repinge that I did not sowe?
23 Wherfore then gavest not thou my money into the banke, and then at my commyng shulde I have required myne awne with vauntage?
24 And he sayde to them that stode by, Take from hym that pounde, and geve it hym that hathe ten pounde.

25 And they sayd to hym, Lorde, he hath ten pounde.
26 I saye vnto you, that vnto all them that have it shalbe geven; and from hyme that hath not, even that he hath, shalbe taken awaye.

27 Aþþan sweþauh fiyands meinans yainans, þaiei ni wildedun mik þiudanon ufar sis, briggiþ her, yah usqimiþ faura mis.

28 Yah qiþands þata, iddya fram, usgaggands in Ïairusaulwma.

29 Yah warþ, biþe newha was Beþsfagein yah Beþaniyin, af fairgunya, þatei haitada Alewyo, insandida twans siponye seinaize,

30 Qiþands, Gaggats in þo wiþrawairþon haim; in þizaiei inngaggandans bigitats fulan asilaus gabundanana, ana þammei ni aiushun aiw manne sat; andbindandans ina, attiuhiþ.

31 Yah yabai whas inqis fraihnai, duwhe andbindiþ, swa qiþaits du imma, Þatei Frauya þis gairneiþ.

32 Galeiþandans þan þai insandidans, bigetun swaswe qaþ du im, ...

33 Andbindandam þan im, qeþun þai frauyans þis du im, Duwhe andbindats þana fulan?

34 Iþ eis qeþun, Frauyin þaurfts þis ist.

35 Yah attauhun þana fulan Iesua; yah uswairpandans wastyos seinos, ana þana fulan ussatidedun Iesu.

36 Gaggandin þan imma, ufstrawideþun wastyom seinaim ana wiga.

37 Biþe þan is newha was yuþan at ibdalyin þis fairgunyis Alewabagme, dugunnun alakyo managei siponye faginondaus hazyan Guþ stibnai mikilai in allaizo, þoze sewhun, mahte,

38 Qiþandans, Þiuþida sa qimanda þiudans in namin Frauyins; gawairþi in himina, yah wulþus in hauhistyam.

39 Yah sumai Fareisaie us þizai managein qeþun du imma, Laisari, sak þaim siponyam þeinaim.

40 Yah andhafyands qaþ du im, Qiþa izwis, þatei yabai þai slawand, stainos hropyand.

41 Yah sunsei newha was, gasaiwhands þo baurg, gaigrot bi þo,

42 Qiþands, Þatei iþ wissedeis, yah þu, in þamma daga þeinamma. þo du ga-

27 Ðeah hwædere ða mine fynd, ð noldon ðæt ic ofer hig rïcsode, læda hider, and ofsleaþ hig beforan me.

28 And ðysum gecwedenum, he ferð to Hierusalem.†

29 Ða he genealæhte Bethfage an Bethanïa, to ðam múnte, ðe is genemne Oliueti, he sende his twegen cnihtas,

30 And cwæþ, Faraþ on ðæt caste ðe ongén inc ys; on ðam . . . . . gyt gemétaþ assan folan getiged, o ðam nán man gyt ne sæt; untígaþ hyn and lædaþ to me.

31 And gif inc hwá ácsaþ, hwí gy hine untígaþ, secgaþ him, Drihten hæf his neode.

32 Ða férdon ða ðe ásende wæron and fúndon swá he him sæde, ðon folan standan.

33 Ða hig hine untígdon, ða cwædo ða hlafordas, Hwí untíge ge ðone folan

34 Ða cwædon hig, Forðam ðe Drihte hæfþ his neode.

35 Ða læddon hig hyne to ðam Hæ ende; and hyra reaf wurpon ofer ðon folan, and ðone Hælend on-ufan setton

36 And ða he fór, hí strehton unde hine hyra reáf on ðam wege.

37 And ða he genealæhte to Oliuéte múntes nyðer-stige, ða ongunnon eall ða mænigeo geblissian, and mid myceh stefne God heredon be eallum ðam mihtum, ðe hig gesáwon,

38 And cwædon, Gebletsod sý se cynin ðe com on Drihtnes naman; syb sý o heofenum, and wuldor on healnessum.

39 Ða cwædon sume of ðam Fariseu to him, Láreow, cíd dínum leorning cnihtum.

40 Ða cwæþ he to him, Ic eow secg ðeah ðás súwion, stánas clypiaþ.†

41 And ða he genealæhte, and gesea ða ceastre, he weop ofer hig,

42 And cwæþ, Ealá gif ðú wistest, an witodlice on ðysum dínum dæge, ðe ð

27 Netheles brynge ȝe hidir tho myne nemyes, that nolde me to regne on em, and sle ȝe bifore me.

28 And thes thingis seyd, he wente ifore, stiȝynge to Jerusalem.

29 And it was don, whanne he cam ȝ to Bethfage and Betanye, at the ount, which is clepid of Olyuete, he nte his tweye disciplis,

30 Seyinge, Go ȝe in to the castel, hich is aȝens ȝou; in to which ȝe trynge schulen fynde a colt of a she se, on which non of men euere saat; bynde ȝe him, and brynge ȝe to me.

31 And if ony man schal axe, whi ȝe bynden, thus ȝe schulen seye to him, r the Lord desyrith his work.

32 Forsothe thei that weren sent, nten forth, and founden as he seyde hem, a colt stondinge.

33 Sothli hem vntyynge the colt, the dis of him seyde to hem, What vntyen the colt?

34 And thei seiden, For the Lord hath n nedful.

35 And thei ledden him to Jhesu; and i, castinge her clothis on the colt, ttedyn Jhesu *on him.*

36 Forsothe him goynge, thei vndir ewiden her clothis in the weye.

37 And whanne now he cam nyȝ to comynge doun of the hil of Olyuete, e the cumpanyes of men comynge in bigunnen ioyinge to herie God h greet vois on alle the vertues, iche thei syȝen,

38 Seyinge, Blessid *is* the kyng, that neth in the name of the Lord; pees heuene, and glorie in hiȝ thingis.

39 And summe of the Pharisees of cumpanyes seyden to him, Maister, me thi disciplis.

40 To whiche he seide, I seye to ȝou, if thes schulen be stille, stoones ulen crye.

41 And whanne he neiȝede, he seynge citee, wepte on it,

42 Seyinge, For if thou haddist knowe, thou, and sotheli in this thi day,

27 Morover thoose myne enemys, which wolde not that I shulde raigne over them, brynge hidder, and slee them before me.

28 And when he hadd thus spoken, he proceded forthe before them, and went vppe to Jerusalem.

29 And it fortuned, when he was come noye to Bethfage and Bethany, besydes mounte Olivete, he sent two of his disciples,

30 Sayinge, Goo ye into the toune, which is over against you; in the which as sonne as ye are come ye shall fynde a coolte tyed, wher on yett never man sate; loose hym, and brynge hym hidder.

31 And if eny man axe you, why that ye loose hym, thus saye vnto hym, The Lorde hathe nede of hym.

32 They that wer sent, went their waye, and founde even as he had sayde vnto them, ...

33 And as they were aloosynge the coolte, the owners sayde vnto them, Why loose ye the coolte?

34 And they sayde, For the Lorde hath nede of hym.

35 And they brought hym to Jesus; and they cast their rayment on the coolte, and sett Jesus theron.

36 As he went, they spredde their cloothes in the waye.

37 When he was come wheare he shulde goo doune from the mounte Olivete, the whole multitude of his disciples began to reioyce and to lawde God with a loude voyce for all the miracles, that they had sene,

38 Sayinge, Blessed be the kynge, that commeth in the name off the Lorde; peace in heven, and glory in the hyest.

39 And some off the Pharises off the company sayde vnto him, Master, rebuke thy disciples.

40 He answered and sayde vnto them, I tell you, yff these holde their peace, the stones will crye.

41 And when he was come neare, he behelde the citie, and wept on hit,

42 Sayinge, Yff thou haddest knowen thoose thynges, whych belonge vnto thy

wairþya þeinamma; ïþ nu gafulgin ïst faura augam þeinaim.

43 Þatei qimand dagos ana þus, yah bigraband fiyands þeinai grabai þuk, yah bistandand þuk, yah biwaibyand þuk allaþro;

44 Yah airþai þuk gaïbnyand, yah þarna þeina ïn þus; yah ni letand ïn þus stain ana staina, ïn þizei ni ufkunþes þata mel niuhseinais þeinaizos.

45 Yah galeiþands ïn alh, dugann uswairpan þans frabugyandans ïn ïzai yah bugyandans,

46 Qiþands du ïm, Gameliþ ïst, Þatei gards meins gards bido ïst, ïþ yus ïna gatawideduþ du filegrya þiube.

47 Yah was laisyands daga whammeh ïn þizai alh. Ïþ þai auhmistans gudyans, yah bokaryos sokidedun ïna usqistyan, yah þai frumistans manageins;

48 Yah ni bigetun wha gatawidedeina, managei auk alakyo hahaida, du hausyan ïmma.

Chap. XX. 1 Yah warþ ïn sumamma dage yainaize, at laisyandin ïmma þo managein ïn alh, yah wailameryandin, atstoþun þai gudyans yah bokaryos miþ þaim sinistam;

2 Yah qeþun du ïmma, qiþandans, Qiþ unsis, ïn whamma waldufnye þata tauyis, aiþþau whas ïst saei gaf þus þata waldufni?

3 Andhafyands þan qaþ du ïm, Fraihna ïzwis yah ïk ainis waurdis; yah qiþiþ mis.

4 Daupeins Ïohannis uzuh himina was, þau uzuh mannam?

5 Ïþ eis þahtedun miþ sis misso, qiþandans, Þatei yabai qiþam, Us himina, qiþiþ aþþan, Duwhe ni galaubideduþ ïmma?

6 Ïþ yabai qiþam, Us mannam, alla þo managei stainam afwairpiþ unsis; þriggwaba galaubyand auk allai, Ïohannen praufetu wisan.

7 Yah andhofun, ei ni wissedeina whaþro.

to sybbe synd; nú hig synd fram ðinu eagum behýdde.

43 Forðam ðe ða dagas to ðé cum and ðíne fýnd ðé betrymiaþ, and behe baþ ðé, and genyrwaþ ðé æghwanon;

44 And to eorþan áfyllaþ ðé, and ð bearn ðe on ðé synd; and hig ne læ on ðé stán ofer stáne, forðam ðe ðú oncneowe ða tíde ðínre geneosunge.

45 Ðá ongan he of ðam temple drífan ða syllendan and ða bicgendan

46 And him to cwæþ, Hit ys áwrit Ðæt mín hús ys gebed-hús, ge worhton to sceaþena scræfe.

47 And he wæs dæghwamlíce on ð temple lærende. Sóþlice ðara sacer ealdras, and ða bóceras, and ðæs fol ealdor-men smeadon hú hig hine ford mihton;

48 And hig ne fúndon hwæt hí him gylte dydon, sóþlice eall folc wæs ábysg ðe be him gehýrde secgan.

Chap. XX. 1 Ðá wæs ánum dæ geworden, ðá he ðæt folc on ðam tem lærde, and him bodude, ðá comon ða sacerda ealdras and ða bóceras;

2 And to him cwǽdon, Sege us, hwylcum anwalde wyrcst ðú ðás þi oððe hwæt ys se ðé ðisne anwe sealde?

3 Ðá cwæþ he him to andsware, A ic ácsige eow án word; andswariaþ m

4 Wæs Iohannes fulluht of heofo hwæðer ðe of mannum?

5 Ðá þohton hig betweox him, a cwǽdon, Gyf we secgaþ, Ðæt he sý heofone, he cwyþ to us, Hwi ne gelý ge him?

6 Gyf we secgaþ, Ðæt he sý of m num, eall folc us hænþ; hí wiston gea ðæt Iohannes wæs wítega.

7 Ðá andswaredon hig, ðæt hig nyst hwanon he wæs.

hich ȝe to pees to thee; but now thei
en hid fro ȝin ȝen.
43 For daies schulen come into thee,
nd thin enemyes schulen enuyroune
ee with pale, and schulen enuyroune
ee, and thei schulen make thee streyt
n alle sydis;
44 And thei schulen caste thee doun
erthe, and thi sones that ben in thee;
nd thei schulen not leeue in thee a
oon on a stoon, for thou hast not
nowe the tyme of thi visitacioun.
45 And he gon in to the temple, bigan
caste out men sellinge ther ynne and
ggynge,
46 Seyinge to hem, It is writun, For
yn hous is an hous of preier, forsothe
han maad it a den of theuys.
47 And he was techinge euery day
the temple. Forsoth the princes of
estis, and scribis, and the princis of
e peple souȝten to leese him;

48 And thei founden not what thei
hulden do to him, for al the peple
as al ocupyed, heeringe him.

Chap. XX. 1 And it was don in
n of dayes, him techinge the peple
the temple, and prechinge the gospel,
e princis of prestis and the scribis
men to gidere with the eldre men;
And seiden, seyinge to him, Seye
vs, in what power thou dost this
ing, ether who ȝaf to thee this power?

Forsothe Jhesu answeringe seide to
m, And I schal axe ȝou a word;
swere ȝe to me.
Was the baptym of Joon of heuene,
ier of men?
And thei thouȝten with ynne hem
ue, seyinge, For if we schulen seye,
heuene, he schal seye, Whi therfore
euen ȝe not to him?
Forsoth if we schulen seye, Of men,
the comyn peple schal stoone vs;
thei ben certeyn, that John is a
phete.
And thei answeriden, that thei witen
, of whennis it was.

peace, even att thys daye; but nowe
are they hidde from thyne eyes.
43 For the dayes shall come apon the,
and thyne enemys shall compas the
about wyth a banke, and shall besege
the rounde aboute, and kepe the in on
every syde;
44 And make the even wyth the
grounde, wyth thy chyldren whych are
in the; and they shall nott leve in the
one stone apon another, because thou
knewest nott the tyme off thy visitacion.
45 And he went into the temple, and
began to cast out them that solde therin
and them that bought,
46 Sayinge vnto them, Hyt is written,
My housse is the housse off prayer,
butt ye have made it a den off theves.
47 And he taught dayly in the temple.
The hye prestes, and the scrybes, and
the chefe off the people went about to
destroye hym;

48 Butt coulde nott fynde what to do,
for all the people stacke by hym, and
gave him audience.

Chap. XX. 1 And yt fortuned in
one off those dayes, as he taught the
people in the temple, and preached the
gospell, the hye prestes and the scrybes
cam vnto hym wyth the seniours;
2 And spake vnto hym, sayinge, Tell
vs, by what auctorite thou doest these
thynges, other who is he that gave the
thys auctorite?
3 He answered and sayde vnto them,
I also will axe you a question; and
answer me.
4 Was the baptem of Jhon from heven,
or of men?
5 They thought wyth in them selves,
sayinge, Yff we shall saye, From heven,
he will saye, Why then beleved ye hym
not?
6 But and yff we shall saye, Of men,
all the people will stone vs; for they
suerly beleved, that Jhon was a pro-
phett.
7 And they answered, that they coulde
nott tell, whence it was.

8 Yah Ïesus qaþ ïm, Ni ïk ïzwis qiþa, ïn whamma waldufnye þata tauya.

9 Dugann þan du managein qiþan þo gayukon. Manna ussatida weinagard, yah anafalh ïna waurstwyam; yah aflaiþ yera ganoha.

10 Yah ïn mela, ïnsandida du þaim aurtyam skalk, ei akranis þis weinagardis gebeina ïmma; ïþ þai aurtyans usbliggwandans ïna, ïnsandidedun lausana.

11 Yah anaaiauk sandyan anþarana skalk; ïþ eis yah yainana bliggwandans, yah unswerandans, ïnsandidedun lausana.

12 Yah anaaiauk sandyan þridyan, ïþ eis yah þana gawondondans, uswaurpun.

13 Qaþ þan sa frauya þis weinagardis, Wha tauyau? Sandya sunu meinana þana liuban; aufto þana gasaiwhandans, aistand.

14 Gasaiwhandans þan ïna þai aurtyans, þahtedun miþ sis misso, qiþandans, Sa ïst sa arbinumya, afslaham ïna, ei uns wairþai þata arbi.

15 Yah uswairpandans ïna ut us þamma weinagarda, usqemun. Wha nu tauyai ïm frauya þis weinagardis?

16 Qimiþ, yah usqisteiþ aurtyam þaim, yah gibiþ þana weinagard anþaraim. Gahausyandans, qeþun þan, Nis-siyai.

17 Ïþ ïs ïnsaiwhands du ïm, qaþ, Aþþan wha ïst þata gamelido, Stains þammei uskusun timryans, sah warþ du haubida waihstins?

18 Whazuh saei driusiþ ana þana stain, gakrotuda; ïþ ana þanei driusiþ, diswinþeiþ ïna.

19 Yah sokidedun þai bokaryos, yah auhumistans gudyans, uslagyan ana ïna handuns ïn þizai wheilai, yah ohtedun þo managein; froþun auk þatei du ïm þo gayukon qaþ.

20 Yah afleiþandans ïnsandidedun fer-

8 Đá cwæþ se Hǽlend him to, Ne eow ne secge, on hwylcum anwalde đás þing wyrce.

9 He ongan đá đis bigspel to đa folce cweđan. Sum man plantode hi wín-geard, and hine gesette mid tilium and he wæs him feor manegum tídum.

10 Đá on tíde, he sende hys þeow đam tilium, đæt hig him sealdon đæs wín-geardes wæstme; đá swung hig đone, and idelne hine forléton.

11 Đá sende he óđerne þeow; đá beo on hig đone, and mid teonum gewæ ende, hine forléton idelne.

12 Đá sende he þriddan, đá wurp hig út đone gewundodne.

13 Đá cwæþ đæs wín-geardes hláfor Hwæt dó ic? Ic ásende minne leof sunu; wénunga hine hig forwandia đonne hig hine geseoþ.

14 Đá hine đa tilian gesáwon, hi þohton betweox him, and cwǽdon, H ys se yrfe-weard, cumaþ, uton hine o slean, đæt seo ǽht úre sý.

15 And hig hine of đam wín-gear áwurpon, ofslegene. Hwæt déþ đa wíngeardes hláford?

16 He cymþ, and forspilþ đa tilia and sylþ đone wín-geard óđrum. Hi cwǽdon, đá hig đis gehýrdon, Đæt n geweorđe.

17 Đá beheold he hig, and cwæþ, Hwa is đæt áwriten is, Đone stán đe wyrhtan áwurpon, đes is geworden đære hyrnan heafod?

18 Ælc đe fylþ ofer đone stán, by forbryt; ofer đone đe he fylþ, he t cwyst.

19 Đá sóhton đæra sacerda ealdra and đa bóceras, hyra handa on dær tíde on hine wurpan, and hig ádrédo him đæt folc; sóþlice hí ongéton đa he đis bigspell to him cwæþ.

20 Đá sendon hig mid searwum, đa đ

And Jhesu seide to hem, Neither I
e to 3ou, in what power I do thes
ngis.
Forsothe he bigan to seye to the
nyn peple this parable. Sum man
ntide a vyner, and settide it to ferme
tilieris; and he was in pilgrymage
ny tymes.
o And in the tyme of gedrynge of
apis, he sente a seruaunt to the tilieris,
t thei schulden 3yue to him of the
yt of the vyner; whiche leften him,
un, voyde.
1 And he addide to sende another
uaunt; forsothe also thei betinge
s, and ponyschynge with dispisingis,
ten voyde.
2 And he addide to sende the thridde,
iche also woundinge him, castiden
t.
3 Sothli the lord of the vyner seide,
hat schal I do? I schal sende my
reworthe sone; perauenture whanne
ei schulen se him, thei schulen be
chamyd.
4 Whom whanne the tilieris hadden
yn, thei thou3ten with ynne hem selue,
yinge, This is the eyr, sle we him,
at the eritage be maad oure.
5 And thei killiden him, cast out of
e vyner. What therfore schal the lord
the vyner do to hem?

6 He schal come, and lese these til-
is, and he schal 3yue the vyner to
here. Which thing herd, thei seiden
him, Fer be it.
7 Forsothe he biholdinge hem, seide,
hat therfore is this thing that is
ritun, The stoon whom men bildinge
proueden, this is maad in to the heed
the corner?
8 Ech that schal falle on that stoon,
hal be brysid; forsothe on whom it
hal falle, it schal breke him in to
nale parties.
9 And the princes of prestis, and the
ribis, sou3ten to sette hondis on him
that our, and thei dredden the peple,
rsothe thei knewen that to hem he
ide this lyknesse.
20 And thei aspyinge senten aspieris,

8 And Jesus sayde vnto them, Nether tell I you, by what auctorite I do these thynges.
9 Then began he to put forthe to the people this similitude. A certayne man planted a vyneyarde, and lett it forthe to fermers; and went hym silfe into a straunge countre for a greate season.
10 And when the time cam, he sent a servaunt to his tennauntes, that they shulde geve hym of the frutes of the vyneyarde; the tennauntes bett hym, and sent hym awaye empty.
11 And he ceased nott therby but sent yett another servaunt; and they bett hym, and foule entreated hym alsoo, and sent hym awaye empty.
12 Morover he sent the thyrde alsoo, and hym they wounded, and cast hym out.
13 Then sayde the lorde off the vyneyarde, What shall I do? I wyll sende my deare sonne; hym per adventure they wyll reverence, when they se hym.

14 When the fermers sawe hym, they thought in them selves, sayinge, This is the heyre, come, lett vs kyll hym, that the enherytaunce maye be oures,
15 And they cast hym out of the vyneyarde, and kylled hym. Nawe what shall the lorde off the vyneyarde do vnto them?
16 He wyll come, and destroye those fermers, and will lett out his vyneyarde to other. When they herde that, they sayde, God forbid.
17 He behelde them, and sayd, What meaneth thys then that is written, The stone that the bylders refused, is made the heed corner stone?

18 Whosoever stomble at that stone, shalbe brused; but on whomsoever it faul, it wyll alto breake hym.

19 And the hye prestes, and the scrybes, the same howre went about to laye hondes on him, but they feared the people; for they perceaved that he had spoken this similitude agaynst them.
20 And they watched him and sent

yans, þans us liutein taiknyandans sik garaihtans wisan, ei gafaifaheina ïs waurdei, yah atgebeina ïna reikya, yah waldufnya kindinis.

21 Yah frehun ïna, qiþandans, Laisari, witum, þatei raihtaba rodeis, yah laiseis; yah ni andsaiwhis andwairþi, ak bi sunyai wig Guþs laiseis.

22 Skuldu ïst unsis Kaisara gild giban, þau niu?

23 Bisaiwhands þan ïze unselein, Ïesus qaþ du ïm, Wha mik fraisiþ?

24 Ataugeiþ mis skatt; whis habaiþ manleikan yah ufarmeli? Andhafyandans þan qeþun, Kaisaris.

25 Ïþ ïs qaþuh du ïm, us nu gibiþ þo Kaisaris Kaisara, yah þo Guþs, Guþa.

26 Yah ni mahtedun gafahan ïs waurde ïn andwairþya manageins; yah sildaleikyandans andawaurde ïs, gaþahaidedun.

27 Duatgaggandans þan sumai Sadukaie, þaiei qiþand usstass ni wisan, frehun ïna,

28 Qiþandans, Laisari, Moses gamelida uns, yabai whis broþar gadauþnai aigands qen, yah sa unbarnahs gadauþnai, ei nimai broþar ïs þo qen, yah urraisyai fraiw broþr seinamma.

29 Sibun nu broþryus wesun. Yah sa frumista nimands qen, gadauþnoda, unbarnahs;

30 Yah nam anþar þo qen, yah sa gaswalt unbarnahs;

31 Yah þridya nam þo samaleiko; samaleiko þan yah þai sibun, yah ni biliþun barne, yah gaswultun;

32 Spedista allaize gadauþnoda yah so qens.

33 Ïn þizai usstassai nu, wharyis þize wairþiþ qens? þai auk sibun aihtedun þo du qenai.

34 Yah andhafyands qaþ du ïm Ïesus, Þai sunyus þis aiwis liugand, yah liuganda;

35 Ïþ þaiei wairþai sind yainis aiwis

hí rihtwíse léton, ðæt hig hine gescyl egodon, and ðæt hig hine gesealdo ðam ealdron to dóme, and to ðæs dém anwalde to fordémanne.

21 Ðá ácsodon hig hine, and cwǽdo Láreow, we witon, ðæt ðú rihte spry and lærst; and for nánum men wandast, ac Godes weg on sóþfæstnes lǽrst.

22 Is hit riht ðæt man ðam Case gafol sylle, ðe ná?

23 Ðá cwæþ he to him, ðá he hy fácen onget, Hwí fandige ge mín?

24 Y'waþ me ánne penig; hwæs anl nesse hæfþ he and ofer-gewrit? cwǽdon hig, Ðæs Caseres.

25 Ðá cwæþ he to him, Ágyfaþ ða Casere ða þing ðe ðæs Caseres syn and Gode, ða þing ðe Godes synd.

26 Ðá ne mihton hig his word bef beforan ðam folce; ðá súwedon hi wundrigende be his andsware.†

27 Ðá genealǽhton sume of Saduceu ða ætsacaþ ðæs ǽrýstes, and ácsod hine,

28 And cwǽdon, Láreow, Moyses wrát, gif hwæs bróðor byþ dead and w hæbbe, and se byþ bútan bearnum, ð his bróðor nime his wíf, and hys bróð sǽd áwecce.

29 Seofon gebróðru wǽron. And forma nam wíf, and wæs dead, bút bearne;

30 Ðá nam óðer hig, and wæs de bútan bearne;

31 Ðá nam se þridda hig; and sw ealle seofone, and nán sǽd ne lǽfdo and wǽron deade;

32 Ðá ealra ýtemest wæs ðæt w dead.

33 On ðam ǽrýste, hwylces hyra w biþ ðæt? . . . . . .

34 Ðá cwæþ se Hǽlend to him, Dys worulde bearn wifiaþ, and beoþ to giftu gesealde;

35 Ða ðe synd ðære worulde wyrd

hiche feyneden hem selue iuste, that ei schulden take him in word, and take him to the prince, and to the ower of the iustise.

21 And thei axiden him, seyinge, aistir, we witen, that thou seist and chist riȝtly; and thou takist not per-one of man, but thou techist in treuth e wey of God.

22 Is it leefful to vs to ȝyue tribute to esar, ether nay?

23 Forsothe he biholdinge the disseyt hem, seide to hem, What tempte ȝe e?

24 Schewe ȝe to me a peny; whos nage and writynge aboue hath it? hei answeringe seiden to him, Cesaris.

25 And he seide to hem, Therfore ȝelde to Cesar tho thingis that ben of esar, and tho thingis that ben of God, God.

26 And thei myȝten not reproue his ord bifore the pore peple; and thei ondringe in his answere, helden pees.

27 Summe of the Sadducees, that de-yen aȝen rysinge to be, neiȝeden, and kiden him,

28 Seyinge, Maistir, Moyses wrot to s, if the brother of ony man hauynge yf deiede, and he was with oute fre ildren, that his brother take his wyf, nd reyse seed to his brother.

29 Therfore seuene britheren weren. he firste took a wyf, and is deed, with uten sones;

30 And the *brother* suwinge took hir, nd he is deed with oute sone;

31 And the thridde took hir; also and lle seuene, and leften no seed, but ben eede;

32 And the womman the laste of alle deed.

33 Therfore in the risynge aȝein, whos yf of hem schal sche be? forsothe euene hadden hir wyf.

34 And Jhesu seide to hem, Sones of his world wedden, and ben ȝouun to veddingis;

35 Forsothe thei that be worthi to

forth spies, whych shulde fayne them selves perfecte, to take hym in hys wordes, and to delyvre hym vnto the power, and auctorite off the presydent.

21 And they axed hym, sayinge, Master, we knowe, that thou sayest and teachest ryght; nether considerest thou eny mannes degre, but teachest the waye of God truely.

22 Ys it laufull for vs to geve Cesar tribute, or noo?

23 He perceaved their craftynes, and sayde vnto them, Why tempt ye me?

24 Shewe me a peny; whoose ymage and superscripcion hath it? They answered and sayd, Cesars.

25 And he sayde vnto them, Geve then vnto Cesar that which belongeth vnto Cesar, and to God, that whych pertayneth to God.

26 And they coulde nott reprove his sayinge before the people; and they marvayled at his answer, and helde their peace.

27 Then cam to hym certayne off the Saduces, which denye that there is eny resurreccion, and they axed hym,

28 Sayinge, Master, Moses wrote vnto vs, if eny mannes brother dye havinge a wyfe, and the same dye wyth out issue, that then hys brother shulde take his wyfe, and rayse vp seede vnto hys brother.

29 There were seven brethren. And the fyrst toke awyfe, and died, with out children;

30 And the seconde toke the wyfe, and he dyed chyldlesse;

31 And the thyrde toke her; and in lyke wyse the resydue off the seven, and leeft noo chyldren be hynde them, and dyed;

32 Last of all the woman dyed also.

33 Nowe at the resurreccion, whose wyfe of them shall she be? for vij had her to wyfe.

34 Jesus answered and sayd vnto them, The chyldren off this worlde mary wyves, and are maryed;

35 But they which shalbe worthy of

niutan, yah usstassais us dauþaim, ni liugand, ni liuganda,

36 Nih allis gaswiltan þanaseiþs magun; ïbnans aggilum auk sind, yah sunyus sind Guþs, usstassais sunyus wisandans.

37 Aþþan þatei urreisand dauþans, yah Moses banwida ana aiwhatundyai, swe qiþiþ, Sawh Frauyan Guþ Abrahamis, yah Guþ Ïsakis, yah Guþ Iakobis.

38 Aþþan Guþ nist dauþaize, ak qiwaize; allai auk ïmma liband.

39 Andhafyandans þan sumai þize bokarye qeþun, Laisari, waila qast.

40 Niþ-þan þanaseiþs gadaurstedun fraihnan ïna ni waihtais.

41 Qaþ þan du ïm, Whaiwa qiþand, Christu sunu Daweidis wisan,

42 Yah silba Daweid qiþiþ ïn bokom Psalmo, Qaþ Frauya du frauyin meinamma, Sit af taihswon meinai,

43 Unte ïk galagya fiyands þeinans fotubaurd fotiwe þeinaize.

44 Daweid ïna frauyan haitiþ, yah whaiwa sunus ïmma ïst?

45 At gahausyandein þan allai managein, qaþ du siponyam seinaim,

46 Atsaiwhiþ faura bokaryam, þaim wilyandam gaggan ïn wheitaim . . . .

and ǽrýstes of deaþum, ne giftiaþ hí, wíf ne lǽdaþ,

36 Ne ofer ðæt sweltan ne mágon hig synd sóþlice englum gelíce, and h synd Godes bearn, ðonne hig synd ǽrýs es bearn.

37 Forðam ðe sóþlice deáde árisa and Moyses æt-ýwde wið ǽnne bei beam, swá he cwæþ, Drihten Abraham God, and Isaaces God, and Iacobes Go

38 Nys God deadra, ac lybbendra ealle hig him lybbaþ.

39 Đá andswaredon him sume ðæ bócera and cwǽdon, Láreow, wel ð cwæde.

40 And hig hine leng ne dorston ǽni þing ácsian.

41 Đá cwæþ he to him, Hwí secga hig, ðæt Crist sý Dauides sunu,

42 And Dauid cwyþ on ðam Sealm Drihten sǽde to mínum drihtne, Site o mine swíðran healfe,

43 Oð ðæt ic ásette ðíne fýnd to fó sceamele ðínra fóta.

44 Dauid hine clypaþ drihten, and hú meta ys he hys sunu?

45 Đá sǽde he hys leorning-cnihtum eallum folce gehýrendum,

46 Warniaþ wið ða bóceras, ða ð wyllaþ on gegyrlum gán, and lufia grétinga on stræte, and ða yldstan set on gesamnungum, and ða forman hleon unga on gebeorscypum;

47 Ða forswelgaþ wuduwena hús, híw igende lang gebed; ða onfóþ mára genyðerunge.

Chap. XXI. 1 Đá he hine beseal he geséh ða welegan heora lác senda on ðone sceoppan;

2 Đá geseah he sume earme wudewa bringan twegen feorþlingas.

3 Đá cwæþ he, Sóþ ic eow secge, ðæ ðeos earme wudewe ealra mǽst brohte.

4 Sóþes ealle ðás brohton Gode lác of hyra mycelan welan; ðeos wudew

at world, and rysing ayen fro deede
en, neither ben weddid, nether wedden
rues,
6 Nether schulen mowe deye more :
soth thei ben euene with aungels, and
n the sones of God, sithen thei ben
e sones of rysinge ayen.
7 Forsothe for deede men rysen ayen,
o Moyses schewide bysyde the boysche.
he seith, The Lord God of Abraham,
d God of Isaac, and God of Jacob.

8 Forsoth God is not of deede men,
t of lyuynge men ; forsoth alle men
uen to hym.
9 Sothli summe of the scribis answer-
ge seide, Maistir, thou hast well seide.

o And thei durste no more axe him
y thing.
1 Forsoth he seide to hem, How seyn
en, that Crist is the sone of Dauith,
2 And Dauith him silf seith in the
ok of Salmes, The Lord seide to my
d, Sitte thou on my riȝt half,
3 Til I putte thin enemyes a stool of
feet.
4 Therfore Dauith clepith him lord,
l how is he his sone ?
5 Sothli al the peple heeringe, he
rde to his disciplis,
6 Be ȝe war of scribis, that wolen go
stoolis, and louen salutaciouns in the
eping, and the firste chayris in syna-
gis, and the firste sitting places in
stis ;
7 Whiche deuouren the housis of
dowis, feynynge long preier ; thes
ulen take more dampnacioun.

Chap. XXI. 1 Forsothe he biholde
ge syȝ tho riche men, whiche senten
ȝiftis in to the tresorie ;
Forsothe he syȝ also sum litel pore
dowe sendynge tweie litle moneys.
And he seyde, Treuli I seye to ȝou,
this pore widowe sente more than
e men.
Forwhi alle thes senten in to ȝiftis
God, of the thing plenteuously to

that worlde, and of the resurreccion from deeth, nether mary wyves, nether are maryed,

36 Nor yet can dye eny moare ; for they are equall vnto the angels, and are the sonnes of God, in as moche as they are the chyldren off the resurreccion.

37 And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde, The Lorde God of Abraham, and the God off Isaac, and the God of Jacob.

38 For he is not the God off the deed, but off them whych live ; for all live in hym.

39 Certayne oft the Pharises answered and sayd, Master, thou hast wele sayde.

40 And after that durst they not axe hym eny question at all.

41 Then sayd he vnto them, Howe saye they, that Christ ys Davides sonne,

42 And David hym silfe sayth in the boke off the Psalmes, The Lorde sayde vnto my lorde, Sytt on my ryght honde,

43 Tyll I make thyne enemys thy fote stole.

44 David then called hym lorde, howe ys he also hys sonne ?

45 Then in the audience off all the people, he sayde vnto his disciples,

46 Beware off the scrybes, whych desyre to goo in longe clothynge, and love gretynges in the marketes, and the hyest seates in the sinagoges, and chefe roumes at feastes ;

47 Which devoure widdowes houses, and praye longe vnder a coloure ; the same shall receave greater damnacion.

Chap. XXI. 1 As he behelde he sawe the ryche men, howe they cast in their offeringes into the tresury ;

2 He sawe also a certayne povre widdowe which cast in thydre two mytes.

3 And he said, Of a trueth I saye vnto you, this povre widdowe hath putt in moare then they all.

4 For they all have of their superfluyte, added vnto the offerynge off God ;

brohte of đam đe heo hæfde, calle hy
andlyfene.

5 And đá cwæþ he, to đam đe sæd
be đam temple, đæt hit wǽre gegleng
mid gódum stánum and gódum gifum
6 Đás þing đe ge geseoþ, đa dag
cumaþ, on đam ne biþ stán læfed o
stán, đe ne beo toworpen.

7 Đá ácsodon hig hine, Lá bebec
end, hwænne beoþ đás þing? á
hwylce tácna beoþ, đonne đás þing g
weorđaþ?
8 Đá cwæþ he, Warniaþ, đæt ge
sýn beswicene; manige cumaþ on mínu
naman, and cweđaþ, Ic hit eom, a
tíd genealǽcþ; ne fare ge æfter him.

9 Ne beo ge brégede, đonne ge gese
gefeoht and twý-rædnessa; đás þing g
byrigeaþ ǽryst, ac nys đonne gyt ende

10 Đá cwæþ he to him, Þeod ár
ongean þeode, and ríce ongean ríce;

11 And beoþ mycele eorþan styrun
geond stówa, and cwealmas, and hung
and egsan of heofene, and mycele tácn
beoþ.
12 Ac tofóran eallum đissum hig nim
eow, and ehtaþ, and [syllaþ]† eow on g
samnunga and on hyrdnyssa, and læd
eow to cyningum and to démum, f
mínum naman;
13 Þys eow gebyraþ on gewitnesse.

14 Ne scyle ge on eowrum heortu
fóre-smeagean, hú ge andswarion;

15 Ic sylle eow múþ and wísdóm, đa
ne mágon ealle eower wiđerwinnan wi
standan, and wiđcweđan.

16 Ge beoþ gesealde fram magum, a
gebróđrum, and cúdum, and freondu
and hig eow to deaþe geswencaþ;

17 And ge beoþ eallum on hatunga f
mínum naman.
18 And ne forwyrþ án locc of eowru
heafde;

em; forsothe this widowe of this thing
at fayleth to hir, sente al hir lyfloode,
at she hadde.

5 And sum men seyinge of the temple,
at it was ourned with goode stoones
d 3yftis, he seyde,

6 Thes thingis that 3e seen, dayes
hulen come, in which a stoon schal
t be left on a stoon, which schal not
e distroyed.

7 Sothli thei axiden him, seyinge, Com-
ndour, whanne schulen thes thingis
e? and what tokene, whanne thei
hulen bigynne to be don?

8 Which seide, Se 3e, that 3e be not
isceyued; forsothe manye schulen come
my name, seyinge, For I am, and the
me schal nei3e; therfore nyle 3e go
tir hem.

9 But whanne 3e schulen heere batels
d dissencioun3 with ynne, nyle 3e be
erd; it bihoueth first thes thingis to
e don, but not 3it a noon the ende.

10 Thanne he seide to hem, Folk schal
se a3ens folk, and rewme a3ens rewme;

11 And grete mouyngis of erthe schulen
e by places, and pestilensis, and hun-
ris, and dredis fro heuene, and grete
kenes schulen be.

12 But bifore alle thes thingis thei
hulen sette hir hondis on 3ou, and
hulen pursuwe, bitakinge in to syna-
ogis and kepingis,† drawynge to kingis
d iustisis, for my name;

13 Forsothe it schal bifalle to 3ou in
witnessing.

14 Therfore putte 3e in 3oure hertis,
ot to thenke bifore, how 3e schulen
nswere;

15 For I schal 3yue to 3ou mouth and
ysdom, to whiche alle 3oure aduer-
aries schulen not mowe a3enstonde, and
3enseye.

16 Sothli 3e schulen be bytrayed of
dir, and modir, and britheren, and
osyns, and frendis, and by deeth thei
hulen turmente *summe* of 3ou;

17 And 3e schulen be hatid of alle men
r my name.

18 And an heer of 3oure heed schal
ot perische;

but she of her penury, hath cast in all the substaunce, that she hadde.

5 As some spake of the temple, howe it was garnesshed with goodly stones and iewels, he sayde,

6 The dayes wyll come, when off these thynges which ye se, shall nott be lefte stone apon stone, that shall nott be throwen doune.

7 And they axed hym, sayinge, Master, when shall these thynges be? and what signes will there be, when suche thynges shall come to passe?

8 And he sayd, Take hede, that ye be not deceaved; for many will come in my name, saying of them selves, I am he, and the tyme draweth neare; folowe ye nott them therfore.

9 Butt when ye heare of warre and dissencion, be not afrayd; for these thynges must fyrst come, butt the ende foloweth not by and by.

10 Then sayd he vnto them, Nacion shall ryse agaynst nacion, and kyngdom agaynst kingdom;

11 And greate erthquakes shalbe in all quarters, and honger, and pestilence, and fearfull thinges, and greate signes shall there be from heven.

12 But before all these they shall laye their hondes on you, and persecute you, delyverynge you vppe to the synagoges and into preson, and brynge you before kynges and rulers, for my names sake;

13 And this shall chaunche you ffor a testimoniall.

14 Lett it sticke therfore faste in youre hertes, nott once to stody before, whatt ye shall answere for youre selves;

15 For I will geve you a mouth and wysdom, were agaynste all youre adversarys shall not be able to speake, nor resist.

16 Ye and ye shalbe betrayed of youre fathers, and mothers, and of youre brethren, and kynsmen, and lovers, and some of you shall they put to deeth;

17 And hated shall ye be off all men for my names sake.

18 Yet there shall not one heer of youre heeddes perisse;

19 On eowrum geþylde ge gehealda
eowre sáwla.
20 †Đonne ge geseoþ Hierusalem mi
here betrymede, witaþ, đæt hyre toworp
ennes genealæcþ.

21 Đonne fleoþ on múntas, đa đe o
Iudea synd; and nyđer ne ástigaþ, đ
đe on hyre middele synd; and into hyr
ne mágon, đa đe đær-úte synd.

22 Forđam đe đis synd wrace dagas
đæt ealle þing sýn gefyllede, đe áwriten
synd.
23 Sóþlice wá eacnigendum wife, an
fédendum on đam dagum; đonne bi
mycel ofþriccednes ofer eorþan, and yrr
đisum folce.

24 And hig feallaþ on sweordes ecg
and beoþ hæftlingas on ealle þeoda
Hierusalem biþ fram þeodum fortreden
oð mægþa tída synd gefyllede.

25 And beoþ tácnu on sunnan, and o
mónan, and on steorrum; and on eorþa
þeoda forþriccednes, for gedréfedness
sæs swéges and ýđa;

26 Bifigendum mannum for ege an
anbíde đe eallum ymbe-hwyrfte to-be
cumaþ; đonne beoþ heofones myht
ástyrede.
27 And đonne hig geseoþ mannes sun
on lyfte cumende, mid mycelum anwald
and mægen-þrymme.
28 Đonne đás þing ágynnaþ, beseo
and eowre heafdu upáhebbaþ, forđam đ
eower álýsednes genealæcþ.

29 Đá sæde he him sum bigspel, Be
healdaþ đone fic-beam, and ealle treow
30 Đonne hig wæstm bringaþ, ge wito
đæt sumor ys gehende;

31 And đonne ge đás þing geseo
witaþ, đæt Godes rice is gehende.

32 Sóþlice ic eow secge, đæt đeo

19 In 3oure pacience 3e schulen welde
oure soulis.
20 Forsoth whanne 3e schulen se Je-
usalem enuyrowned of an oost *of batel*,
anne wite 3e, that the desolacioun
erof schal nei3e.
21 Thanne thei that ben in Judee, flee
tc hillis; and thei that *ben* in the
yddel of it, go awey; and thei that
n in the cuntreis, entre not in to it.

22 For thes ben the dayes of veniaunce,
at alle thingis that ben writun, be
lid.
23 Forsothe wo to hem, that ben with
ilde, and norischen in tho dayes; for
greet tribulacioun schal be on erthe,
d wraththe to this peple.

24 And thei schulen falle in the mouth
swerd, and thei schulen be ledd caytif
to alle folkis; and Jerusalem schal
e defoulid of hethen men, til the tymes
naciouns be fillid.

25 And tokenes schulen be in the
nne, and moone, and sterris; and in
e erthe *schal be* ouerleying of folkis,
r confusioun of sown of the see and
awis;

26 Men waxinge drye for drede and
bidinge that schulen come on al the
orld; forwhi vertues of heuene schulen
e mouyd.
27 And thanne thei schulen se mannis
one comynge in a cloude, with greet
ower and maieste.
28 Sothli thes thingis bigynnynge to
e don, biholde 3e, and reyse 3e 3oure
eedis, for 3oure a3en bying nei3ith.

29 And he seide to hem a licnesse, Se
e the fige tree, and alle trees,

30 Whanne thei bringen forth of hem
ruyt now, 3e witen for somer is ni3;

31 So also, whanne 3e schulen se thes
hingis to be don, wite 3e, for the
yngdom of God is ny3.
32 Treuli I seie to 3ou, for this genera-

19 With youre pacience possesse youre
soules.
20 And when ye se Jerusalem beseged
with an hoste, then vnderstonde, that
the desolacion of the same is nye.

21 Then lett them which are in Iewry,
flye to the mountaynes; and let them
which are in the myddes off hit, departe
oute; and lett not them that are in
other countreis, enter there in.
22 For these be the dayes of venge-
aunce, to fulfill all that are written.

23 Butt wo be to them, that be with
chylde, and to them that geve sucke in
those dayes; for there shalbe greate
trouble in the londe, and wrathe over
all this people.
24 And they shall fal on the edge of
the swearde, and they shalbe leed cap-
tiue in to all nacions; and Jerusalem
shalbe trooden vnder fote off the gen-
tyls, vntyll the tyme of the gentyls be
fulfilled.
25 And there shalbe signes in the
sunne, and in the mone, and in the
starres; and in the erth the people
shalbe in soche perplexite, that they
shall not tell which waye to turne them
selves, the see and the waves shall roore;
26 And mennes hertes shall fayle them
for feare and for lokynge after thoose
thinges which shall come on the erth;
for the powers of heven shall move.
27 And then shall they se the sonne of
man come in a clowde, with power and
greate glory.
28 When these thynges begyn to come
to passe, then loke vppe, and lifte vppe
youre heddes, for youre redemcion draw-
ith neye.
29 And he shewed them a similitude,
Beholde the fygge tree, and all other
trees,
30 When they shute forth their buddes,
ye se and knowe of youre awne selves
that sommer is then neye att hond;
31 Soo lyke wyse ye, when ye se these
thynges come to passe, vnderstonde, that
the kyngdom of God is neye.
32 Verely I saie vnto you, this genera-

eneores ne gewit, ærðam ðe ealle ða
þing geweordon.
33 Heofen and eorþe gewitaþ, sóþlíc
mine word ne gewitaþ.†
34 Warniaþ eow, ðe-læs eower heorta
gehefegode sýn on ofer-fylle, and o
druncennesse, and ðises lifes carum, an
on eow se færlica dæg becume;

35 Swá swá grin he becymþ on eall
ða ðe sittaþ ofer eorþan ansýne.

36 Waciaþ on ælcere tíde, and bidda
ðæt ge weorðe sýn ðæt ge ðás towerda
þing forfleon, and standan beforan ma
nes suna.
37 Sóþlice he wæs on dæg on ða
temple lærende, and on niht he eo
and wunode on ðam múnte, ðe ys g
cweden Oliueti.
38 And eall folc on morgen com
him, to ðam temple, ðæt hí hine g
hýrdon.

Chap. XXII. †1 Dá sóþlice gene
lǽhte freols-dæg azimorum, se is g
cweden eastre.
2 And ðara sacerda ealdras and ð
bóceras smeadon, hú hig hine forspildo
sóþlice hig ondrédon him ðæt folc.
3 Dá eode Satanas on Iudam, se wa
óðre naman Scarioth, án of ðam twel
um.
4 Dá férde he, and spræc mid ða
sacerda ealdor-mannum, and duguð
ealdrum, hú he hine him gesealde.

5 And hig fagenodon, and him we
dedon feoh to syllanne.
6 And he behét, and he sóhte hú l
eaðelicost hine, be-æftan ðære meneg
gesealde.
7 Dá com se dæg azimorum, on ða
hí woldon hyra eastron gewyrcan.

8 And he sende Petrum and Iohannen
and cwæþ to him, Faraþ and gearwi
us, ðæt we úre eastron gewyrcon.
9 Dá cwǽdon hig, Hwar wylt ðú, ða
we gearwion?

un schal not passe, til alle thingis be
n.
3 Heuene and erthe schulen passe,
t my wordis schulen not passe.
4 Forsothe take 3e heede to 3ou silf,
t per auenture 3oure hertis be greuyd
h glotenye, and drunkenesse, and
ynessis of this lyf, and thilke day
ne sudeyn on 3ou;
5 For as a snare it schal come on
e men, that sitten on the face of al
he.
6 And so wake 3e, preiynge in ech
ne, that 3e be worthi to fle alle thes
ngis that schulen come, and to stonde
ore mannis sone.
7 Forsoth in dayes he was techinge
the temple, but he goynge out dwell-
in ny3tis in the hil, which is clepid
Olyuete.
8 And al the peple roos erly, to come
him in the temple, for to heere him.

CHAP. XXII. 1 Forsothe the hali-
of therf looues, wnich is seid paske,
3ede.
2 And the princes of prestis and the
ibis sou3ten, hou thei schulden slee
esu, but thei dredden the peple.
3 Sothli Sathanas entride in to Judas,
t was clepid Scarioth, oon of the
lue.
4 And he wente, and spak with the
nces of prestis, and with the mages-
tis, how he schulde bitraye him to
n.
5 And thei ioyeden, and maden couen-
it to 3yue money to him.
6 And he bihi3te, and he sou3te couen-
ete, that he schulde bitraye him, with
e the cumpanyes.
7 Sothly the day of therf looues cam,
which it was nede, that pask† be
n.
8 And he sente Petre and John, sey-
e, 3e goynge make redy pask to vs,
t we ete.
9 And thei seiden, Where wolt thou,
t we make redy?

cion shall not passe, tyll all be fulfilled.

33 Heven and erth shall passe, but my wordes shall not passe.
34 Take hede to youre selves, lest youre hertes be overcome with surfettynge, and dronkennes, and cares of this worlde, and that that daye come on you vnwares;
35 For as a snare shall hit come on all them, that sit on the face of the erthe.

36 Watche therfore continually, and praye, that ye maye scape all this that shal come, and that ye maye stonde before the sonne of man.
37 In the daye tyme taught he in the temple, and at nyght he went out, and had abydynge in the mount Olivete.

38 And all the people cam in the mornynge to hym, into the temple, for to heare hym.

CHAP. XXII. 1 The feaste off swete breed drue nye, whych is called ester.

2 And the hye prestes and scrybes sought, howe to kyll Jesus, but they feared the people.
3 Then entred Satan into Judas, whose syr name was Iscariot, which was of the nombre off the twelve.
4 And he went his waye, and commened with the hye prestes, and officers, how he wolde betraye hym vnto them.

5 And they were glad, and promysed to geve hym money.
6 And he consented, and sought oportunite, to betraye hym vnto them, when the people were awaye.
7 Then cam that daye of swete breed, when off necessite, the ester lambe muste be offered.
8 And he sent Peter and Jhon, seiynge, Goo and prepare vs the ester lambe, that we maye eate.
9 They sayde to hym, Where wilt thou, that we prepare?

10 And he cwæþ to him, Nú! đon
ge on đa ceastre gáþ, eow ágén yrnþ
man mid wæter-buce; filigeaþ him
đæt hús, đe he in-gáþ.

11 And secgaþ đam hús-hláforde, U
láreow đé secgþ, Hwar ys cumena hú
đar ic mîne eastron wyrce mid mînu
leorning-cnihtum?

12 And he eow betæcþ mycele hea
gedæfte, gegearwiaþ đara.

13 Đá férdon hig, and gemétton s
he him sæde, and hig gegearwod
eastrun.
14 And đá tíma wæs, he sæt, and h
twelf apostolas mid him.

15 And he sæde him, Of gewilnun
ic gewilnode etan mid eow đas eastr
ær ic forþ-fare;
16 Ic eow secge, đæt ic heonon-forþ
ete, ær hit sý on Godes ríce gefylled.

17 And onféng calice, and þancas dy
and cwæþ, Onfóþ, and dælaþ betw
eow;
18 Sóþlíce ic eow secge, đæt ic ne drin
of đises wín-geardes cynne, ær God
ríce cume.
19 And he onféng hláfe, and þanco
and him sealde, and cwæþ, Đis is m
líchama, se is for eow geseald; dóþ
on mín gemynd.

20 And swá eac đone calic, syđđan
ge-eten hæfde, and cwæþ, Đes calic
niwe gecýđnes on mînum blóde, se
for eow ágoten.
21 Đeah hwædere, hér is đæs læw
hand mid me on mýsan.
22 And wítodlíce mannes sunu gá
æfter đam đe him fóre-stihtod wæ
đeah hwædere wá đam men, đe he þu
geseald biþ.
23 And hí úgunnon betwux him sme
gan, hwylc of him đæt to dónne wære

24 And hí fliton betwux him, hwy
hyra wære yldest.

o And he seide to hem, Lo! 3ou enge in to the citee, sum man beringe vessel with watir schal come a3ens ı; sue 3e him in to the hous, in to ıich he entrith.

ı And 3e schulen seye to the hosende man of the hous, The maistir th to thee, Where is the herborgerie, ıere I schal ete pask with my disdlis?

2 And he schal schewe to 3ou a greet ıping place strewid, and there make redy.

3 Sothli thei goynge founden as he de to hem, and there thei maden ly the paske.

4 And whanne the our was maad, he to the mete, and twelue apostlis th him.

5 And he seide to hem, With desyr ıaue desyrid to ete with 3ou this pask, ore that I suffre;

6 Forsothe I seie to 3ou, for fro this ne I schal not ete it, til it be fillid in rewme of God.

7 And the cuppe takun, he dide ankingis, and seide, Take 3e, and dete 3e among 3ou;

8 Forsothe I seie to 3ou, I schal not ynke of the generacioun of this vyne, the rewme of God come.

9 And the breed takun, he dide ankingis, and brak, and 3af to hem, inge, This is my body, which schal 3ouun for 3ou; do 3e this thing in my commemoracioun.

o Also and the chalys, aftir that he lde soupid, seyinge, This cuppe is the ve testament in my blood, which al be sched for 3ou.

ı Netheles lo! the hond of *a man* rayinge me is with me in the bord.

2 And sothli mannis sone goth, vp at it is determynd; netheles wo to t man, bi whom he schal be bitrayed.

3 And thei bigynnen to seche among n silf, who it was of hem, that was doynge this thing.

4 And stryf was maad among hem, ich of hem schulde be seyn to be re.

10 And he sayde vnto them, Beholde! as ye enter into the cite, there shall a man mete you bearynge a pitcher off water; hym folowe into the same housse, that he entreth in.

11 And ye shall saye vnto the goode man off the housse, The master sayeth, Where is the gest chamber, where I shall eate myne ester lambe wyth my dissciples?

12 And he shall shewe you a greate parloure paved, there make redy.

13 They went and founde as he had sayde vnto them, and made redy the ester lambe.

14 And when the houre cam, he sate doune, and the twelve apostles with hym.

15 And he sayde vnto them, I have inwardly desyred to eate this ester lambe with you, before that Y suffre;

16 For I saye vnto you, hence forthe I will nott eate of it eny moore, vntill itt be fulfilled in the kyngdom of God.

17 And he toke the cuppe, and gave thankes, and sayde, Receave this, and devyde itt amonge you;

18 For I saye vnto you, I will not drynke of the frute of the vyne, vntill the kyngdom of God be come.

19 And he toke breed, and gave thankes, and brake itt, and gave it vnto them. sayinge, Thys is my body, which is geven for you; thys do in the remembraunce of me.

20 Lykewyse alsoo when they had supped, he toke the cuppe, sayinge, This is the cuppe, the newe testamentt in my bloud, which shall for you be shedde.

21 Yet beholde! the honde off hym that betrayeth me is with me on the table.

22 And the sonne of man goeth, as hit is appoynted; but wo be to that man, by whom he is betrayed.

23 And they began to enquyre amonge them selves, which off them it shulde be, that shulde do that.

24 And there was a stryfe amonge them, which of them shulde seme greatest.

25 Đá sæde he him, Cyningas wealda
hyra þeoda, and ða ðe anweald ofer hi
habbaþ synd fremfulle genemned,

26 Ac ne beo ge ná swá; ac gewurð
he swá swá gingra, se ðe yldra ys be
twux eow, and se ðe fóre-stæppend y
beo he swylce he þén sý.
27 Hwæðer ys yldra, ðe se ðe þéna
ðe se ðe sit? witodlice se ðe sit. I
eom on eowrum midlene, swá swá se ð
þénaþ.
28 Ge synd, ðe mid me þurh-wunedo
on mínum geswincum;
29 And ic eow dihte, swá mín fæd
me rice dihte,
30 Đæt ge eton and drincon ofer mí
mýsan on mínum rice, and ge sitto
ofer þrym-setl, démende twelf mæg
Israhel.
31 Đá cwæþ Drihten Simon, Simo
nú! Satanas gyrnde, ðæt he eow hri
rode swá swá hwéte;
32 Ic gebæd for ðé, ðæt ðín gelea
ne geteorige; and ðú æt sumum cyr
gewend, getryme díne gebróðru.
33 Đá cwæþ he, Drihten, ic eom gea
to farenne mid ðé, ge on cwertern
on deaþ.
34 Đá cwæþ he, Ic secge ðé, Petru
ne créwþ se hana to-dæg, ær ðú n
æt-sæcst.

35 Đá cwæþ he to him, Đá ic eo
sende bútan seode, and codde, and gesc
wæs eow ænig þing wana? Đá cwæðo
hig, Nán þing.
36 Đá cwæþ he, Ac nú se ðe hæfþ sec
. . . . . gelice nime codd; and se
næfþ, sylle his tunecan, and bycge hi
sweord.

37 Sóþlice ic eow secge, ðæt gyt sc
beon gefylled ðæt be me áwriten is, A
ðæt he mid unrihtwisum geteald wæ
witodlice ða þing ðe be me synd habb
ende.
38 And hig cwǽdon, Drihten, hér sy
twá sweord. And he cwæþ, Đæt
genóh.
39 And æfter gewunan, he út-eode
ðæne múnt Oliuarum, ðæt is Ele-be

25 Forsoth he seide to hem, Kyngis of hethen men ben lordis† of hem, and thei that han power on hem ben clepid goode 3yueris,

26 But 3e not so; but he that is the more in 3ou, be maad as the 3ongere, and he that is bifore goer, as a seruaunt.

27 Forwhi who is the more, he that restith, other he that mynistrith? wher not he that restith? Forsoth I am in the myddis of 3ou, as he that mynistrith.

28 Sothli 3e it ben, that han dwelt with me in my temptaciouns;

29 And I dispose to 3ou, as my fadir hath disposed to me, a rewme,

30 That 3e ete and drynke on my bord in my rewme, and sitte on trones, demynge twelue kynredis of Israel.

31 Forsothe the Lord seide to Symount, Symount, lo! Sathanas hath axid 3ou, that he schulde ridele as whete;

32 But I haue preied for thee, that thi feith fayle not; and thou conuertid sum tyme, conferme thi britheren.

33 Which seide to him, Lord, I am redi to go with thee, and in to prisoun and in to deeth.

34 And he seide, I seie to thee, Peter, the koc schal not crowe to day, til thou thries forsake to knowe me.

35 And he seide to hem, Whanne I sente 3ou with oute sachel, and scrip, and schoon, wher ony thing failide to 3ou? And thei seiden, No thing.

36 Therfore he seide to hem, But now he that hath a sachel, take also and a scrippe; and he that hath not, selle his coote, and bye a swerd.

37 Sothli I seie to 3ou, for 3it it bihoueth this thing that is writun to be fulfillid in me, And he is demyd with wickide men; forsothe tho thingis that ben of me han an ende.

38 And thei seiden, Lord, lo! tweye swerdis here. And he seyde to hem, It is ynow3.

39 And he gon out, wente bi custom in to the hil of Olyues; sothli and the

25 And he sayde vnto them, The kynges of the gentyls raigne over them, and they that beare rule over them are called gracious lordes,

26 But ye shall nott be soo; but he that is greatest amonge you, shalbe as the yongest, and he that is chefe, shalbe as minister.

27 For whether is greater, he that sitteth at meate, or he that serveth? is not he that sitteth at meate? And I am amonge you, as he that ministreth.

28 Ye are, which have bidden with me in my temptacions;

29 And I apoynt vnto you a kyngdom, as my father hath apoynted to me,

30 That ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the twelve tribes of Israell.

31 And the Lorde sayde, Simon, Simon, beholde! Satan hath desired you, to sifte you as it were wheate;

32 Butt I have prayed for the, that thy fayth fayle nott; and when thou arte converted, strengthen thy brethren.

33 And he sayd vnto hym, Lorde, I am redy to goo with the, in to preson and to deth.

34 And he sayde, I tell the, Peter, the cocke shall nott crowe this daye, till thou have thryse denyed that thou knewest me.

35 And he sayde vnto them, When I sent you with out wallett, and scrippe, and shoues, lacked ye eny thynge? And they sayd, No thynge.

36 And he sayde to them, But nowe he that hath a wallet, let him take itt and lykewyse his scrippe; and he thatt hath noo swearde, let hym sell his coote, and bye won.

37 I saye vnto you, that yet that which is written must be performed in me, Even with the wicked was he nombred; for those thynges which are written of me have an ende.

38 And they sayd, Lorde, beholde! here are two sweardes. And he sayde vnto them, It is ynough.

39 And he cam out, and went as he was wonte to mounte Olivete; and his

ena; and his leorning-cnihtas hir
filigdon.

40 And đâ he com to đære stôwe, h
sæde him, Gebiddaþ, đæt ge on costnung
ne gân.

41 And he wæs fram him âlocen, sw
mycel swâ is ânes stânes wyrp; an
gebîgedum cneowum, he hine gebæd,

42 And cwæþ, Fæder, gif đû wylt
âfyr đysne calic fram me; đeah hwæđer
ne geweorđe mîn willa, ac đîn.

43 Đâ æt-ŷwde him Godes engel d
heofene, and hine gestrangode.

44 And he wæs on gewinne, and hin
lange gebæd; and his swât wæs swylc
blôdes dropan on eorþan yrnende.

45 And đâ he of gebede ârâs, and co
to his leorning-cnihtum, he hig fûnd
slæpende for unrôtnesse.

46 And he sæde him, Hwî slâpe ge
Ârîsaþ, and biddaþ, đæt ge on costnung
ne gân.

47 Him đâ đâ gyt sprecendum, đ
com đæt wered, and him to-fôran eod
ân of đam twelfum, se wæs genemne
Iudas; and he genealæhte đam Hæl
ende, đæt he hine cyste.

48 Đâ cwæþ se Hælend, Iudas, manne
sunu đû mid cosse sylst?

49 Đâ gesâwon đa đe him âbûta
wæron, đæt đær toward wæs, and cwæd
on, Drihten, slea we mid sweorde?

50 Đâ slôh hyra ân đara sacerda ealdre
þeow, and his swŷđre eâre of-âcerf.

51 Đâ andswarode se Hælend, Læta
đus. And đâ he æt-hrân his eare, h
hit gehælde.

52 Đâ cwæþ se Hælend to đam ealdor
mannum, and to đam witum, and đæ
temples ealdrum, Ge fêrdon swâ swâ t
ânum sceaþan mid sweordum and mi
sahlum, đæt ge me gefêngon?

53 Đâ ic wæs dæghwamlice on templ
mid eow, ne âþenedon ge eower hand
on me; ac đis is eower tîd, and þŷstr
anwealđ.

disciplis sueden him.

40 And whanne he cam to the place, he seyde to hem, Preie 3e, lest 3e entre in to temptacioun.

41 And he was takun awey fro hem, as myche as is a stoones cast; and the knees put, he preide,

42 Seyinge, Fadir, if thou wolt, turn ouer this cuppe fro me; netheles not my wille be don, but thin.

43 Forsoth an aungel apperide to him fro heuene, cumfortinge him.

44 And he maad in agonye,† preiede lengere; and his swoot was maad as dropis of blood rennynge doun in to the erthe.

45 And whanne he hadde rise fro preier, and hadde come to his disciplis, he fond hem slepinge for heuynesse.

46 And he seide to hem, What slepen 3e? Ryse 3e, and preie 3e, that 3e entre not in to temptacioun.

47 3it him spekinge, lo! a cumpany, and he that was clepid Judas, oon of the twelue, wente bifore hem; and he nei3ede to Jhesu, that he schulde kisse him.

48 Sothli Jhesu seide to him, Judas, bitrayest thou mannis sone with a coss?

49 Forsoth thei that weren aboute hym, seynge the thing that was to comynge, seiden to him, Lord, wher we smyten by swerd?

50 And oon of hem smoot the seruaunt of the prince of the prestis, and kittide of his litel ri3t eere.

51 Forsothe Jhesu answeringe seyde, Suffre 3e til hidur. And whanne he hadde touchid his litil eere, he heelide him.

52 Forsothe Jhesu seide to hem, that camen to him, the princes of prestis, and magestratis, and eldere men, As to a theef 3e han gon out with swerdis and staues?

53 Whanne I was eche day with 3ou in the temple, 3e strei3ten not out the hondis into me; but this is 3oure our, and the power of derknessis.

disciples folowed hym.

40 And when he cam to the place, he sayde to them, Praye, lest ye fall into temptacion.

41 And he gate hym silfe from them, about a stones cast; and kneled doune, and prayed,

42 Sayinge, Father, if thou wilt, withdrawe this cuppe from me; neverthelesse nott my wyll, butt thyne be fulfilled.

43 And there apered an angell vnto hym from heven, confortynge hym.

44 And he was in agony, and prayed somwhat longer; and hys sweate was lyke droppes of bloud tricklynge doune to the grounde.

45 And he rose vppe from prayer, and cam to his disciples, and founde them slepynge for sorowe.

46 And he sayde vnto them, Why slepe ye? Ryse, and praye, lest ye fall into temptacion.

47 Whyll he yet spake, beholde! there cam a company, and he that was called Judas, one off the twelve, went before them; and preased neye vnto Jesus, to kysse hym.

48 Jesus sayd vnto hym, Judas, betrayest thou the sonne off man with a kysse?

49 When they which were about hym sawe what wolde folow, they sayde vnto hym, Lorde, shall we smyte with a swearde?

50 And one off them smote a servaunt off hym, which was the chefe preste of all, and smote off his righte eare.

51 Jesus answered and sayde, Soffre ye thus farre forthe. And he touched his eare, and healed hym.

52 Jesus sayde vnto the hye prestes, and rulers off the temple, and the senyours, which were come to hym, Be ye come outt as vnto a thefe with swearde and staves?

53 When I was dayly with you in the temple, ye stretched not forth hondes agaynst me; butt this is even youre very houre, and the power off darknes.

54 Đá nâmon hig hine, and lǽddon t
đæra sacerda ealdres húse; and Petru
fyligde feorran.
55 . . . . . And Petrus wæs mid hi
on middan đam cafer-túne, đar hig æ
đam fýre sæton.

56 Đá hine geseah sum þinen æt leoht
sittendne, and hine beheold, đá cwæ
heo, And đes wæs mid him.

57 Đá æt-sóc he, and cwæþ, Ealá wi
ne can ic hine.
58 And đá ymbe lytel hine gesea
óđer, and cwæþ, Đú eart of him. Đ
cwæþ Petrus, Ealá! mann, ic ne eom.

59 And đá æfter lytlum fæce swylc
ánre tíde, sum óđer seđde, and cwæ
Sóþlice đes wæs mid him; wítodlice h
is Galileisc.
60 Đá cwæþ Petrus, Ealá man, ná
ic hwæt đú segst. And đá hig đa
spræcon, samnunga se hana creow.
61 Đá Drihten bewende hine, an
beseah to Petre; đá gemunde Petru
Drihtnes wordes, đe he cwæþ, Đæt đ
mín æt-sæcst þríwa to-dæg, ǽr se han
cráwe.
62 Đá eode Petrus út, and biterlíc
weop.
63 And đa đe đone Hǽlend heoldo
hine bysmredon and beoton.
64 And ofer-wrugon his ansýne, an
þurcson his nebb, and ácsodon hin
Árǽd, hwylc is se đe đé slóh?
65 And manega óđre þing hig him t
cwǽdon dysigende.
66 And đá đá dæg wæs, đá togæde
comon đæs folces yldran, and đara s
cerda ealdor-menu, and bóceras, an
lǽddon hine to hyra gemóte, an
cwǽdon,
67 Sege us, gif đú sý Crist. Đá cwæ
he, Đeah ic eow secge, ge me ne g
lýfaþ;
68 Đeah ic eow ácsige, ge ne and
swariaþ me, ne ne forlǽtaþ.

69 Heonon-forþ biþ mannes sunu sit
tende on Godes mægnes swýdran healf

54 Sothli thei takinge him, ledden to the hous of the prince of prestis; Petre forsothe suede him a fer.

55 Sothli a fyer kyndlid in the myddel greet hous, and hem sittinge aboute, Peter was in the myddel of hem.

56 Whom whanne sum handmayde hadde seyn sittinge at the liȝt, and hadde biholde him, she seide, And this was with him.

57 And he denyede him, seiynge, Womman, I knowe him not.

58 And aftir a litil a nothir man seynge him, seide, And thou ert of hem. Petre forsothe seide, A! man, I am not.

59 And a space maad as of oon our, sothli anothir affermyde, seyinge, Treuli and this was with him; forwhi and he is of Galilee.

60 And Petre seide, Man, I wot not what thou seist. And a non ȝit him spekinge, a cok crew.

61 And the Lord turned aȝen, biheeld Petre; and Petre hadde mynde of the word of Jhesu, as he hadde seid, For bifore that the koc crew, thries thou schalt denye me.

62 And Petre gon forth, wepte bitturly.

63 And the men that heelden him, scornyden him betinge.

64 And thei veyliden †him, and smyten his face, and axiden him, seyinge, Prophesie thou, who is he that smoot thee.

65 Also thei ‖ blasphemynge seiden manye othere thingis aȝens him.

66 And as the day was maad, the eldere men of the peple, and the princes of prestis, and the scribis camen to gidere, and ledden him in to her counceil, seyinge,

67 If thou art Crist, seie to vs. And he seide to hem, If I schal seye to ȝou, ȝe schulen not bileue to me;

68 Sothli and if I shal axe, ȝe schulen not answere to me, nether ȝe schulen leue.

69 Forsoth aftir this tyme mannis sone schal be sittinge on the riȝthalf of the vertu of God.

54 Then toke they hym, and ledde hym and brought hym to the hye prestes housse; and Peter folowed a farre off.

55 When they had kyndled a fyre in the myddes of the palys, and were sett doune to gedder, Peter alsoo sate doune a monge them.

56 And won off the wenches as he sate beholde him by the light, and sett goode eyesight on hym, and sayde, This same was also with hym.

57 Then he denyed hym, sayinge, Woman, I knowe hym nott.

58 And after a lytell whyle another sawe hym, and sayde, Thou arte alsoo off them. And Peter sayd, Man, I am nott.

59 And aboute the space off an houre after, another affirmed, sayinge, Verely even this felowe was with hym; for he is off Galile.

60 Peter sayde, Man, I woote nott what thou sayest. And immediatly whill he yett spake, the cocke crewe.

61 And the Lorde tourned backe, and loked apon Peter; and Peter remembred the wordes off the Lorde, howe he sayde vnto hym, Before the cocke crowe, thou shalt denye me thryse.

62 And Peter went out, and wepte bitterly.

63 And the men that stode about Jesus, mocked hym and smoote hym.

64 And blyndfolded hym, and smoote his face, and axed hym, sayinge, Arede, who it is that smoote the?

65 And many other thynges despytfully sayde they agaynst hym.

66 And as sone as it was daye, the seniours off the people, and the hy prestes, and scrybes cam togedder, and ledde hym into their counsell, sayinge,

67 Arte thou very Christ? tell vs. And he sayde vnto them, If I shall tell you, ye woll not beleve;

68 And if alsoo I axe you, ye will nott answere me, nether lett me goo.

69 Here after shall the sonne of man sit on the right honde of the power of God.

70 Đá cwædon hig ealle, Eart
Godes sunu? Đá cwæþ he, Ge secg
đæt ic eom.
71 And hig cwædon, Hwi gyrne
gyt gewitnesse? sylfe we gehýrdon
his múþe.

Chap. XXIII. 1 Đá árás eall hy
mænigeo, and lædon hine to Pilate

2 And águnnon hyne wrégan, a
cwædon, Đisne we gemétton forhwy
ende úre þeode, and forbeodende đ
man đam Casere gafol ne sealde, a
segþ đæt he sig Crist cyning.
3 Đá ácsode Pilatus hine, Eart
Iudea cining? Đá andswarode he,
hit segst.
4 Đá cwæþ Pilatus to đam ealdru
and đam werede, Ne finde ic nán
intingan on đysum men.

5 Đá hlýddon hig, and cwædon,
ástyraþ đis folc, lærende þurh eal
Iudeam, ágynnende of Galilea oð hyd

6 Đá Pilatus gehýrde Galileam,
ácsode, hwæđer he wære Galileisc ma

7 And đá he gecneow đæt he wæs
Herodes anwalde, he hine ágén-sen
to Herode; he wæs on đam dagum
Hierusalem.
8 Sóþlice Herodes fagnode, đá he đo
Hælend geseah; mycelre tide he wilno
hine geseon, forđam đe he gehýrde m
cel be him, and he hopode đæt he gesá
sum tácen đe fram him gewurde.

9 Đá ácsode he hine manegum wordu
and he náht ne andswarode.

10 Đá stódon đara sacerda ealdra
hine án-rædlice wrégende.

11 Đá oferhogode Herodes hine mi
his hirede, and bysmrode hine gescrýdn
hwítum reafe, and hine ágén-sende t
Pilate.
12 And on đam dæge wurdon Herode

70 Therfore alle seiden, Therfore ert
hou the sone of God? Which seide,
e seyn for I am.
71 And thei seiden, What 3it desyren
ve witnessing? forsoth we vs selue han
erd of his mouth.

CHAP. XXIII. 1 And al the mul-
itude risinge of hem, ledden him to
ilat.
2 Forsoth thei bigunnen to accuse him,
eyinge, We han founden this *man* turn-
nge vpsodoun oure folk, and forbedinge
ributis to be 3ouun to Cesar, and sey-
ge him silf to be Crist king.
3 Forsothe Pilat axide him, seyinge,
rt thou kyng of Jewis? And he
nsweringe seide, Thou seist.
4 Forsothe Pilat seide to the princes
f prestis, and to the cumpanyes of
eple, I fynde no thing of cause in
his man.
5 And thei woxen strengere, seyinge,
Ie moueth to gidere the peple, techinge
horw al Judee, bigynnynge fro Galilee
l hidur.
6 Pilat forsoth heeringe Galilee axide,
f he were a man of Galilee.

7 And as he knew that he was of the
ower of Eroude, he sente him a3en to
roude; which and he was at Jerusalem
n tho dayes.
8 Forsothe, him seyn, Eroude ioyede
il myche; for he was coueitinge of
noche tyme to se him, for he herde
nany thingis of hym, and hopide to se
um myracle to be don of him.

9 Sothli he axide him in manye wordis;
nd he no thing answeride to him.

10 Forsothe the princes of prestis and
he scrybis stooden, stedfastli accusinge
im.
11 Sothli Eroude with his oost dispiside
im, and scornyde him clothid with a
hit cloth, and sente a3en to Pilate.

12 And Eroude and Pilate weren maad

70 Then sayde they all, Arte thou then
the sonne of God? He sayd, Ye saye
that I am.
71 Then sayde they, What nede we
eny further witnes? we oure selves have
herde off his awne mouthe.

CHAP. XXIII. 1 And the whole
multitude of them arose, and ledde hym
vnto Pilate.
2 And they began to accuse hym, say-
inge, We have founde this felowe per-
vertynge the people, and forbiddynge
to paye tribute to Cesar, and sayeth
that he is Christ, a kynge.
3 And Pilate apposed him, saynge,
Arte thou the kynge of the Iewes? He
answered him and sayde, Thou sayest.
4 Then sayde Pilate to the hye prestes,
and to the people, I fynde noo faute in
this man.

5 And they were the moore fearce, say-
inge, He mooveth the people, teachynge
thoroout all Iewry, and began at Galile
even to this place.
6 When Pilate herde mencion off Ga-
lile, he axed whether the man were off
Galile.
7 And as sone as he knowe that he
was of Herodes iurisdiccion, he sent
hym to Herode; which was at that
tyme in Jerusalem alsoo.
8 When Herode sawe Jesus, he was
merveliously gladde; for he was de-
syrous to se hym off a longe season,
be cause he had hearde many thynges
of hym, and trousted to have sene some
myracle done by hym.
9 Then questenned he with hym of
many thynges; but he answered hym
not won worde.
10 The hye prestes and scrybes stode
forthe, and accused hym straitly.

11 And Herod with his men off warre
despysed hym, and mocked hym and
arayed hym in whyte, and sent hym
agayne to Pilate.
12 And the same daye Pilate and

and Pilatus gefrýnd ; sóþlíce hig wǽr
ǽr gefýnd him betweonan.
13 Đá cwæþ Pilatus to đara sacer
ealdrum and duguđe ealdrum and
đam folce,
14 Ge brohton me đisne man, swy
he đis folc for-hwyrfde, and nú ! beföi
eow ácsiende ic nânne intingan fin
ne mæg on đisum men, of đam đe
hine wrégaþ ;

15 Ne furđon Herodes, ic hine se
ágén to him, and him náht đæs-li
deaþe gedón wæs.
16 Ic hine gebetne forlǽte.

17 Niede he sceolde him forgy
ǽnne to hyra freols-dæge.
18 Đá hrýmde eall đæt folc ætgæd
and cwæþ, Nim đisne, and forgif
Barrabban ;
19 Se wæs for sumere twý-rǽdne
and man-slyhte on cwertern ásend.

20 Eft spæc Pilatus to him, and wo
forlætan đone Hǽlend.
21 Đá hrýmdon hig, and cwǽdon, A
hine, áhóþ hine.
22 Đá cwæþ he to him þriddan s
Hwæt dyde đes yfeles ? Ne gemétt
nân þing yfeles on đissum men đæt
síg deaþes scyldig ; ic hine þreage,
for-lǽte.
23 And hig ástódon and mycelre ste
bǽdon, đæt he wǽre áhangen ; and h
stefna swíđredon.

24

25 And he forgef him đone, đe
for man-slyhte and sumere sace
cwerterne, đone hí bǽdon ; and đ
Hǽlend he sealde to hyra willan.

26 And đá hig hine lǽddon, hí
féngon sumne Cyreniscne Simonem
com of đam túne, and đa róde him
setton đæt he hí bǽre æfter đam H
ende.
27 Him fylide mycel wered folces,
wífa đa hine heofon, and weopon.

endis in thilke day; forwhi biforeto
iei weren enemyes to gidere.
13 Sothli the princes of prestis and
ie magestratis of the peple clepid to
dere,
14 Pilat seide to hem, ȝe han offrid
me this man, as turnynge awey the
eple, and lo! I axynge byfore ȝou
nde no cause in this man of thes
ingis, in whiche ȝe accusen him;
15 But nethir Eroude, for I aȝein sente
u to him, and lo! no thing worthi
deeth is don to him.
16 Therfore I schal delyuere him a-
ended.
17 Forsothe he hadde nede to deliuere
hem oon by the feeste day.
18 Sothli al the cumpanye criede, sei-
ge, Do him awey, and deliuere Bar-
as to vs;
19 Which was sent in to prison for
m dissencioun maad in the citee, and
r mansleyng.
20 Forsoth eft Pilat spak to hem, wil-
nge to delyuere Jhesu.
21 And thei vndircryeden, seyinge, Cru-
fie, crucifie him.
22 Sothli the thridde tyme he seide to
em, Sothli what of yuel hath he don?
fynde no cause of deeth in him; ther-
re I schal chastise hym, and I schal
elyuere.
23 And thei contynueden axinge with
reete voices, that he schulde be cruci-
ed; and the voyces of hem woxen
ronge.
24 And Pilat demyde her axinge to
e don.
25 Sothli he deliuerede to hem him,
at for mansleynge and dissencioun
as sent in to prisoun, whom thei
iden; sothli he bitook Jhesu to her
ille.
26 And whanne thei ledden him, thei
ok sum man, Symount of Sirenen,
mynge fro the toun, and thei puttiden
him a cross to bere aftir Jhesu.
27 Sothli ther suede him moche cum-
anye of peple, and of wymmen that
eileden, and bymoornyden him.

Herod wer made frendes togedder; for before they were at variaunce.
13 Pilate called to gedder the hye prestes and rulers and the people,
14 And sayde vnto them, Ye have brought this man vnto me, as won that perverted the people, and loo! I examined hym before you, and founde noo faute in this man off those thinges, where of ye accuse hym;
15 No nor yett Herode, for I sent you to him, and lo! noo thynge worthy of deeth is done to him.
16 I will therfore chasten hym, and lett hym loosse.
17 For off necessite he must have lett one loosse vnto them at that feast.
18 And all the people cryed at once, saynge, Awaye with him, and delivre to vs Barrabas;
19 Which for insurreccion made in the cite, and morther, was cast into preson.
20 Pilate spake agayne to them, willynge to lett Jesus losse.
21 And they cryed, sayinge, Crucify hym, crucify hym.
22 He sayde vnto them the thyrde tyme, What harme hath he done? I fynde noo cause off deeth in hym; I will therfore chasten hym, and lett hym goo losse.
23 And they cryed with loude voyce, and requyred that he myght be crucifyed; and the cryinge off the hye prestes prevayled.
24 And Pilate gave sentence that it shulde be as they requyred.
25 And lett losse vnto them hym, that for insurreccion and morther was cast into preson, whom they desyred; and delyvered Jesus to do with hym what they wolde.
26 And as they ledde hym awaye, they caught won, Simon of Sirene, commynge out of the felde, and on hym layde they the crosse to beare it after Jesus.
27 There folowed hym a greate company of people, and of wemen, which wemen bewayled, and lamented hym.

28 Đá cwæþ se Hælend bewend, h
dóhtra Hierusalem, nelle ge ofer
wépan, ac wépaþ ofer eow sylfe,
ofer eowre bearn.

29 Forđam đa dagas cumaþ, on đ
hig cweđaþ, Eadige synd đa untým
an, and innođas đe ne cendon,
đa breost đe ne sicton.

30 Đonne ágynnaþ hig cweđan to đ
múntum, Feallaþ ofer us, and to beorg
Ofer-wreoþ us.

31 Forđam gif hig on grénum tre
đás þing dóþ, hwæt dóþ hig on đ
drígum?

32 And mid him wǽron gelæ
twegen óđre mánfulle, đæt hig wæ
ofslegene.

33 And syđđan hig comon on đa stó
đe is genemned Caluarie, đæt is, Hea
þannan stów, đar hig hine héngon,
ánne sceaþan on his swiđran healfe,
óđerne on his wynstran.

34 Đá cwæþ se Hælend, Fæder, fo
him, forđam hig nyton hwæt hig d
Sóþlíce hig dǽldon hys reaf, and wur
hlotu.

35 And đæt folc stód ge-anbídien
and đa ealdras hine tǽldon mid h
and cwǽdon, Óđre he gehælde; geh
he hine sylfne, gif he síg Godes
corena.

36 And đa cempan hine bysmred
and him eced brohton,

37 And đus cwǽdon, Gif đú sí Iu
cyning, gedó đé hálne.

38 Đá wæs his ofer-gewrit ofer h
áwriten Greciscum stafum, ... and Eb
iscum, ĐIS IS IUDEA CINING.

39 Án of đam sceaþum đe mid h
hangode, hine gremede, and cwæþ,
đú Crist eart, gehæl đé sylfne and u

40 Đá andswarode se óđer, and h
þreade, and cwæþ, Ne đú God ne
drǽtst, đæt đú eart on đære ylcan
nyđerunge?

41 And wyt witodlíce be uncer
dǽdum onfóþ; sóþlíce đes náht yfe
ne dyde.

8 Sothli Jhesu turnyd to hem seide, u3tris of Jerusalem, nyle 3e wepe on , but wepe 3e on 3ou silf, and on re sones.
9 For lo! dayes schulen come, in iche it schal be seid, Blessid be bareyn mmen, and wombis that han not idrid, and the teetis whiche han not un souke.
0 Thanne thei schulen bigynne to e to monteyns, Falle 3e doun on vs, l to litle hillis, Hile 3e vs.
1 For if thei don thes thingis in a ne tree, what schal be don in a drye?

2 Sothli and othere tweye wickide n weren led with him, that thei uldе be slayn.
3 And aftir that thei camen in to a ce, which is clepid of Caluarie, there i crucifieden him, and the theues, on the ri3thalf, and the tother on left half.
4 Forsothe Jhesu seide, Fadir, for3yue hem, for thei witen not what thei . Forsothe thei departinge his his, senten lottis.
5 And the peple stood abydinge; the princes scornyden him with n, seyinge, Othere men he made saf; ke he him silf saf, if he is Crist, chosun of God.
6 Forsoth and kny3tis nei3ynge scorn- n him, and offriden vynegre to him,
7 Seyinge, If thou ert kyng of Jewis, ke thee saf.
8 Sothli and the wrytinge aboue was tun on him with lettris of Greek, of yn, and of Ebrew, This is the kyng ewis.
9 Forsoth oon of tho theues that giden, blasphemyde him, seyinge, If u ert Crist, make thi silf saf and
0 Sothli the tothir answeringe, blamyde , seyinge, Nethir thou dredist God, thou art in the same dampnacioun?
1 And treuly we iustly, for we han yued worthi thingis to dedis; sothli hath don no yuel.

28 Jesus turned backe vnto them and sayde, Doughters of Jerusalem, wepe not for me, but wepe for youre selves, and for voure children.
29 For marke! the dayes will come, when men shall saye, Happy are the baren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begyn to saye to the mountaynes, Fall on vs, and to the hilles, Covcr vs.
31 For yf they do this to a grene tree, what shalbe done to the drye?

32 There were two evyll doers ledde with hym to be slayne.

33 And when they wer come to the place, which is called Calvary, there they crucifyed hym, and the evyll doars, one on the right honde, and the other on the lefte honde.
34 Then sayde Jesus, Father, forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes.
35 And the people stode and behelde; and the rulers mocked hym with them, saying, He holpe other men; lett hym helpe hym silfe, yf he be Christ, the chosen of God.
36 The soudiers alsoo mocked hym, and cam and gave hym veneger,
37 And sayde, Yf thou be that kynge off the Iewes, save thy silfe.
38 His superscripcion was written over him in Greke, Latin, and Ebrue letters, This is the kynge off the Iewes.

39 The one off the malefactours which hanged, rayled on hym, sayinge, Yf thou be Christ, save thy silfe and vs.

40 The other answered, and rebuked hym, sayinge, Nether fearest thou God, because thou arte in the same damnacion?
41 We are righteously punnesshed, for we receave accordynge to oure dedes; butt this man hath done noo thynge amysse.

42 And he cwæþ to ðam Hælen
Drihten, gemun ðú me, ðonne ðú cy
on ðín ríce.

43 Ðá cwæþ se Hǽlend to him, .
to-dæg ðú bist mid me on paradiso.

44 Ðá wæs nean seo syxte tíd,
þýstro wǽron ofer ealle eorþan oð
nigoþan tíde.

45 And sunne wæs áþýstrod, and ð
temples wah-ryft wearþ tosliten on m
dan.

46 Ðá cwæþ se Hǽlend, clypie
mycelre stefne, Fæder, ic bebeode mí
gást on ðíne handa. And ðus cweðen
he forþ-férde.

47 Ðá se hundred-man gesceah ðæt
geworden wæs, he God wuldrode,
cwæþ, Sóþlice ðes man wæs rihtwís.

48 And eall wered ðe æt ðisse wæ
sýnne wǽron, and gesáwon ða þing
gewurdon, wǽron ágén gewende,
hyra breost beoton.

49 Ðá stódon ealle hys cúðan feor
and ða wíf ðe him fyligdon fram Gali
ðás þing geseonde.

50 And ðá án man, on naman Io
se wæs geréfa, gód wer and rihtwís,

51 (Ðes ne geþwǽrode hyra geþe
and hyra dǽdum ;) fram Arimathia,
dea ceastre ; se sylfa ge-anbídode Go
ríce.

52 Ðes gencalǽhte to Pilate, and
ðæs Hælendes líchaman.

53 And nyðer-álǽde hyne, and on scý
befeold, and léde hine on áheawene by
ene, on ðære næs ðá gyt nǽnig álěd.

54 And ðá wæs se dæg parasceue,
is gegearwunge, and sæter-dæg onlyl

55 Ða wíf ðe him fyligdon, ðe cor
mid him of Galilea, hig gesáwon
byrgene, and hú his líchama álěd wæ

56 And hig cyrdon, and gearwe
wyrt-gemang, and sealfa ; and on sæ
dæg hig gestildon, æfter bebode.

2 And he seide to Jhesu, Lord, haue
nde on me, whanne thou schalt come
to thi kingdom.
3 And Jhesu seyde to him, Treuli I
e to thee, this day thou schalt be with
in paradys.
4 Sothly it was almost the sixte our,
l derknessis weren maad in al erthe
to the nynthe our.
5 And the sunne was maad derk, and
veyl of the temple was kitt the
ddel.
5 And Jhesu cryinge with greet voys,
le, Fadir, in to thi hondis I bitake
spirit. And he seyinge thes thingis,
te out the spirit.†
7 Forsothe centurio seynge the thing
t was don, glorifiede God, seyinge,
rily this man was iust.
8 And al the cumpany of hem that
ren there to gidere at this spectacle,
syȝen tho thingis that weren don,
ȝtinge her brestis turneden aȝeyn.
9 Forsoth al his knowen stooden a fer,
wymmen that sueden him fro Gali-
seynge thes thingis.
0 And lo! a man, Joseph bi name,
t was a decurioun,† a good man and
, of Aramathie, a citee of Judee,
He consentide not to the counceil
dedis of hem; which and he abood
kingdom of God.

He cam nyȝ to Pilat, and axide the
y of Jhesu,
And wlappide it don doun in a
nen cloth, and puttide him in a
ue hewun, in which not ȝit ony man
put.
And the day was the makinge
ȝ of pask, and the saboth bygan to
ȝne.
Sothli the wymmen suynge, that
en with him fro Galilee, syȝen the
ue, and hou his body was put.

And thei turnynge aȝen, maden
ȝ swete spices, and oynementis; and
li in the saboth thei restiden, ȝp the
aundement.

42 And he sayde vnto Jesus, Lorde,
remember me, when thou commest into
thy kyngdom.
43 And Jesus sayde vnto hym, Verely
I saye vnto the, to daye shalt thou be
with me in paradise.
44 And it was about the sixt houre,
and there cam a darcknes over all the
londe vntyll the nynth houre.
45 And the sonne was darckened, and
the vayle of the temple rent even thorow
the myddes.
46 And Jesus cryed with a greate voyce,
and sayd, Father, into thy hondes I
commende my sprete. And when he
thus had sayd, he gave vp the goost.
47 When the centurion sawe what had
happened, he glorified God, sayinge, Of
a surtie this man was perfecte.
48 And all the people that cam to
gedder to that sight, beholdynge the
thinges which were done, smoote their
brestes, and returned home.
49 All hys acquayntaunce stode a farre
of, and the wemen which folowed hym
from Galile, beholdynge these thynges.
50 And beholde! there was a man,
named Joseph, a senatour, which was
a goode man and a iuste,
51 (He did nott consent to their coun-
sell and dede;) which was of Aramathia,
a cite off the Iewes; which same alsoo
wayted for the kyngdom off God.
52 He went vnto Pylate, and begged
the boddy of Jesus,
53 And toke it doune and wrapped
it in a lynnen clooth, and layed it in
an heawen toumbe, wherin was never
man before layed.
54 And that daye was the saboth even,
and the saboth drue on.

55 The wemen that folowed after,
whych cam with hym from Galile, be-
helde the sepulcre, and howe hys body
was layed.
56 And returned, and prepared swet
odoures, and oyntmentes; and the sa-
both daye they rested, accordynge to
the commaundement.

Chap. XXIV. 1 On ânum reste-dæ
swýðe ær on dæg-réd hig comon to ðæ
byrgene, and bæron mid him ða wy
gemang, ðe hî gegearwedon. . . . .

2 And hig gemêtton ðone stân âwyl
of ðære byrgene.

3 And ðâ hî in to ðære byrgene eod
hig ne gemêtton nâ ðæs Hælendes l
aman.

4 And ðâ wæs geworden, ðâ hig
môde âfærede wæron be ðissum,
stódon twegen weras wið hig on hwît
reafe.

5 And ðâ hig âdrédon, and hyra a
wlitan on eorþan hyldon, hig cwæ
to him, Hwî sêce ge lybbendne
deadum?

6 Nis he hér, ac he árás. Geþen
hû he spæc wið eow, ðâ gyt ðâ he
on Galilea,

7 And cwæþ, Ðæt mannes sunu
geseald on handa synfulra manna,
beon âhangen, and ðý þriddan dæ
árisan.

8 And hig gemundon his worda.

9 And hig gewendon fram ðære by
ene, and cýddon eall ðis ðam end
enum, and eallum óðrum.

10 Sóþlice wæs Maria Magdalene,
Iohanna, and Maria Iacobi, and óðre
mid him wæron, ða sædon ðás
ðam apostolum.

11 And ðás word wæron geþuhte
fóran him swâ wóffung, and hig ne
lýfdon him.

12 Ðâ árás Petrus, and arn to ð
byrgene; and âlútende, he geseah
lin-wæda sylfe âlédе. And he fé
wundrigende ðæs ðar geworden wæs

13 And ðâ férdon twegen of him
ðæt castel, ðæt wæs on fæce syxtig
langa fram Hierusalem, on naman
aus.

14 And hig spæcon him betweonu
eallum ðam ðe ðar gewordene wæro

15 And ðâ hig spelledon, and mid
smeadon, se Hælend genealæhte
férde mid him.

16 Sóþlice hyra eagan wæron forha
ðæt hig hine ne gecneowon.

CHAP. XXIV. 1 Forsothe in oon of
e woke ful erly thei camen to the
ue, bryngynge swete spicis, whiche
i hadden maad redy, ...

And thei founden the stoone turned
ey fro the graue.

And thei gon yn, founden not the
ly of Jhesu.

And it was don, while thei weren
oneyed in thou3t of this thing, loo!
ey men stooden bisydis hem in cloth
ynynge.

Sothli whenne thei dredden, and
viden her semelant in to erthe, thei
len to hem, What seke 3e the lyuynge
h deede men?

He is not here, but he hath rise.
ue 3e mynde, how he spak to 3ou,
anne 3it he was in Galilee,

Seyinge, For it bihoueth mannis sone
bitakun in to hondis of synful men,
l to be crucified, and the thridde day
yse a3en.

And thei bithou3ten on his wordis.

And thei gon a3en fro the graue,
len alle thes thingis to the enleuene,
to alle othere.

Forsothe Mary Mawdeleyn was, and
ne, and Marye of James, and othere
nmen that weren with hem, that
len thes thingis to apostlis.

And thes wordis weren seyn bifore
as madnesse,† and thei bileueden
to hem.

Forsothe Petre rysinge, ran to the
ue; and he bowynge doun, sy3 the
nen clothis put aloone. And he
te, wondrynge with him silf this
g that was don.

And lo! tweyne of hem wenten in
day to a castel, that was fro Jeru-
m in space of sixty furlongis, by
ue Emaws.

And thei spaken to gidere of alle
thingis that hadden falle.

And it was don, while thei talkiden,
sou3ten with hem silf, and Jhesu
silf nei3ynge, wente with hem.

Sothli her y3en weren holdun, lest
knewen him.

CHAP. XXIV. 1 On the morowe after the saboth erly in the mornynge they cam vnto the toumbe, and brought the odoures whych they had prepared, and other wemen wyth them.

2 And they founde the stone rouled awaye from the sepulcre.

3 And went in, and founde nott the body off the Lorde Jesu.

4 And it happened, as they were amased ther at, loo! two men stode by them in shynynge vestures.

5 As they were a fraide, and bowed doune their faces to the erth, they sayd to them, Why seke ye the livynge amonge the deed?

6 He is nott here, but is rysen. Remember, howe he spake vnto you, when he was yett with you in Galile,

7 Sayinge, That the sonne off man must be delivered into the hondes off synfull men, and be crucified, and the thyrde daye ryse agayne.

8 And they remembred his wordes.

9 And returned from the sepulcre, and tolde all these thynges vnto the eleven, and to all other.

10 Hytt was Mary Magdalen, and Joanna, and Mary Jacoby, and other that were with them, whych tolde these thynges vnto the apostles.

11 And their wordes semed vnto them fayned thynges, nether beleved they them.

12 Then aroose Peter, and ran vnto the sepulcre; and stouped in, and sawe the lynnen cloothes layde by them sylfe. And departed, wondrynge in hym sylfe att thatt whych hadd happened.

13 And beholde! two of them went that same daye to a toune, whych was from Jerusalem about thre scoore forlonges, called Emaus.

14 And they talked togedder of all thinges which had happened.

15 And it chaunsed, as they commened togedder, and reasoned, that Jesus hym silfe drue neare, and went with them.

16 But their eyes were holden, that they coulde nott knowe hym.

17 And he cwæþ to him, Hwæt sy
ða spæca, ðe gyt recceaþ inc betweon
gangende, and synd unróte?

18 Đá andswarode him án, ðæs nam
wæs Cleofas, and cwæþ, Eart ðú á
forwrecen on Hierusalem, and nyst
ðú ða þing, ðe on hyre gewordene sy
on ðysum dagum?
19 He sæde ða, Hwæt synd ða þin
And hig sædon, Be ðam Nazarenisc
Hælende, se wæs wer and witega, mih
on spæce and on weorce befóran Go
and eallum folce;
20 And hú hine sealdon ða heah-sac
das and úre ealdras on deaþes genyð
unge, and áhéngon hine.
21 We hopedon, ðæt he to álýsen
wære Israhel. And nú is se þridda dæ
to-dæg, ðæt ðys wæs geworden.

22 And eac sume wif of úrum us bré
don, ða wæron ær leohte æt ðære byr
ene;
23 And ná his lichaman gemétton, h
comon, and sædon, ðæt hig gesáw
engla gesihþe, ða secgaþ, hine lybban.

24 And ðá férdon sume of úrum
ðære bergene, and swá gemétton s
ða wif sædon, hine hig ne gesáwon.

25 Đá cwæþ se Hælend to him, Eal
dysegan, and on heortan læte to gel
enne eallum ðam ðe witegan spæcon.
26 Hú ne gebyrede Criste ðás þi
þolian, and swá on his wuldor gán?

27 And . . . . he rehte him of Moy
and of eallum háligum gewritum,
be him áwritene wæron.

28 And hig genealæhton ðam castc
ðe hig to férdon. And he dyde swy
he fyr faran wolde.
29 And hig nýddon hine, and cwæd
Wuna mid unc, forðam ðe hit séfe
læcþ, and se dæg wæs áhyld. And
in-eode ðæt he mid him wunode.

30 . . . And ðá he mid him sæt,

17 And he seide to hem, Whiche ben hes wordis, that ȝe speken to gidere ;oynge, and ȝe ben sorwful ?

18 And oon answeringe, to whom the ame *was* Cleofas, seide to him, Thou loone ert a pilgrym of Jerusalem, and ast thou not knowe, what thingis ben on in it in thes dayes ?

19 To which he seide, Whiche ? And hei seyden to him, Of Jhesu of Nazaeth, that was a man prophete, myȝti in ork and word bifore God and al the eple ;

20 And hou the hiȝeste prestis and ure princes bitoken him in to dampnaoun of deeth, and crucifieden him.

21 Forsoth we hopiden, for he schulde ȝen bye Israel. And now in alle thingis he thridde day is to day, that thes hingis ben don.

22 But and sum wymmen of oure aden vs a ferd, whiche bifore the liȝt eren at the graue ;

23 And his bodi not foundun, thei amen, seyinge, that thei syȝen a siȝt of ngels, whiche seyn, that he lyueth.

24 And sum men of oure wenten to e graue, and thei founden so as the ymmen seiden, but thei founden not m.

25 And he seyde to hem, A ! foolis, d slowe of herte for to bileue in alle ingis whiche the prophetis han spoke.

26 Where it bihofte not Crist to suffre es thingis, and so for to entre in to s glorie ?

27 And he bigynnynge at Moyses and le prophetis, expownede to hem in alle ripturis, whiche weren of him.

28 And thei camen nyȝ to the castel, hidur thei wenten. And he made ntenaunce him to go ferthere.

29 And thei constreyneden him, seyge, Dwel with vs, for it drawith to ȝt, and the day is now bowid doun. nd he entride with hem. . . . .

30 And it was don, while he restide

17 And he sayde vnto them, What maner of communicacions are these, that ye have one to another as ye walke, and are sadde ?

18 And the one off them, named Cleophas, answered and sayd vnto hym, Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges, which have chaunsed therin in these dayes ?

19 To whom he sayd, What thynges ? And they sayd vnto hym, Of Jesus of Nazareth, which was a prophet, myghty in dede and worde before God and all the people ;

20 And howe the hye prestes and oure ruelers delivered hym to be condempned to deeth, and have crucified hym.

21 We trusted, that it shulde have bene he that shulde have delivered Israhell. And as touchynge all these thynges to daye is even the thyrd daye, that they were done.

22 Ye and certayne wemen alsoo of oure company made vs astonyed, whych cam erly vnto the sepulcre ;

23 And founde nott his boddy, and cam, sayinge, that they had sene visions off angels, which sayde, that he was alive.

24 And certayne of them which were with vs went their waye to the sepulcre, and founde ytt even soo as the wemen had sayde, but hym they sawe nott.

25 And he sayde vnto them, O ! foles, and slowe of herte to beleve all that the prophetes have spoken.

26 Ought not Christ to have suffered these thinges, and to enter into his glory ?

27 And he began at Moses and at all the prophetes, and interpreted vnto them in all scriptures, which were written of him.

28 And they drue neye vnto the toune, which they went to. And he made as though he wolde have gone further.

29 And [they] constrayned hym, sayinge, Abyde with vs, for it draweth tawardes nyght, and the daye is farre passed. And he went in to tary with them.

30 And it cam to passe, as he sate att

onfēng hlāf, and hine bletsode, a
bræc, and him rǣhte.

31 Đā wurdon hyra eagan ge-openod
and hig gecneowon hine; and he gew
fram him.

32 And hig cwǣdon him betwȳnu
Næs uncer heorte byrnende, đā he
wege wiđ unc spæc, and unc hālige g
writu ontȳnde?

33 And hig ārison on đære ylcan tī
and wendon to Hierusalem, and g
mētton endlufan gegaderode, and đa
mid him wǣron,

34 And cwǣdon, Đæt Drihten sōplī
ārās, and Simone æt-ȳwde.

35 And hig rehton đa þing đa đe
wege gewordene wǣron, and hū hig hi
oncneowon on hlāfes brice.

36 Sōþlice đā hig đis sprǣcon,
Hǣlend stōd on hyra midlene, and sæ
him, Sib sȳ eow; ic hit eom, ne o
drǣde ge eow.

37 Đā wǣron hig gedrēfede and
fǣrede, and hig wēndon đæt hig gā
gesāwon.

38 And he sǣde him, Hwī synd ge g
drēfede, and geþancas on eowre heort
āstīgaþ?

39 Geseoþ mīne handa and mīne fē
đæt ic sylf hit eom. Grāpiaþ, and g
seoþ; đæt gāst næfþ flǣsc, and bān, sw
ge geseoþ me habban.

40 And đā he đis sǣde, he æt-eow
him fēt and handa.

41 Đā cwæþ he to him, đā hig đā g
ne gelȳfdon, and for gefeān wundredo
Hæbbe ge hēr ǣnig þing to etanne?

42 And hig brohton him dǣl gebrædd
fisces, and beo-breād.

43 And đā he æt beforan him, he na
đa lāfa, and him sealde.

44 And cwæþ to him, Đis synd đ
word đe ic spæc to eow, đā ic wæs đ
gyt mid eow; forđam đe hit is ned
đæt beon ealle þing gefyllede, đe āwriten
synd on Moyses æ, and on witegum, an
on sealmum, be me.

45 Đā ontȳnde he him andgyt, đa
hig ongēton hālige gewritu.

46 And he cwæþ to him, Đæt đus

th hem, he took bred, and blesside,
d brac, and dresside to hem.

31 And the yȝen of hem weren opened,
d thei knewen him; and he vanysch-
e fro her yȝen.
32 And thei seiden to gidere, Wher
re herte was not brennynge in vs,
hile he spac in the weye, and openyde
ripturis to vs?
33 And thei risinge in the same our,
nten aȝen in to Jerusalem, and thei
nden enleue gederid to gidere, and
m that weren with hem,
34 Seyinge, For the Lord roos verily,
d aperide to Symount.
35 And thei telden what thingis weren
n in the weye, and hou thei knewen
n in brekynge of breed.
36 Forsothe while thei spaken thes
ngis, Jhesus stood in the myddel of
m, and seide to hem, Pees to ȝou; I
, nyle ȝe drede.
37 Sothli thei troublid and agast, gess-
en hem to se a spirit.

38 And he seide to hem, What ben ȝe
ublid, and thouȝtis styȝen vp in to
ure hertis?
39 Se ȝe myn hondis and my feet, for
ny silf am. Feele ȝe, and se ȝe; for a
rit hath not fleisch, and boonys, as ȝe
n me for to haue.
40 And whanne he hadde seyd this
ng, he schewide hondis and feet to
m.
41 Forsoth ȝit hem not bileuynge, and
ndringe for ioye, he seyde, Han ȝe
y thing here that schal be etun?
42 And thei offriden to him a part of
ysch roostid, and a coomb of hony.
43 And whanne he hadde etun bifore
m, he takynge the relyfs, ȝaf to hem.
44 And he seyde to hem, Thes ben the
rdis whiche I spak to ȝou, whanne I
s ȝit with ȝou; for it is nede that
e thingis be fillid, whiche ben writun
the lawe of Moyses, and in prophetis,
l in salmes, of me.
45 Thanne he openyd witt to hem, that
i schulde vndirstonde scripturis.
46 And he seyde to hem, For thus it

meate wyth them, he toke breed, and
blessed yt, and brake ytt, and gave it
vnto them.
31 And their eyes were openned, and
they knewe hym; and he vanniſshed
out of their syght.
32 And they sayde bitwene them selves,
Did not oure hertes burne wyth in vs,
whyll he talked with vs by the waye,
and openned to vs the scriptures?
33 And they roose vp the same houre,
and returned agayne to Jerusalem, and
they founde the eleven gaddered to
gedder, and them that were wyth them,
34 Sayinge, The Lorde is risen in dede,
and hath apered to Simon.
35 And they tolde what was done in
the waye, and howe they knewe hym by
the breakynge off breed.
36 As they thus spake, Jesus hym silfe
stode in the myddes of them, and sayde
vnto them, Peace be with you. . . . .

37 And they were abasshed and afrayde,
supposinge that they had sene a sprete.

38 And he sayde vnto them, Why are
ye troubled, and why do thoughtes aryse
in youre hertes?
39 Beholde my hondes and my fete,
for it ys even I my sylfe. Handle me,
and se; for spretes have nott flesshe,
and bones, as ye se me have.
40 And when he had thus spoken, he
shewed them his hondes and his fete.

41 And whyll they yett beleved nott
for ioye, and wondred, he sayde vnto
them, Have ye here eny meate?
42 And they gave hym a pece of a
brouled fisshe, and of an hony combe.
43 And he toke it, and ate it before
them. . . . .
44 And he sayde vnto them, These are
the wordes which I spake vnto you,
whill I was yett with you; that all
must be fulfilled, which were written of
me in the lawe of Moses, and in the
prophetes, and in the psalmes.
45 Then openned he their wyttes, that
they myght vnderstond the scriptures.
46 And sayde vnto them, Thus ys yt

awriten, and ðus gebyrede Criste þoliar
and ðý þriddan dæge of deaþe árísan;

47 And beon bodod on his name
dǽd-bóte and synna forgyfenesse o
ealle þeóda, ágynnendum fram Hieru
salem.
48 Sóþlice ge synd þinga gewitan.

49 And ic sende on eow mínes fæde
behát; sitte ge on ceastre, oð ge sý
ufene gescrýdde.

50 Sóþlice he gelǽdde hig út on Beth
aníam, and he bletsode hig, his handu
up-áhafenum.
51 And hit wæs geworden, ðá he ble
sode hig, he férde fram him, and wa
féred on heofen.
52 And hig gebiddende hig gehwurfo
on Hierusalem mid mycelum gefean;
53 And hig wǽron symle on ðar
temple, God herigende, and hyne e
bletsigende. Amen.

writun, and thus it bihofte Crist to
ffre, and to ryse aȝen fro deed men in
e thridde day;
47 And penaunce and remyssioun of
nnes to be prechid in his name to alle
lkis, men bigynnynge at Jerusalem.

48 Forsothe ȝe ben witnessis of thes
ingis.
49 And I sende the biheeste of my
dir in to ȝou; sothli sitte ȝe in the
tee, til that ȝe be clothid with vertu
o an hiȝ.
50 Forsoth he ledde hem forth in to
ethanye, and, his hondis reysid, he
esside hem.
51 And it was don, while he blesside
em, he departide fro hem, and was
orun in to heuene.
52 And thei worshippinge wente aȝen
to Jerusalem with greet ioye;
53 And weren euere in the temple,
eryinge and blessinge God.

written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye;
47 And that repentaunce and remission of synnes shulde be preached in his name amonge all nacions, and the begynnynge must be at Jerusalem.
48 And ye are witnesses of these thynges.
49 And beholde, I wyll sende the promes of my father apon you; butt tary ye in the cite of Jerusalen, vntill ye be endewed with power from an hye.
50 And he ledde them out into Bethany, and lifte vp hys hondes, and blest them.
51 And it cam to passe, as he blessed them, he departed from them, and was caryed vp in to heven.
52 And they worshipped hym and returned to Jerusalem with greate ioye;
53 And were continually in the temple, praysynge and laudinge God.

AIWAGGELYO

þAIRH

ÏOHANNEN.

HĒR ONGINNEÞ

ÐÆT GÓDSPELL

ÆFTER

IOHANNES GERECEDNESS

CHAP. I. 1 On fruman† wæs wor
and ðæt word wæs mid Gode, and G
wæs ðæt word.
2 Ðæt wæs on fruman mid Gode.

3 Ealle þing wǽron geworhte þu
hyne, and nán þing næs geworht bú
him.
4 Ðæt wæs líf ðe on him geworht wæ
and ðæt líf wæs manna leoht;
5 And ðæt leoht lyht on þýstrum, a
þýstro ðæt ne genámon.
6 Man wæs fram Gode ásend, ða
nama wæs Iohannes.
7 Ðes com to gewitnesse, ðæt he g
witnesse cýðde be ðam leohte, ðæt eal
men þurh hyne gelýfdon.

8 Næs he leoht, ac ðæt he gewitness
forþ-bǽre be ðam leohte.
9 Sóþ leoht wæs, ðæt onlyht ælcn
cumendne man on ðisne middan-eard.
10 He wæs on middan-earde, and mi
dan-eard wæs geworht þurh hine, an
middan-eard hine ne gecneow.
11 To his ágenum he com, and hi
hyne ne underféngon.
12 Sóþlíce swá hwylce swá hyne under
féngon, he sealde him anweald ðæt hi
wǽron Godes bearn, ðam ðe gelýfaþ o
his naman;
13 Ða ne synd ácennede of blódum
ne of flǽsces willan, ne of weres willan
ac hig synd of Gode ácennede.
14 And ðæt word wæs flǽsc geworden
and eardode on us, and we gesáwon hy
wuldor, swylce án-cennedes wuldor o

HEERE BIGYNNETH

THE GOSPEL

OF

J O O N.

HAP. I. 1 In the bigynnynge was
word,† and the word was at God,
God was the word.
This was in the bigynnynge at God.

Alle thingis ben maad by hym, and
outen him is maad noȝt, that thing
is maad.
Was lyf in him, and the lyf was the
of men;
And the liȝt schyneth in derknessis,
derknessis tooken not it.
A man was sent fro God, to whom
name was Joon.
This man cam in to witnessinge,
he schulde bere witnessinge of the
that alle men schulden bileue bi

He was not the liȝt, but that he
lde bere witnessing of the liȝt.
t was verri liȝt, which liȝtneth ech
comynge into this world.
He was in the world, and the world
maad bi him, and the world knew
not.
He cam in to his owne thingis, and
receyueden not him.
Forsothe hou manye euere re-
eden him, he ȝaf to hem power for
e maad the sones of God, to hem
bileuen in his name;
Whiche not of blodis, nether of the
of fleisch, nether of the will of man,
ben born of God.
And the word† is maad fleisch,† and
dwellid in vs, and we han seyn the
e of him, the glorie as of the oon

THE GOSPELL

OFF

SANCTE JHON.

CHAP. I. 1 In the begynnynge was
that worde, and that worde was with
God, and God was thatt worde.
2 The same was in the begynnynge
wyth God.
3 All thynges were made by it, and
with out it was made noo thinge, that
made was.
4 In it was lyfe, and lyfe was the light
of men;
5 And the light shyneth in darcknes,
and darcknes comprehended it not.
6 There was a man sent from God,
whose name was Jhon.
7 The same cam as a witnes, to beare
witnes of the light, that all men through
him myght beleve.

8 He was nott that light, but to beare
witnes of the light.
9 That was a true light, which lighten-
eth all men that come into the worlde.
10 He was in the worlde, and the
worlde by him was made, and the worlde
knewe hym not.
11 He cam into his awne, and his
receaved him not.
12 Vnto as meny as receaved him,
gave he power to be the sonnes of God,
in that they beleved on his name;

13 Which were borne not of bloude,
nor of the will of the flesshe, nor yet of
the will of men, but of God.
14 And that worde was made flesshe,
and dwelt amonge vs, and we sawe the
glory off yt, as the glory off the only

fæder, ðæt wæs ful mid gife, and sóþfæ
nesse.†

15 Iohannes cýþ gewitnesse be
and clypaþ, ðus cweðende, Ðes wæs,
ic sæde, Se ðe to cumenne is æfter
wæs geworden beforan me, forðam
wæs ær ðonne ic;

16 And of his gefyllednesse we
onfengon, gife for gife.

17 Forðam ðe æ wæs geseald
Moysen; and gifu and sóþfæstnes is
worden þurh Hælend Crist.

18 Ne geseah næfre nán man
bútan se án-cenneda sunu hit cýðde
is on his fæder bearme.

19 And ðæt is Iohannes gewitnes,
ða Iudeas sendon hyra sacerdas
hyra diaconas fram Ierusalem to
ðæt hí ácsodon hyne and ðus cwæ
Hwæt eart ðú?

20 And he cýðde, and ne wið-sóc,
ðus cwæþ, Ne eom ic ná Crist.

21 And hig ácsodon hine and
cwædon, Eart ðú Elías? And he c
Ne eom ic hit. Ðá cwædon hí, Eart
witega? And he andwyrde and cw
Nic.

22 Hig cwædon to him, Hwæt
ðú? ðæt we andwyrde bringon ðam
us to ðé sendon, Hwæt segst ðú b
sylfum?

23 He cwæþ, Ic eom clypiendes s
on wéstene, Gerihtaþ Drihtnes weg,
se witega, Isaias, cwæþ.

24 And ða ðe ðær ásende wæron
wæron of Sundor-hálgon.

25 And hig ácsodon hine, and cwæ
to him, Hwí fullast ðú, gif ðú ne
Crist, ne Helías, ne witega?

26 Iohannes him andswarode, Ic ful
on wætere, to-middes eow stód, ð
ne cunnon;

27 He is, ðe æfter me toweard is
wæs geworden beforan me, ne eom
wyrðe, ðæt ic unbinde his sceo-þwan

28 Ðás þing wæron gewordene
Bethania begeondan Iordanen, ðær
hannes fullode.†

etun of the fadir, *the sone* ful of grace,
of treuthe.
John berith witnessing of him, and
eth, seyinge, This it was, whom I
e, He that cometh aftir me, is maad
re me, for he was the formere
n I;
And of the plente of him we alle
takun, and grace for grace.
For the lawe is 3ouun by Moyses;
oth grace and treuthe is maad by
su Crist.
No man euere sy3 God, no but the
bigetun sone, that is in the bosum
he fadir, he hath told out.
And this is the witnessing of John,
nne Jewis senten fro Jerusalem
tis and dekenys to hym, that thei
ilden axe him, Who art thou?

And he knowelechide, and denyede
and he knowlechide, For I am not
t.
And thei axiden him, What ther-
? art thou Elye? And he seide, I
not. Art thou a prophete? And
nsweride, Nay.

Therfore thei seyden to him, Who
thou? that we 3yue answere to thes
sente vs. What seist thou of thi
?

He seith, I a vois of the crying in
rt, Dresse 3e the wey of the Lord,
saye, the prophete, seyde.

And thei that weren sente, weren
ne Pharisees.
And thei axiden him, and seiden to
, What therfore baptysist thou, if
u art not Crist, nethir Elye, nether
phete?
John answeride to hem, seyinge, I
ise in watir, sothli the myddil *man*
ou stood, whom 3e knowen not;
He it is, that cometh aftir me, that
naad bifore me, of whom I am not
thi, that I vnbynde the thwong of
schoo.
Thes thingis ben don in Bethany
Jordan, wher John was baptisinge.

begotten sonne off the father, which worde was full of grace, and verite.
15 Jhon bare witnes off hym, sayinge, Thys is he, of whome I spake, He that commeth after me, was before me, be cause he was yer then I;

16 And of his fulnes have all we receaved, even favour for favour.
17 For the lawe was geven by Moses; but favour and verite cam by Jesus Christ.
18 No man sawe God at eny tyme, the only begotten sonne, which is in the fathers bosum, hath declared hym.
19 And this is the recorde off Jhon, when the Iewes sent prestes and levites from Jerusalem, to axe hym, What arte thou?

20 And he confessed, and denyed nott, and sayde playnly, I am nott Christ.

21 And they axed hym, What then? arte thou Helias? And he sayde, I am nott. Arte thou a prophet? And he answered, Noo.

22 Then sayd they vnto hym, What arte thou? that we maye geve an answer to them that sent vs. What sayest thou of thy silfe?
23 He sayde, I am the voyce of a cryar in the wildernes, Make strayght the waye of the Lorde, as sayde the prophet, Esayas.
24 And they which were sent, wer off the Pharises.
25 And they axed hym, and sayde vnto him, Why baptisest thou then, yf thou be nott Christ, nor Helias, nether a prophet?
26 Jhon answered them, sayinge, I baptise with water, butt one is come amonge you, whom ye knowe nott;
27 He it is, that commeth after me, whiche was before me, whose shoue latchet I am not worthy to vnlose.

28 These thynges were done in Bethabara beyonde Jordan, where Jhon did baptise.

29

. . . . . Sai ! sa ïst wiþrus Guþs ; saei afnimiþ frawaurht þizos manasedais.†

29 Oðre dæge Iohannes geseah ðo Hælend to him cumende, and cwæ Hér is Godes lamb ; hér is se ðe ð áweg middan-eardes synna.

30 Ðes is, be ðam ic sæde, Æfter cymþ wer, ðe beforan me geworden wa forðam ðe he wæs ær ðonne ic.

31 And ic hyne nyste, ac ic com a fullode on wætere, to ðam ðæt he wæ geswútelod on Israhela folce.

32 And Iohannes cýðde gewitnes cweðende, Ðæt ic geseah nyðer-cume ne gást of heofenum, swá swa culfr and wunode ofer hine.

33 And ic hine ne cúðe ; ac se ðe sende to fullianne on wætere, he cw to me, Ofer ðone ðe ðú gesyhst nyð stigendne Gást, and ofer hine wuniend ðæt is, se ðe fullaþ on Hálgum Gáste

34 And ic geseah, and gewitne cýðde, ðæt ðes is Godes sunu.†

35 Eft óðre dæge stód Iohannes, a twegen of his leorning-cnihtum ;

36 And he cwæþ, ðá he geseah ðo Hælend gangende, Hér is Godes lamb

37 Ðá gehýrdon hyne twegea leorni cnihtas specende, and fyligdon ð Hælende.

38 Ðú beseah se Hælend, and gese hig hira fyliende, and cwæþ to h Hwæt séce gyt ? Hí cwǽdon to hi Rabbi, ðæt is gecweden and gere Láreow, hwar eardast ðú ?

39 He cwæþ to him, Cumaþ, and seoþ. Hig comon, and gesáwon hw he wunode ; and mid him wunodon ðam dæge. Hit wæs ðá seo teoþe tíd

40 Andreas, Simones brôðer Petr wæs óðer of ðam twám, ða gehýrdon Iohanne, and him fyligdon.

41 Ðes gemétte ærest Simonem brôðer, and cwæþ to him, We gemétt Messiam, ðæt is gereht Crist ;

42 And hig geléddon hine to ð Hælende. Ðá beheold se Hælend hy and cwæþ, Ðú eart Simon, Iónan sun ðú bist genemned Cephas, ðæt is gea Petrus.

) Another day John syȝ Jhesu com-
e to him, and he seith, Lo! the
b of God; lo! that doȝth a wey the
nes of the world.
This is, of whom I seide, Aftir me
ieth a man, that is maad bifore me;
he was the formere than I.
And I knewe not him, but that he
schewid in Israel, therfore I cam
tisinge in watir.
And John bar witnessing, seyinge,
I siȝ the spirit comynge doun, as a
ere fro heuene, and dwellinge on
.
And I knew not him; but he that
e me for to baptise in watir, seyde
me, On whom thou schalt se the
it comynge doun, and dwellinge on
, this it is, that baptisith in the
ly Gost.
And I syȝ, and bar witnessing, for
is the sone of God.
Another day John stood, and tweyne
is disciplis;
And he biholdinge Jhesu walkynge,
, Lo! the lomb of God.

And tweye disciplis herden him
ynge, and folwiden Jhesu.

Sothli Jhesu conuertid, and seynge
suwynge him, seith to hem, What
n ȝe? Whiche seiden to him, Raby,
is interpretid, Maistir, where dwell-
nou?
He seith to hem, Come ȝe, and se
Thei camen, and syȝen where he
te; and thei dwelten at him in that
Sothli the our was as the tenthe.
Forsothe Andrew, brother of Sy-
nt Petre, was oon of the tweyne,
herden of John, and hadde sued

This fond first his brother Symount,
he seith to him, We han founde
ias, that is interpretid Crist;

And he ledde him to Jhesu. Sothli
1 biholdinge him, seide, Thou ert
ount, the sone of Johanna; thou
t be clepid Cephas, that is inter-
d Petre.

29 The nexte daye Jhon sawe Jesus commynge vnto hym, and sayde, Beholde! the lambe of God, whych taketh awaye the synne off the worlde.

30 This is he, of whom I sayde, After me commeth a man, which was before me; for he was yer then I.

31 And I knew hym nott, butt that he shuld be declared to Israhell, therfore cam I baptisynge with water.

32 And Jhon bare recorde, sayinge, I sawe the sprete descende from heven, lyke vnto a dove, and it aboode apon hym.

33 And I knewe hym not; but he that sent me to baptyse in water, sayde vnto me, Apon whom thou shalt se the Sprete descende, and tary styll on hym, the same is he, whych baptiseth wyth the Holy Goost.

34 And I sawe yt, and have borne recorde, that thys ys the sonne off God.

35 The next daye after Jhon stode agayne, and two off hys disciples;

36 And he behelde Jesus as he walked by, and sayde, Beholde! the lambe off God.

37 And the two disciples herde hym speake, and they folowed Jesus.

38 Jesus turned about, and sawe them folowe, and sayde vnto them, What seke ye? They sayde vnto hym, Rabi, which is to say be interpretacion, Master, where dwellest thou?

39 He sayde vnto them, Come, and se. They cam, and sawe where he dwelt; and abode with hym that daye. For it was about the tenthe houre.

40 Won off the two, whych herde Jhon speake, and folowed Jesus, was Andrew, Simon Peters brother.

41 The same founde hys brother Simon fyrst, and sayde vnto hym, We have founde Messias, whych ys be interpretacion Announted;

42 And brought hym to Jesus. And Jesus behelde hym, and sayde, Thou arte Simon, the sonne off Jonas; thou shalt be called Cephas, which is by interpretacion, A stone.

43 On mergen he wolde faran on Gal
lea, and he gemétte Philippus; and
Hælend cwæþ to him, Fylig me.
44 Sóþlice Philippus wæs fram Bet
saida, Andreas ceastre and Petres.
45 Philippus gemétte Nathanahel, a
cwæþ to him, We gemétton done Hæ
end, Iosepes sunu, of Nazareth, don
wrát Moyses and ða witegan on ðære

46 And Nathanahel cwæþ to him, Ma
ænig þing gódes beon of Nazareth
Philippus cwæþ to him, Cum, and g
seoh.
47 Đá geseah se Hælend Nathanah
to him cumendne, and cwæþ be hi
Hér is Israhelisc wer, on ðam nis n
fácn.
48 Đá cwæþ Nathanahel to hi
Hwanon cúdest ðú me? Đá andswa
ode se Hælend, and cwæþ to him,
geseah ðé, ðá ðú wære under ðam f
trecwe, ærðam ðe Philippus ðé clypo
49 Him andswarode ðá Nathanahel, a
ðus cwæþ, Rabbi, ðú eart Godes sun
and ðú eart Israhela cing.
50 Đá cwæþ se Hælend to him, H
gesyhst máre donne ðys sý; forðam
ðú gelýfdest, ðá ic cwæþ, ðæt ic gesá
ðé under ðam fic-trowe.

51 And he sæde him, Sóþ ic secge eo
ge geseoþ opene heofenas, and God
englas up stigende and nyðer stigen
ofer mannes sunu.

Chap. II. †1 On ðam þriddan dæ
wæron gifta gewordene on Chanáá G
lileæ; and ðæs Hælendes módor w
ðær.
2 Sóþlice se Hælend, and his leornir
cnihtas wæron geladode to ðam giftu
3 And ðá ðæt win geteorode, ðá cw
ðæs Hælendes módor to him, Hí nabl
win.
4 Đá cwæþ se Hælend to hyre, Lá w
hwæt is me and ðé? gyt mín tíma
com.
5 Đá cwæþ ðæs Hælendes módor

43 Forsothe on the morwe he wolde go out in to Galilee, and he fond Philip; and Jhesu seith to him, Sue thou me.

44 Philip was of Bethsayda, the citee of Andreu and Petre.

45 Philip fond Nathanael, and he seith to him, We han founden Jhesu, the sone of Joseph, of Nazareth, whom Moyses wroot in the lawe and prophetis.

46 And Nathanael seide to him, Of Nazareth may sum good thing be? Philip seith to him, Come, and se.

47 Jhesu syȝ Nathanael comynge to him, and he seith of him, Lo! verily a man of Israel, in which is no gile.

48 Nathanael seith to him, Wherof hast thou knowe me? Jhesu answeride, and seith to him, Bifore that Philip clepide thee, whanne thou were vndir the fyge tree, I syȝ thee.

49 Nathanael answeride to him, and seith, Rabi, thou ert the sone of God, thou ert kyng of Israel.

50 And Jhesu answeride, and seide to him, For I seyde to thee, I syȝ thee vndir the fige tree, thou bileuest; thou schalt se more than these thingis.

51 And he seide to hem, Treuli I seie to ȝou, ȝe schulen se heuene openyd, and the aungels of God stiȝynge vp and comynge doun on mannis sone.

Chap. II. 1 And the thridde day weddingis ben maad in the Cane† of Galilee; and the modir of Jhesu was there.

2 Sothli Jhesu is clepid, and his disciplis, to the weddingis.

3 And wyn faylinge, the modir of Jhesu seide to him, Thei han not wyn.

4 And Jhesu seith to hir, What to me and to thee, thou womman? myn our cam not ȝit.

5 The modir of him seith to the

43 The daye folowynge Jesus wolde goo into Galile, and founde Philip; and sayde vnto hym, Folowe me.

44 Philip was of Betsaida, the cite of Andrew and Peter.

45 Philip founde Nathanael, and sayde vnto hym, We have founde hym, off whom Moses wrote in the lawe and the prophetes, Jesus, the sonne of Joseph, of Nazareth.

46 And Nathanaell sayde vnto hym, Can there eny goode thynge come out off Nazareth? Philip sayde to hym, Come, and se.

47 Jesus sawe Nathanael commynge to hym, and sayde of hym, Beholde! a right Hisrahelite, in whom is no gyle.

48 Nathanael sayd vnto hym, From whence knewest thou me? Jesus answered, and sayde vnto hym, Before that Philip called the, when thou wast vnder the fygge tree, I sawe the.

49 Nathanael answered, and sayde vnto hym, Rabi, thou arte the sonne off God, thou arte the kynge of Israhel.

50 Jesus answered, and sayd vnto hym, Be cause I sayde vnto the, I sawe the vnder the fygge tree, thou belevest; thou shalt se greater thynges then these.

51 And he sayde vnto hym, Verely, verely I saye vnto you, here after shall ye se heven open, and the angels off God ascendynge and descendynge over the sonne off man.

Chap. II. 1 And the thryde daye was there a mariage in Cana, a citie of Galile; and Jesus mother was there.

2 Jesus was called also, and his disciples, vnto the mariage.

3 And when the wyne fayled, Jesus mother sayde vnto hym, They have no wyne.

4 Jesus sayde vnto her, Woman, what have I to do with the? myne houre is not yett come.

5 His mother sayde vnto the ministers,

ðam þénum, Dóþ swá hwæt swá he ec
secge.

6 Dær wǽron sóþlice áset six stæne
wæter-fatu, æfter Iudea geclænsunge, æ
wæs on twegra sestra gemete, oððe
þreora.

7 Dá bead se Hǽlend ðæt hig ða fa
mid wætere gefyldon. And hig gef
don ða, oð done brerd.

8 Dá cwæþ se Hǽlend, Hladaþ nú, a
beraþ ðære drihte ealdre. And hí námo

9 Dá se drihte ealdor ðæs wines o
byrgde ðe of ðam wætere geworden wa
he nyste hwanon hit com, ða þén
sóþlice wiston, ðe ðæt wæter hlódo
se drihte ealdor clypode done brý
guman,

10 And cwæþ to him, Æ'lc man sy
ǽrest gód win, and ðonne hig drunce
beoþ, ðæt ðe wyrse byþ; ðú geheol
ðæt góde win oð ðis.

11 Dis wæs ðæt forme tácn ðe
Hǽlend worhte on Chanáá Galiléæ, a
geswútelode his wuldor; and his leornin
cnihtas gelýfdon on hine.†

12 Æfter ðysum he, and ðys mód
and his gebróðru, and his leornin
cnihtas fóron to Capharnaúm; and wu
edon ðar feawa daga.

13 And hit wæs neah Iudea eastr
and se Hǽlend fór to Hierusalem.

14 And gemétte on ðam temple ða
sealdon oxan, and sceáp, and culfr
and sittende myneteras.

15 And he worhte swipan of stren
um, and hig ealle of ðam temple ádr
ge sceap, ge oxan; and he ág
ðara mynetera feóh, and toweárp hy
mýsan.

16 And sǽde ðam ðe ða culfran cý
ton, Dóþ ðás þing heonon, ne wyr
ge mines fæder hús to mangung-hús

17 Dá gemundon his leorning-cniht
ðæt ðe áwriten is, Dines húses an
me æt.

18 Dá andswaredon him ða Iude
and cwǽdon, Hwylc tácn æt-ýwst ð
us, forðam ðe ðú ðás þing dést?

mynystris, What euere thing he schal seie to 3ou, do 3e.

6 Forsothe ther weren put sixe stoonun pottis, aftir the clensinge of Jewis, takinge ech tweyne or thre mesuris.

7 Jhesu seith to hem, Fille 3e the pottis with water. And thei filliden hem, til to the hi3este part.

8 And Jhesu seith to hem, Drawe 3e now, and bere 3e to architriclyn.† And thei token.

9 And as architriclyn tastide the watir maad wyn, and he wiste not wherof it was, sothli the mynystris wisten, that drowen watir, architriclyn clepith the spouse,

10 And seith to him, Ech man puttith first good wyn, and whanne men schulen be fillid, thanne that that is worse; sothli thou hast kept good wyn til to now.

11 Jhesu dide this the bigynnynge of signes in the Cane of Galilee, and schewide his glorie; and his disciplis bileueden in to him.

12 Aftir thes thingis he cam doun to Capharnaum, and his modir, and his britheren, and his disciplis; and thei dwelten there not many dayes.

13 And the paske of Jewis was ny3, and Jhesu wente vp to Jerusalem.

14 And he fond in the temple men sellinge scheep, and oxen, and culueris, and chaungeris sittinge.

15 And whanne he hadde maad as a scourge of smale coordis, he castide out alle of the temple, and oxen, and scheep; and he schedde out the moneye of chaungeris, and turnede vpsodoun the bordis.

16 And he seide to hem that selden culueris, Take a wey fro hennis thes thingis, and nyle 3e make the hous of my fadir an hous of marchaundise.

17 Forsothe his disciplis hadden mynde, for it is writun, The feruour of loue of thin hous hath etun me.

18 Therfore the Jewis answeriden, and seyden to him, What syngne† schewist thou to vs, for thou doist thes thingis?

Whatsoever he sayeth vnto you, do itt.

6 There were stondynge sixe water pottes of stone, after the maner of the purifyinge of the Iewes, contaynynge two or thre fyrkyns a pece.

7 Jesus sayde vnto them, Fyll the water pottes with water. And they fylled them, vp to the harde brym.

8 And he sayde vnto them, Drawe outt nowe, and beare vnto the governer of the feaste. And they bare itt.

9 When the ruler off the feast had tasted the water that was turned vnto wyne, nother knewe whence it was, butt the mynisters, which drue the water, knew, he called the brydegrome,

10 And sayde vnto hym, All men att the be gynnynge sett forth goode wyne, and when men be dronke, then thatt which is worsse; butt thou hast kept backe the goode wyne hetherto.

11 Thys begynnynge off myracles did Jesus in Cana of Galile, and shewed his glory; and his disciples beleved on hym.

12 After thatt descended he in to Capernaum, and hys mother, and hys brethren, and his disciples; but continued not longe there.

13 And the Iewes ester was even at honde, and Jesus went vp to Jerusalem.

14 And founde in the temple those that solde oxen, and shepe, and doves, and chaungers of money syttynge.

15 And he made a scourge off smale cordes, and drave them all out off the temple, bothe shepe, and oxen; and powred doune the changers money, and overthrue their tables.

16 And sayde vnto them that solde doves, Have these thynges hence, and make nott my fathers housse an housse off marchandyse.

17 Hys disciples remembred, howe that yt was written, The zele of thyne housse hath even eaten me.

18 Then answered the Iewes, and sayde vnto him, What token shewest thou vnto vs, seynge that thou dost these thynges?

3
. . . . . Amen, amen, qiþa þus, niba saei gabairada ïupaþro, ni mag gasaiwhan þiudangardya Guþs.†

4
. . . . . Whaiwa mahts ïst manna gabairan, alþeis wisands? ïbai mag ïn wamba aiþeins seinaizos aftra galeiþan, yaggabairaidau?

5
. . . . . Amen, amen, qiþa þus, niba saei gabairada us watin, yah Ahmin, ni mag ïnngaleiþan ïn þiudangardya Guþs.

19 Se Hælend him andswarode, a
cwæþ, Toweorpaþ ðis tempel, and ic h
árærre binnan þrim dagum.

20 Đá Iudeas cwédon to him, Đ
tempel wæs getimbrod on six and feowe
tigum wintrum, and árærst đú hit
þrym dagum?

21 Sóþlice he hyt cwæþ be hys licham
temple.

22 Đá he of deaþe árás, đá gemund
his leorning-cnihtas, đæt he hit be hi
sylfum cwæþ; and hí gelýfdon hálgu
gewrite, and đære spræce đe se Hæle
spræc.

23 Đá he wæs on Hierusalem on eas
ron, on freols-dæge, manega gelýfd
on his naman, đá hí gesáwon đa tác
đa he worhte.

24 Se Hælend ne geswútelode hi
sylfne him, forđam he cúđe hí ealle

25 And forđam him næs nán þea
đæt ænig man sæde gewitnesse be me
he wiste witodlice hwæt wæs on men.

Chap. III. †1 Sóþlice sum Phari
eisc man wæs, genemned Nichodem
se wæs Iudea ealdor.

2 Đes com to him on niht, and cw
to him, Rabbi, đæt is láreow, we wito
đæt đú come fram Gode; ne mæg n
man đás tácn wyrcan đe đú wyrc
búton God beo mid him.

3 Se Hælend him andswarode, ar
cwæþ, Sóþ, ic đé secge, búton hwá b
edniwan gecenned, ne mæg he gesec
Godes ríce.

4 Đá cwæþ Nichodemus to him, H
mæg man beon eft ácenned, đonne h
biþ eald? cwyst đú mæg he eft cuma
on his móder innoþ, and beon eft ácer
ned?

5 Se Hælend him andswarode an
cwæþ, Sóþ, ic đé secge, búton hwá be
ge-edcenned of wætere, and of Háligur
Gáste, ne mæg he in-faran on Gode
rice.

6 Đæt đe ácenned is of flæsce, đæt y

19 Jhesu answeride, and seyde to hem, Vndo ȝe this temple, and in thre dayes I schal reyse it.

20 Therfore the Jewis seyden to him, In fourty and sixe ȝeeris this temple is byldid, and thou in thre dayes schalt reyse it?

21 Forsothe he seide of the temple of his body.

22 Therfore whanne he hadde rysun fro deed *men*, his disciplis hadden mynde, for he seyde this thing; and thei bileueden to the scripture, and to the word that Jhesu seide.

23 Forsothe whanne Jhesu was at Jerusalem in pask, in the feeste day, manye bileuyden in his name, seynge the syngnes of him that he dide.

24 Sothli Jhesu him silf bileuede not hym silf to hem, for that he knew alle men;

25 And for it was not nede to hym, that eny man schulde bere witnessing of man, sothli he wiste what was in man.

19 Jesus answered, and said vnto them, Destroye this temple, and in thre dayes I will rayse it vppe agayne.

20 Then sayde the Iewes, In xlvj. yeares this temple was bilt, and wylt thou rayse it vppe in thre dayes?

21 Butt he spake of the temple off hys boddy.

22 As sone therfore as he was rysen from deeth agayne, his disciples remembred, that he thus sayde vnto them; and they beleved the scripture, and the wordes whych Jesus had sayde.

23 When he was at Jerusalem at ester, in the feaste, many beleved on his name, when they sawe the signes which he did.

24 But Jesus put nott hym silfe in their hondes, be cause he knewe all men;

25 And neded nott, that eny man shulde testify off man, for he knewe what was in man.

Chap. III. 1 Forsothe ther was a man of Pharisees, Nicodeme bi name, a prince of Jewis.

2 He cam to Jhesu in the nyȝte, and seide to him, Raby, we witen, for of God thou hast come a maistir; sothli no man may do thes signes that thou dost, no but God were with him.

3 Jhesu answeride, and seyde to him, Treuli, treuli, I seye to thee, no but a man schal be born aȝen, he may not se the kyngdom of God.

4 Nycodeme seide to him, How may a man be born, whanne he is olde? wher he may entre aȝen in to his modris wombe, and be born aȝein?

5 Jhesus answeride, Treuli, treuli, I seie to thee, no but a man schal be born aȝen of watir, and of the Hooly Gost, he may not entre in to the kyngdom of God.

6 That that is born of fleisch, is fleisch;

Chap. III. 1 There was a man off the Pharises, named Nicodemus, a ruler amonge the Iewes.

2 He cam to Jesus be nyght, and sayde vnto him, Master, we knowe, that thou arte a teacher whyche arte come from God; for no man coulde do suche miracles as thou doest, except God were wyth hym.

3 Jesus answered, and sayde vnto hym, Verely, verely, I saye vnto the, except that a man be boren a newe, he cannot se the kingdom of God.

4 Nicodemus sayde vnto hym, Howe can a man be boren, when he is olde? can he enter into hys moders body, and be boren agayne?

5 Jesus answered, Verely, verely, I saye vnto the, except that a man be boren of water, and of the Sprete, he cannot enter into the kyngdom of God.

6 That whych is boren of the flesshe,

flǽsc; and ðæt ðe of gâste is ácenne
ðæt is gâst.
7 Ne wundra ðú, forðam ðe ic sæ
ðé, Eow gebyraþ ðæt ge beon ácenne
edniwan.
8 Gâst oréðaþ ðar he wile, and ð
gehýrst his stefne, and ðú nást, hwan
he cymþ, ne hwyder he gæþ; swá is æ
ðe ácenned is of gâste.

9 Ðâ andswarode Nichodemus, a
cwæþ, Hú mágon ðás þing ðus g
weorðan?
10 Se Hǽlend andswarode, and cwæ
to him, Ðú eart láreow Israhela fol
and ðú nást ðás þing?
11 Sóþ, ic ðé secge, ðæt we sprec
ðæt we witon, and we cýðaþ, ðæt w
gesáwon, and ge ne underfóþ úre cý
nesse.
12 Gif ic eow eorþlice þing sǽde, a
ge ne gelýfaþ, húmeta gelýfe ge, gif
eow heofenlíce þing secge?

13 And nán man ne ástíhþ te he
enum, búton se ðe nyðer com
heofenum, mannes sunu se ðe co
of heofenum.
14 And swá swá Moyses ða næddr
up-áhóf on ðam wéstene, swá gebyr
ðæt mannes sunu beo up-áhafen,
15 Ðæt nán ðara ne forweorðe, ðe
hyne gelýfþ, ac hæbbe ðæt éce líf.†

16 God lufode middan-eard swá, ð
he sealde his án-cennedan sunu, ð
nán ne forweorðe ðe on hine gelý
ac hæbbe ðæt éce líf.
17 Ne sende God his sunu on midda
eard, ðæt he démde middan-earde,
ðæt middan-eard sý gehǽled þurh hin

18 Ne biþ ðam gedémed, ðe on hi
gelýfþ; se ðe ne gelýfþ him, biþ gedéme
forðam ðe he ne gelýfde on ðone nam
ðæs án-cennedan Godes suna.

19 Ðæt is se dóm, ðæt leoht com
middan-eard, and menn lufedon þýst
swýðor ðonne ðæt leoht: hyra wer
wæron yfele.
20 Æ'lc ðara ðe yfele déþ, hataþ ð

and that that is born of spirit, is spirit.

7 Wondre thou not, for I seye to thee, It behoueth 3ou for to be born a3ein.

8 The spirit brethith wher it wole, and thou heerist his vois, but thou wost not, fro whennis he cometh, or whidir he goth; so is ech man that is borun of the spirit.

9 Nycodeme answeride, and seide to him, Hou mown thes thingis be don?

10 Jhesu answeride, and seyde to him, Art thou a maistir in Israel, and knowist not thes thingis?

11 Treuli, treuli, I seye to thee, for that that we witen, we speken, and that that we han seyn, we witnessen, and 3e taken not oure witnessing.

12 If I haue seid to 3ou ertheli thingis, and 3e bileuen not, how if I schal seie to 3ou heuenli thingis, schulen 3e bileue?

13 And no man styeth in to heuene, no but he that cam doun fro heuene, mannis sone that is in heuene.

14 And as Moyses reride vp a serpent in desert, so it bihoueth mannus sone for to be areysid vp,

15 That ech man that bileueth in to him, perische not, but haue euerelastinge lyf.

16 Forsothe God so louede the world, that he 3af his oon bigetun sone, that ech man that bileueth in to him perische not, but haue euere lasting lyf.

17 Sothli God sente not his sone in to the world, that he iuge the world, but that the world be sauyd by hym.

18 He that bileueth in to him, is not demyd;† forsothe he that bileueth not, is now demed, for he bileueth not in the name of the oon bigetun sone of God.

19 Sothli this is the dom, for li3t cam in to the world, and men louede more derknessis than li3t; forsoth her workis weren yuele.

20 Sothli ech man that doth yuele, is flesshe; and that which is boren of the sprete, is sprete.

7 Marvayle nott, that I sayd to the, Ye must be boren a newe.

8 The wynde bloweth where he listeth, and thou hearest his sounde, butt thou canst nott tell, whence he commeth, and whether he goeth; so is every man that is boren of the sprete.

9 Nicodemus answered, and sayde vnto him, Howe can these thynges be?

10 Jesus answered, and sayde vnto hym, Arte thou a master in Israhell, and knowest nott these thynges?

11 Verely, verely, I saye vnto the, we speake that we knowe, and testify that we have sene, and ye receave not oure witnes.

12 Yff I have tolde you erthely thynges, and ye have not beleved, howe shulde ye beleve, if I shall tell you of hevenly thynges?

13 And noo man hath ascended vppe to heven, butt he that cam doune from heven, that ys to saye the sonne of man which is in heven.

14 And as Moses lifte vppe the serpent in wyldernes, even soo must the sonne off man be lifte vppe,

15 That noo man which beleveth in hym perisshe, but have eternall lyfe.

16 God soo loved the worlde, that he gave his only sonne, for the entent that none that beleve in hym shulde perisshe, butt shulde have everlastynge lyfe.

17 For God sent not his sonne into the worlde, to condempne the worlde, but that the worlde through him myght be saved.

18 He that beleveth on hym, shall not be condempned; but he that beleveth nott, is condempned all redy, be cause he beleveth nott in the name off the only sonne off God.

19 And this is the condempnacion, light is come into the worlde, and the men have loved darcknes more then light; be cause their dedes were evyll.

20 For every man that evyll doeth,

23

. . . . . naga wesun yainar; yah qemun, yah daupidai wesun.†

24 Ni nauhþanuh galagiþs was ïn karkarai Ïohannes.

25 Þaþroh þan warþ sokeins us siponyam Ïohannes miþ Ïudaium, bi swiknein . . . . . .

26

. . . . Rabbei, saei was miþ þus hindar Yaurdanau, þammei þu weitwodides, sai! sa daupeiþ, yah allai gaggand du ïmma.

29

. . . . So nu faheþs meina usfullnoda.†

30 Yains skal wahsyan, ïþ ïk minznan.

31 Sa ïupaþro qimands, ufaro allaim ïst; . . . . .

. . . sa us himina qumana, ufaro allaim ïst.

32 Yah þatei gasawh, yag-gahausida, þata weitwodeiþ, yah þo weitwodida ïs ni ainshun nimiþ.

leoht; and he ne cymþ to leohte, ðæ his weorc ne sỹn gerihtlǽhte.

21 Witodlice se ðe wyrcþ sóþfæstnesse cymþ to ðam leohte, ðæt his weorc sỹ geswútelode, forðam ðe hig synd o Gode gedóne.

22 Æfter ðyssum com se Hǽlend, an his leorning-cnihtas, to Iudea lande, an wunode ðær mid him, and fullode.

23 And Iohannes fullode on Enon, wi Salim, forðam ðe ðær wǽron maneg wætro; and hí togædere comon, an wǽron gefullode.

24 Ðá gyt næs Iohannes gedón o cweártern.†

25 Ðá smeadon Iohannes leorning cnihtas and ða Iudeas, be ðære clǽns unge.

26 And comon to Iohanne, and cwǽdo to him, Rabbi, se ðe mid ðé wæs be geondan Iordanen, be ðam ðú cỹðdes gewitnesse, nú! he fullaþ, and ealle hi cumaþ to him.

27 Iohannes andwyrde, and cwæþ, N mæg mann nán þing underfón, búto hit beo hym of heofenum geseald.

28 Ge sylfe me synd to gewitness ðæt ic sǽde, Ne eom ic Crist, ac i eom ásend beforan hine.

29 Se ðe brýde hæfþ, se ys brýdgumæ se ðe is ðæs brýdguman freond, an stent, and gehýrþ hyne, mid gefean h geblissaþ, for ðæs brýdguman stefn Ðes min gefea is gefylled.

30 Hit gebyraþ ðæt he weaxe, an ðæt ic wanige.

31 Se ðe ufenan com, se is ofer ealle se ðe of eorþan is, . . . se spryceþ h eorþan; se ðe of heofone com, se ofer ealle.

32 And he cýþ, ðæt he geseah, ar gehýrde, and nán man ne underfehþ h cỹðnesse.

33 Sóþlice se ðe his cỹðnesse unde fehþ, he getácnaþ ðæt God is sóþfæstne

34 Se ðe God sende, spryceþ God word; ne sylþ God ðone gást be g mete.

hatith liȝt; and he cometh not to the liȝt, that his workis be not reproued.†

21 Sothli he that doth treuthe, cometh to the liȝt, that his workis be schewid, for thei ben don in God.

22 Aftir thes thingis Jhesu cam, and his disciplis, in to the lond of Judee, and there he dwellide with hem, and baptiside.†

23 Sothli John was baptisynge in Ennon, bisydis Salym, for many watris were there; and thei camen, and weren baptisid.

24 Sothli John was not ȝit sent in to prisoun.

25 Sothli a questioun† is maad of Johnis disciplis with the Jewis, of the purificacioun†.

26 And thei camen to John, and seyde to him, Rabi,† he that was with thee ouer Jordan, to whom thou hast born witnessinge, lo! he baptyseth, and alle men comen to him.

27 John answeride, and seyde, A man may not take ony thing, no but it be ȝouun to him fro heuene.

28 ȝe ȝou silf beren witnessing to me, that I seyde, I am not Crist, but for I am sent bifore him.

29 He that hath a spousesse† is the spouse;† forsothe a frend of the spouse, that stondith, and heerith him, ioyeth in ioye, for the vois of the spouse. Therfore in this thing my ioye is fillid.

30 It bihoueth him for to wexe, forsoth me to be menusid.†

31 He that cam fro aboue, is aboue alle; he that is of the erthe, . . . spekith of the erthe; he that comith fro heuene, is aboue alle.

32 And this thing that he syȝ, and herde, he witnessith, and no man takith his witnessing.

33 Forsoth he that hath takun his witnessing, hath markid that God is sothfast.

34 Forsoth he whom God sente, spekith the wordis of God; forsothe not to mesure God ȝyueth the spirit.

hateth the light; nether commeth to light, lest his dedes shulde be reproved.

21 Butt he that doth the trueth, commeth to the light, that his dedes myght be knowen, howe that they are wroght in God.

22 After that cam Jesus, and his disciples, into the Iewes londe, and there abode with them, and baptised.

23 And Jhon also baptised in Enon, besydes Salim, because there was moche water there; and they cam, and were baptised.

24 For Jhon was not yet cast into preson.

25 There a rose a question bitwene Jhons disciples and the Iewes, a bout purifiynge.

26 And they cam vnto Jhon, and sayde vnto hym, Master, beholde! he that was with the beyonde Iordan, to whom thou barest witnes, baptyseth, and all men come to hym.

27 Jhon answered, and sayde, A man can receave nothynge at all, except it be geven hym from heven.

28 Ye youre selves are witnesses, howe that I sayde, I am nott Christ, butt am sent before hym.

29 He that hath the bryde is the brydegrome; but the frende off the brydegrome, which stondeth by, and heareth hym, reioyseth greately, of the brydgromes voyce. Therfore this my ioye is fulfilled.

30 He must increace, and I muste decreace.

31 He that commeth from an hye, is above all; he that is off the erth, is of the erth, and speaketh off the erth; he that commeth from heven, is above all.

32 And testifyeth that he hath sene, and herde, and his testimony noo man receaveth.

33 Whosoever receavith his witnes, the same hath sealed that God is true.

34 For he whom God hath sent, speaketh the wordes off God; for God geveth nott the sprete by measure.

35 Fæder lufaþ ðone sunu, and seald ealle þing on his hand.
36 Se ðe gelýfþ on sunu, se hæfþ ece lif se ðe ðam suna is ungeleaffull, ne g syhþ he líf, ac Godes yrre wunaþ ofe hine.

Chap. IV. 1 Ðá se Hælend wyst ðæt ða Pharisei gehýrdon, ðæt he hæ de má leorning-cnihtas . . . ðonne Io hannes,

2 Ðeah se Hælend ne fullode, ac hi leorning-cnihtas,
3 Ðá forlét he Iudea land, and fór ef on Galileá.
4 Him gebyrode ðæt he sceolde fara þurh Samaria land.
5 Witodlice he com on Samarian ceastre ðe is genemned Sichar, neah ðam túne ðe Iacob sealde Iosepe, his suna.

6 Ðær wæs Iacobes wyll ; †se Hælen sæt æt ðam wylle, ðá he wæs wéri gegán. And hit wæs mid-dæg.

7 Ðá com ðær án wíf of Samaria wolde wæter feccan. Ðá cwæþ se Hæl end to hyre, Syle me drincan.
8 His leorning-cnihtas férdon ðá t ðære ceastre, woldon him mete bicgan.

9 Ðá cwæþ ðæt Samaritanisce wíf t him, Húmeta bitst ðú æt me drincan ðonne ðú eart Iudeisc, and ic eom Sa maritanisc wíf? ne brúcaþ Iudeas an Samaritanisce metes ætgædere.

10 Ðá andswarode se Hælend, an cwæþ to hyre, Gif ðú wistest Gode gyfe, and hwæt se is, ðe cwyþ to ðé Syle me drincan, witodlice ðú bæd hine, ðæt he sealde ðé lifes wæter.

11 Ðá cwæþ ðæt wíf to him, Leofne ðú næfst nán þing mid to hladenne, and ðes pytt is deóp ; hwanon hæfst ðú lifes wæter ?
12 Cwyst ðú ðæt ðú sí mærra ðonne

35 The fadir loueth the sone, and he ath 3ouun alle thingis in his hond.
36 He that bileueth in to the sone, ath euere lastinge lyf; forsothe he that s vnbileueful to the sone, schal not se uerelasting lyf, but the wraththe of God lwellith on hym.

35 The father loveth the sonne, and hath geven all thynges into his honde.
36 He that beleveth on the sonne, hath everlastyng lyfe; and he that beleveth nott the sonne, shall nott se lyfe, but the wrathe of God bydeth on hym.

Chap. IV. 1 Therfore as Jhesu knew, hat Pharisees herden, that Jhesu makith no disciplis and baptysith, than John,

2 Thou3 Jhesu baptiside not, but his lisciplis,
3 He lefte Judee, and wente a3en in to Galilee.
4 Sothli it bihofte him to passe bi Samarie.
5 Therfore Jhesu cam in to a citee of Samarie, that is seyde Sycar, bisydis the anere,† that Jacob 3af to Joseph, his one.
6 Forsoth the welle of Jacob was there; othli Jhesu maad wery† of the iurney, at thus on the welle. Sothli the our as, as the sixte.†
7 A womman cam of Samarie, for to rawe watir. Jhesu seith to hir, 3yue o me for to drynke.
8 Forsoth his disciplis hadden gon in o the citee, that thei schulden bye etis.
9 Therfore the ilke womman of Samarie seith to him, How thou, whanne ou ert a Jew, axist of me for to rynke, which am a womman of Samarie? forsothe Jewis vsen not with amaritans.
10 Jhesu answeride, and seide to hir, f thou wistist the 3ifte of God, and ho it is, that seith to thee, 3yue to e for to drynke, thou perauenture houldest haue axid of him, and he houlde haue 3ouun to thee quyk watir.
11 The womman seith to him, Sire, ether thou hast in what thing thou halt drawe, and the pitt is deep; ther-re wherof hast thou quyk watir?
12 Wher thou art more than oure

Chap. IV. 1 As sone as the Lorde had knoweledge, howe that it was come to the eares off the Pharises, that Jesus made and baptised moo disciples, then Jhon,
2 Though that Jesus hym silfe baptised not, butt his disciples,
3 He lefte Iewry, and departed agayne into Galile.
4 And it was soo that he must nedes goo thorowe Samaria.
5 Then cam he to a cite of Samaria, called Sichar, besydes the possession, that Jacob gave to his sonne, Joseph.

6 And there was Jacobs well; Jesus then weried in his iorney, sate thus on the well. Hit was about the sixte houre.
7 There cam a woman of Samaria, to drawe water. Jesus sayde vnto her, Geve me drynke.
8 For his disciples wer gone awaye vnto the toune, to beye meate.

9 The woman off Samaria sayde vnto hym, Howe is itt thatt thou, beinge a Iewe, axest drynke of me, which am a Samaritane? for the Iewes medle not with the Samaritans.

10 Jesus answered, and sayde vnto her, If thou knewest the gyfte of God, and who it is, that sayeth to the, Geve me drynke, thou woldest have axed of hym, and he wolde have geven the water of lyfe.
11 The woman sayde vnto hym, Syr, thou hast noo thynge to drawe it with all, and the well is depe; from whence then hast thou that water off lyfe?
12 Arte thou gretter then oure father

úre fæder Iacob, se ðe us ðisne p
sealde? and he, and his bearn, and
nýtenu of ðam druncon.

13 Ðá andswarode se Hælend, a
cwæþ to hyre, Ælcne ðara þyrst eft,
of ðysum wætere drineþ;

14 Witodlíce ælc ðara ðe drincþ
ðam wætere ðe ic him sylle,

biþ on him will, forþ-ræsendes wæte
on éce líf.

15 Ðá cwæþ ðæt wíf to him, Hláfo
syle me ðæt wæter, ðæt me ne þyrs
ne ic ne þurfe hér feccan.

16 Ðá cwæþ se Hælend to hyre, G
clypa ðínne ceorl, and cum hider.

17 Ðá andwyrde ðæt wíf, and cwæ
Næbbe ic nánne ceorl. Ðá cwæþ
Hælend to hyre, Wel ðú cwæde, ðæt
næfst ceorl;

18 Witodlíce ðú hæfdest fíf ceorl
and se ðe ðú nú hæfst, nis ðín cco
Æt ðam ðú sædest sóþ.

19 Ðá cwæþ ðæt wíf to him, Leof, ð
ðe me þincþ, ðú eart witega.

20 Úre fæderas hig gebǽdon on ð
sere dúne, and ge secgaþ, ðæt on Hier
salem sý seo stów, ðæt man on-gebidd

21 Ðá cwæþ se Hælend to hyre, I
wíf, gelýf me, ðæt seo tíd cymþ, ðon
ge ne gebiddaþ fæder, ne on ðisse
dúne, ne on Hierusalem.

22 Ge gebiddaþ ðæt ge nyton; we g
biddaþ ðæt we witon; forðam ðe h
is of Iudeum.

23 Ac seo tíd cymþ, and nú is, ðon
sóþe gebed-men gebiddaþ fæder on gás
and on sóþfæstnesse; witodlíce fæd
séceþ swylce, ðe hyne gebiddon.

24 Gást is God, and ðam ðe hyne g
biddaþ, gebyraþ ðæt hig gebiddon o
gáste and on sóþfæstnesse.

25 Ðæt wíf cwæþ to him, Ic wát ða
Messias cymþ, ðe is genemned Crist
ðonne he cymþ, he cýþ us ealle þing.

26 Se Hælend cwæþ to hyre, Ic hi
eom, ðe wið ðé sprece.

dir Jacob, that 3aue to vs this pitt? d he drank therof, and his sones, and s beestis.

13 Jhesu answeride, and seide to hir, ch man that drynkith of this watir, hal thirste eftsoone;

14 Forsothe he that schal drynke of e watir that I schal 3yue to him, schal t thirste in to with outen ende; but e watir that I schal 3yue to him, schal maad in him a welle of watir, sprynge vp in to euerelastinge lyf.

15 The womman seith to him, Sire, ne to me this watir, that I thirste not, ther come hidir for to drawe.

16 Jhesu seith to hir, Go, clepe thin sebonde, and come hidur.

17 The womman answeride, and seide, haue not an hosebonde. Jhesu seith hir, Thou seidist wel, For I haue not hosebonde;

18 Forsoth thou hast had fyue hosendis, and he whom thou hast, is not n hosebonde. This thing thou seidist thli.

19 The womman seith to him, Lord, e, for thou art a prophete.

20 Oure fadris worschipiden in this , and 3e seyn, for at Jerusalem is a ace, wher it bihoueth for to worschipe.

21 Jhesu seith to hir, Womman, bileue me, for the our schal come, whanne ther in this hil, nether in Jerusalem, schulen preye† the fadir.

22 3e worschipen that that 3e witen t; we worschipen that that we witen; heelthe is of Jewis.

23 But the our cometh, and now it is, anne trewe worschiperis schulen worhipe the fader in spirit and treuthe; whi and the fadir sekith suche, that hulen worschipe him.

24 God is a spirit, and it bihoueth hem at worschipen him, for to worschipe spirit and treuth.

25 The womman seith to him, I woot Messias is comen, that is seid Crist; erfore whanne he schal come, he schal le to vs alle thingis.

26 Jhesu seith to hir, I am, that speke h thee.

Jacob, which gave vs this well? and he hym silfe dranke there of, and his chyldren, and his cattell.

13 Jesus answered, and sayde vnto her, Whosoever drynketh of this water, shall thurst agayne;

14 But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst; but the water that I shall geve hym, shalbe in hym a well of water, spryngynge vp in to everlastynge lyfe.

15 The woman sayde vnto hym, Syr, geve me of that water, that I thyrst not, nether come hedder to drawe.

16 Jesus sayde vnto her, Go, and call thy husband, and come hydder.

17 The woman answered, and sayde vnto hym, I have no husband. Jesus sayde to her, Thou hast well sayd, I have no husbande;

18 For thou haste had five husbandes, and he whom thou nowe hast, is not thy housband. That saydest thou truely.

19 The woman sayde vnto hym, Syr, I perceave, that thou arte a prophet.

20 Oure fathers worshipped in this mountayne, and ye saye, thatt in Jerusalem is the place, where men ought to praye.

21 Jesus sayde vnto her, Woman, trust me, the houre cometh, when ye shall nether in this mountayne, nor yet att Jerusalem, worshippe the father.

22 Ye worshippe ye wot neare what; we knowe what we worshippe; for salvacion commeth of the Iewes.

23 But the houre commeth, and nowe is, when the true worshippers shall worshippe the father in sprete and in verite; for verily suche the father requyreth, to worshippe hym.

24 God is a sprete, and they that worshippe hym, must honoure hym in sprete and verite.

25 The woman sayde vnto hym, I wot well Messias shall come, which is called Christ; when he is once come, he will tell vs all thynges.

26 Jesus sayde vnto her, I thatt speake vnto the, am he.

27 And ðær-rihte comon his leorni
cnihtas, and hig wundredon, ðæt he
ðæt wif spræc; ðeah hyra nán ne cw
Hwæt sécst ðú, oððe, Hwæt sprycst
wið hig?

28 Witodlíce ðæt wif forlét hyre wæt
fæt, and eode to ðære byrig, and cw
to ðam mannum,

29 Cumaþ, and geseoþ ðone man,
me sæde ealle ða þing ðe ic dy
cweðe ge is he Crist?

30 Ðá eodon hí út of ðære byrig,
comon to him.

31 On gemang ðam his leorning-cnih
hine bǽdon, and ðus cwǽdon, Lár
et.

32 Ðá cwæþ he to him, Ic hæbbe ð
mete to etanne, ðe ge nyton.

33 Ðá cwǽdon his leorning-cnih
him betwýnan, Hwæðer ǽnig man
mete brohte?

34 Ðá cwæþ se Hǽlend to him,
mete is, ðæt ic wyrce ðæs willan ðe
sende, ðæt ic fullfremme his weorc.

35 Hú ne secge ge, ðæt nú gyt sy
feower mónþas, ǽr man rípan mæ
Nú! ic eow secge, hebbaþ upp eo
eagan, and geseoþ ðás eardas, ðæt
synd scíre to rípanne.

36 And se ðe rípþ nimþ méde,
gaderaþ wæstm on écum lífe; ðæt
gædere geblission se ðe sǽwþ, and se
rípþ.

37 On ðyson is witodlíce sóþ wo
forðam óðer is se ðe sǽwþ, óðer is
ðe rípþ.

38 Ic sende eow to rípanne, ðæt
ge ne beswuncon; óðre swuncon,
ge eodon on hyra geswinc.

39 Witodlíce manige Samaritanisce
ðære ceastre gelýfdon on hine, for ð
wífes wordum ðe be him cýðde, Ðæt
sǽde me ealle ða þing, ðe ic dyde.

40 Ðá ða Samaritaniscan comon
him, hig gebǽdon hine, ðæt he wun
ðær; and he wunode ðær twegen dag

41 And mycele má gelýfdon for
spræce,

42 And cwǽdon to ðam wife, Ne

27 And anon his disciplis camen, and
ondriden, for he spak with a womman;
ɔtheles no man seide, What sekist
ou, or, What spekist thou with hir?

28 Therfore the womman lefte the
atir pott, and wente in to the citee,
id seith to tho men,

29 Come ȝe, and se ȝe the man, that
ide to me alle thingis what euere
ingis I haue don; wher he is Crist?

30 And thei wenten out of the citee,
id thei camen to hym.

31 In the mene while his disciplis
reieden him, seyinge, Raby,† ete.

32 Sothli he seide to hem, I haue mete
r to ete, that ȝe witen not.

33 Therfore the disciplis seiden to
dere, Wher ony man brouȝte to him
r to ete?

34 Jhesu seith to hem, My mete is,
at I do the will of him that sente me,
id that I performe the work of him.

35 Wher ȝe seyn not, for ȝit foure
onethis ben, and rype corn cometh?
o! I seie to ȝou, lift vp ȝoure yȝen,
id se ȝe the regiouns,† for now thei
en white to ripe corn.

36 And he that repith takith hyre,†
id he that gederith, fruit in to euere-
sting lyf; that and he that sowith
ue ioye to gidere, and he that repith.

37 In this thing sothli the word is
ewe, for another is that sowith, and
nother that repith.

38 I sente ȝou for to repe, that that ȝe
aueliden not; othere men traueliden,
id ȝe entriden in to her trauelis.

39 Forsoth of the citee many Samari-
ns bileueden in to him, for the word
f the womman beringe witnessing, For
e seide to me alle thingis, what euere
ingis I dide.

40 Therfore whanne Samaritans camen
o him, thei preieden him, that he
hulde dwelle there; and he dwelte
ere twey dayes.

41 And many mo bileueden for his
ord,

42 And seyden to the womman, For

27 And even at that poynte cam his disciples, and marvelled, that he talked with the woman; yet no man sayde vnto hym, What meanest thou, or, Why talkest thou with her?

28 The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there,

29 Come, se a man, whiche tolde me all thynges thatt ever I dyd; is not he Christ?

30 Then they went out off the cite, and cam vnto hym.

31 In the meane whyle his disciples prayed hym, saynge, Master, eate.

32 He sayde vnto them, I have meate to eate, that ye knowe nott off.

33 Then sayd the disciples bitwene them selves, Hath eny man brought hym meate?

34 Jesus sayd vnto them, My meate ys, to fulfill the will off hym that sent me, and to fynnysshe hys worcke.

35 Saye not ye, there are yett foure monethes, and then commeth harvest? Beholde! I saye vnto you, lyfte vppe youre eyes, and loke on the regions, for they are whyte allredy vnto harvest.

36 And he that repeth receaveth rewarde, and gaddereth frute vnto lyfe eternall; that bothe he that soweth myght reioyce also, and he thatt repeth.

37 And here in ys the sayinge true, that won soweth, and another repeth.

38 I sent you to repe, that wheron ye bestowed no laboure; other men laboured, and ye are entred into their labours.

39 Many off the Samaritans off the cite beleved on hym, for the womans sayinge whych testifyed, He tolde me all thynges, that ever I did.

40 Then when the Samaritans were come vnto hym, they besought hym, that he wolde tary wyth them; and he aboode there two dayes.

41 And many moo beleved because off hys awne wordes,

42 And sayde vnto the woman, Nowe

lýfe we nâ for ðinre spræce ; we sy
gehýrdon, and we witon, ðæt he is
middan-eardes hælend.

43 Sóþlice æfter twâm dagum he fó
ðanone, and fór to Galilea.
44 Se Hælend sylf cýðde gewitnes
ðæt nân witega næfþ nânne wurþsci
on hys âgenum earde.
45 Ðâ he com to Galileam, ðâ und
fengon hí hine, ðâ hí gesâwon ealle
þing ðe he worhte on Hierusalem,
freols-dæge ; and hí comon to ð
freols-dæge.

46 And he com eft to Chanaa Galil
ðær he worhte ðæt wín of wæter
Sum under-cyning wæs, ðæs sunu w
gesyclod on Capharnaum.
47 Ðâ ðâ se gehýrde, ðæt se Hæle
fór fram Iudea to Galileâ, he com
him, and bæd hine, ðæt he fóre, and g
hælde his sunu ; sóþlice he læg æt fo
fóre.
48 Ðâ cwæþ se Hælend to him, Bú
ge tâcna and fóre-beacna geseon,
gelýfe ge.
49 Ðâ cwæþ se under-cing to hí
Drihten, far, ær mín sunu swelte.

50 And se Hælend cwæþ, Gâ, ðín su
lyfaþ. Ðâ eode he, and gelýfde ðæ
spræce, ðe se Hælend him sæde.

51 Ðâ he fór, ðâ urnon his þeowas o
gean hyne, and sædon, Ðæt his su
lyfode.
52 Ðâ âcsode he, to hwylcum tím
him bet wære. And hí sædon hi
Gyrstan-dæg to ðære seofeþan tide
fefer hine forlêt.
53 Ðâ ongeat se fæder, ðæt hit w
on ðære tíde, ðe se Hælend cwæþ, Ð
sunu leofaþ ; and he gelýfde, and e
his híw-rædden.
54 Se Hælend worhte ðis tácen
óðre síde, ðâ he com fram Iudea lan
to Galilea.

CHAP. V. 1 Æfter ðyssum wa

ow not for thi speche we bileuen; for-
oth we han herd, and we witen, for
his is verily the sauyour of the world.

43 Forsoth aftir twei dayes he wente
hennis, and wente in to Galilee.
44 Sothli Jhesu bar witnessing, for a
rophete in his owne cuntree hath not
onour.†
45 Therfore whanne he cam in to
alilee, men of Galilee receyueden him,
hanne thei hadden seyn alle thingis
at he hadde don in Jerusalem, in the
este day;† and sothli thei hadden
me to the feeste day.
46 Therfore he cam eftsoone in to
ana of Galilee, where he made the
atir wyn. And sum litil king was,
hos sone was syk at Capharnaum.
47 Whanne this hadde herd, for Jhesu
hulde come fro Judee in to Galilee,
wente to him, and preiede him, that
schulde come doun, and heele his
ne; forsoth he bigan to deye.
48 Therfore Jhesu seide to him, No
t 3e schulen se tokenes and grete
ndris, 3e bileuen not.
49 The litil kyng seith to him, Lord,
me doun, bifore my sone deye.

50 Jhesu seith to him, Go, thi sone
ueth. The man bileuede to the word,
at Jhesu seide to hym, and he wente.

51 Sothli now him comynge doun, the
uauntis camen a3ens him, and telden
him, seyinge, For his sone lyuede.
52 Therfore he axide of hem the our,
whiche he hadde betere. And thei
den to him, For 3istirday in the
uenthe our the feuere lefte him.
53 Therfore the fadir knew, that the
e our it was, in which Jhesu seide to
n, Thi sone lyueth; and he bileuede,
l al his hous.
54 Jhesu dide eft this secunde tokene,
anne he cam fro Judee in to Galilee.

we beleve nott be cause off thy sayinge; for we have herde hym oure selves, and knowe, thatt thys ys even in dede Christ, the savioure off the worlde.

43 After two dayes he departed thence, and went awaye into Galile.

44 And Jesus hym silfe testifyed, that a prophet hath none honoure in hys awne countre.

45 Then as sone as he was come into Galile, the Galileans receaved hym, which had sene all thynges that he did at Jerusalem, on the feast; for they went also vnto the feast daye.

46 And Jesus cam agayne into Cana of Galile, where he tourned water into wyne. And there was a certayne rueler, whose sonne was sycke at Capernaum.

47 As sone as he herde, that Jesus was come out of Iewry into Galile, he went vnto hym, and besought him, that he wolde descende, and heale his sonne; for he was even redy to deye.

48 Then sayde Jesus vnto hym, Excepte ye se signes and wonders, ye beleve not.

49 The rueler sayde vnto hym, Syr, come awaye, or ever that my chylde deye.

50 Jesus sayde vnto him, Goo thy waye, thy sonne liveth. And the man beleved the wordes, that Jesus had spoken vnto hym, and went his waye.

51 And anon as he went on his waye, his servauntes mett hym, and tolde hym, sayinge, Thy sonne liveth.

52 Then enquyred he of them the houre, when he began to amende. And they sayde vnto hym, Yester daye the seventhe houre the fever lefte hym.

53 And the father knew, that it was the same houre, when Jesus sayde vnto hym, Thy sonne liveth; and he beleved, and all his houshold.

54 Thys ys agayne the seconde myracle that Jesus did, after he cam out of Iewry into Galile.

CHAP. V. 1 Aftir thes thingis was

CHAP. V. 1 After that there was a

Iudea freols-dæg, and se Hælend fór t
Hierusalem.

2 On Hierusalem . . . . . ys án mer
se is genemned on Ebreisc Bethzaid
se mere hæfþ fíf porticas.

3 On ðam porticon læg mycel menig
ge-áðledra, blíndra, and healtra, a
forscruncenra, and ge-anbídedon ðæ
wæteres styrunge.

4 Drihtenes engel com to his tíman
ðone mere, and ðæt wæter wæs ástyred
and se ðe raðost com on ðone mer
æfter ðæs wæteres styrunge, wearþ g
hæled fram swá hwylcere untrumnes
swá he on wæs.

5 Ðær wæs sum man, eahta and þritt
wintra on his untrumnesse.

6 Ðá se Hælend geseah ðysne licga
and wiste, ðæt he lange hwýle ðar wæ
ðá cwæþ he to him, Wylt ðú hál beon

7 Ðá andswarode se seoca him, a
cwæþ, Drihten, ic næbbe nánne m
ðæt me dó on ðone mere, ðonne ð
wæter ástyred biþ; ðonne ic cum
ðonne biþ óðer beforan me.

8 Ðá cwæþ se Hælend to him, Ár
nim ðín bed, and gá.

9 And se man wæs sóna hál, and
nam his bed, and eode. Hit wæs rest
dæg on ðam dæge.

10 Ðá cwǽdon ða Iudeas to ðam
ðar gehæled wæs, Hit is reste-dæg;
ðé álýfed, ðæt ðú ðín bed bere.

11 He andswarode him and cwæþ,
ðe me gehælde, se cwæþ to me, N
ðín bed, and gá.

12 Ðá ácsedon hí hine, Hwæt se m
wére, ðe ðé sæde, Nim ðín bed, a
gá?

13 Se ðe ðær gehæled wæs, nyste h
hit wæs. Se Hælend sóþlice beah fr
ðære gegaderunge.

14 Æfter ðam se Hælend hine gemét
on ðam temple, and cwæþ to him, N
ðú eart hál geworden; ne synga ð
ðe-læs ðe ðé on sumum þingum wy
getíde.

feeste day of Jewis, and Jhesu wente
p to Jerusalem.
2 Forsoth in Jerusalem is a stonding
atir of beestis, that in Ebrew is named
ethsayda, hauynge fiue litle ȝatis.
3 In thes lay a greet multitude of lan-
wischinge men, blynde, krokid, drye,
ɒidinge the stiring of the watir.

4 Forsothe the aungel of the Lord
tir tyme cam doun in to the stonding
atir, and the watir was moued; and
e that first cam doun in to the sisterne,
tir the mouyng of the watir, was maad
ɒol of what euere siknesse he was
ɒldun.
5 Forsothe sum man was there, hau-
ıge eiȝte and thritti ȝeeris in his syk-
esse.
6 Whanne Jhesu hadde seyn him ligg-
ıge, and hadde knowe, for now he
ıdde moche tyme, he seith to him, Wolt
ɒou be maad hool?
7 The syke man answeride to him,
ord, I haue not a man that whanne
ıe water schal be troublid, he sende
e in to the sisterne; forsoth the while
com, another goth down bifore me.
8 Jhesu seith to him, Ryse vp, taak
i bed, and wandre.
9 And a non the man is maad hool,
ıd took vp his bed, and wandride.
nd saboth was in that day.
10 Therfore the Jewis seyden to him
ıat was maad hool, It is saboth, it is
ɒt leefful to thee, for to take thi bed.

11 He answeride to hem, He that
aade me hool, seide to me, Taak thi
ed, and wandre.
12 Therfore thei axiden him, Who is
ıat man, that seide to thee, Taak thi
ed, and wandre?
13 Sothli he that was maad hool, wiste
ɒt who it was. Forsothe Jhesu bowide
m fro the cumpany ordeyned† in the
ace.
14 Aftirward Jhesu fond him in the
mple, and seide to him, Lo! thou ert
aad hool; now nyle thou do synne,
ste ony thing worse bifalle to thee.

feast off the Iewes, and Jesus went vppe
to Jerusalem.
2 There is at Jerusalem by the slaugh
ter housse a pole, called in the Ebrue
tonge Bethesda, havynge five porches.
3 In them laye a greate multitude off
sicke folke, off blynde, halt, and wyd-
dered, waytynge for the movynge off
the wather.
4 For an angell went doune at a cer-
tayne ceason into the pole, and stered the
water; whosoever then fyrst, after the
sterynge off the water, stepped doune,
was made whoale of what soever disease
he had.

5 And a certayne man was there, which
had bene disieased .xxxviij. yeares.

6 When Jesus sawe hym lye, and
knewe, that he nowe longe tyme had
bene diseased, he sayde vnto hym, Wilt
thou be whoale?
7 The syke answered hym, Syr, I have
no man when the water is moved, to
put me into the pole; butt in the meane
tyme whill I am about to come, an-
other steppeth doune before me.
8 Jesus sayde vnto hym, Ryse, take vp
thy beed, and walke.
9 And immediatly that man was whole,
and toke vp his beed, and went. And
the same daye was the saboth daye.
10 The Iewes therfore sayd vnto hym
that was made whole, It is the saboth
daye, it is nott laufull for the to cary
thy beed.
11 He answered them, He that made
me whole, sayde vnto me, Take vp thy
beed, and gett the hence.
12 Then axed they hym, What man is
that, which sayd vnto the, Take vp thy
beed, and walke?
13 And he that was healed, wist not
who yt was. For Jesus gatt hym silfe
awaye, be cause that there was preace
of people in the place.
14 After that Jesus founde hym in the
temple, and sayd vnto hym, Beholde!
thou arte made whole; se thou synne
no moore, lest a worsse thinge happen
vnto the.

15 Đá fór se man, and cýdde hit đa
Iudeum, đæt hit wǽre se Hǽlend đ
hyne hǽlde.
16 Forđam đa Iudeás ehton đone Hæ
end, ... forđam đe he dyde đ
þing on reste-dæge.†

17 Đá andswarode se Hǽlend him a
cwæþ, Mín fæder wyrcþ oð đys nú gy
and ic wyrce.
18 Đæs đe má đa Iudeas sóhton hi
to ofsleanne, næs nú forđam ánum đe h
đone reste-dæg bræc, ac forđam đe h
cwæþ đæt God wǽre his fæder, and hi
sylfne dyde Gode gelícne.
19 Witodlíce se Hǽlend andswarod
and cwæþ to him, Sóþ, ic eow secge, n
mæg se sunu nán þing dón, búton đa
he gesyhþ his fæder dón; đa þing đe h
wyrcþ, se sunu wyrcþ gelíce.

20 Se fæder lufaþ đone sunu, and g
swútelaþ him ealle đa þing đe he wyrcþ
and máran weorc đonne đás sýn he g
swútelaþ him, đæt ge wundrion.

21 Swaswe auk atta urraiseiþ dauþans, yah liban gatauyiþ, swa yah sunus þanzei wili liban gatauyiþ.†

21 Swá se fæder áwecþ đa deadan, a
geliffæst, swá eac se sunu geliffæst đ
đe he wyle.

22 Nih þan atta ni stoyiþ ainohun, ak staua alla atgaf sunau,

22 Ne se fæder ne démþ nánum men
ac he sealde ǽlcne dóm đam suna,

23 Ei allai sweraina sunu, swaswe swerand attan. . . . . .

23 Đæt ealle árwurþion đone sun
swá swá hig árwurþiaþ đone fæder. S
đe ne árwurþaþ đone sunu, ne árwurþ
he đone fæder đe hine sende.

24 Sóþ, ic secge eow, đæt se đe mí
word gehýrþ, and đam gelýfþ đe m
sende, se hæfþ ece líf, and ne cymþ
đam dóme, ac færþ fram deaþe to life.

25 Sóþ, ic secge eow, đæt seo tíd cym
and nú is, đonne đa deadan gehýra
Godes suna stefne, and đa lybbaþ, đ
hig gehýraþ.

26 Swá se fæder hæfþ líf on him syl
um, swá he sealde đam suna đæt h
hæfde líf on him sylfum;

15 The ilke man wente, and telde to the Jewis, for it was Jhesu that maad him hool.

16 Therfore the Jewis pursueden Jhesu, ... for he dide this thing in the saboth.

17 Forsoth Jhesu answeride to hem, My fadir worchith til now, and I worche.

18 Therfore thanne the Jewis souȝten more for to slee hym, for not oonly he brak the saboth, but and he seide his fadir God, makinge him euene to God.

19 And so Jhesu answeride, and seide to hem, Treuli, treuli, I seie to ȝou, the sone may not of him silf do ony thing, no but that thing that he schal se the fadir doynge; what euere thingis sothli he doith, thes thingis and the sone also doith.

20 Forsothe the fadir loueth the sone, and schewith to him alle thingis that he doith; and he schal schewe to him more werkis than thes, that ȝe wondre.

21 Forsothe as the fadir reysith deede men, and quykeneth, so and the sone quykeneth whiche he wole.

22 Sothli neither the fader iugeth ony man, but hath ȝouun al the dom to the sone,

23 That alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him.

24 Treuli, treuli, I seye to ȝou, for he that heerith my word, and bileueth to him that sente me, hath euere lasting lyf, and cometh not in to dom, but passith fro deeth in to lyf.

25 Treuli, treuli, I seye to ȝou, for the our cometh, and now it is, whanne deede men schulen heere the vois of Goddis sone, and thei that schulen heere, schulen lyue.

26 Sothli as the fader hath lyf in him silf, so he ȝaf and to the sone for to haue lyf in him silf;

15 The man departed, and tolde the Iewes, that yt was Jesus the whyche had made hym whole.

16 And therfore the Iewes did persecute Jesus, and sought the meanes to slee hym, be cause he had done these thynges on the saboth daye.

17 Jesus answered them, My father worketh hidderto, and I worke.

18 Therfore the Iewes sought the moore to kill hym, not only be cause he had broken the saboth, but sayde alsoo that God was his father, and made hym silfe equall with God.

19 Then answered Jesus, and sayde vnto them, Verely, verely, I saye vnto you, the sonne can do noo thynge of hym silfe, but that he seyth the father do; for whatsoever he doeth, that doeth the sonne also.

20 For the father loveth the sonne, and sheweth hym all thynges whatsoever he him silfe doeth; and he will shewe hym gretter thynges then these, be cause ye shoulde marvayle

21 For lykwyse as the father rayseth vppe the deed, and quyckeneth them, even soo the sonne quyckeneth whom he woll.

22 Nether iudgeth the father eny man, but hath committed all iudgment vnto the sonne,

23 Be cause that all men shulde honoure the sonne, even as they honoure the father. He that honoureth nott the sonne, the same honoureth not the father which hath sent hym.

24 Vyrely, verely, I saye vnto you, he that heareth my wordes, and beleveth on hym that sent me, hathe everlastynge lyfe, and shall not come in to damnacion, but is scaped from deth vnto lyfe.

25 Verely, verely, I saye vnto you, the tyme shall come, and nowe ys, when the deed shall heare the voyce off the sonne of God, and they that heare, shall live.

26 For as the father hath life in hym silfe, soo lyke wyse hath he geven to the sonne to have lyfe in hym silfe;

27 And sealde him anweald ðæt h
móste déman, forðam ðe he is manne
sunu.

28 Ne wundrion ge ðæs, ðæt seo ti
cymþ, ðæt ealle gehýraþ his stefne, ð
on byrgenum synd.

29 And ða ðe gód worhton, faraþ o
lifes æréste; and ða ðe yfel dydon, o
dómes æréste.†

30 Ne mæg ic nán þing dón fram m
sylfum, ic déme, swá swá ic gehýre, an
mín dóm is ryht, forðam ic ne séc
minne willan, ac . . . . . ðæs ðe m
sende.

31 Gif ic gewitnesse be me cýðe, mí
gewitnes nis sóþ;

32 O'ðer is se ðe cýþ gewitnesse b
me, and ic wát ðæt seo cýdnes is só
ðe he cýþ be me.

33 Ge sendon to Iohanne, and h
cýðde sóþfæstnesse gewitnesse.

34 Ic ne onfó gewitnesse fram menn
ac ðás þing ic secge, ðæt ge sýn hále.

35 Yains was lukarn brinnando yah liuhtyando; iþ yus wildeduþ swignyan du wheilai in liuhada ïs.†

36 Aþþan ïk haba weitwodiþa maizein þamma Iohanne, þo auk waurstwa þoei atgaf mis atta ei ïk tauyau þo, þo waurstwa þoei ïk tauya weitwodyand bi mik, þatei atta mik sandida.

37 Yah saei sandida mik atta, sah weitwodeiþ bi mik. Nih stibna ïs whanhun gahausideduþ, nih siun ïs gasewhuþ.

38 Yah waurd ïs ni habaiþ wisando in ïzwis; þande þanei ïnsandida yains, þammuh yus ni galaubeiþ.

35 He wæs byrnende leoht-fæt an
lyhtende; ge woldon sume hwíle gebli
sian on his leohte.

36 Ic hæbbe máran gewitnesse ðonn
Iohannes, witodlice ða weorc ðe fæde
me sealde ðæt ic hig fullfremme, ð
weorc ðe ic wyrce cýðaþ gewitnesse b
me, ðæt fæder me ásende.

37 And se fæder ðe me sende, cýþ ge
witnesse be me. Ne ge næfre his stefn
ne gehýrdon, ne ge his híw ne gesáwon

38 And ge nabbaþ his word on eo
wunigende; forðam ðe ge ne gelýfa
ðam ðe he sende.

39 Smeageaþ hálige gewritu, forðan
ðe ge wénaþ ðæt ge habbon éce líf o
ðam; and hig synd, ðe gewitnesse cýða
be me.

40 And ge nellaþ cuman to me, ðæ
ge habbon líf.

41 Ne underfó ic náne beorhtnesse æ
mannum;

42 Ac ic gecneow eow, ðæt ge nabba
Godes lufe on eow.

27 And he 3af to him power for to ake dom, for he is mannis sone.

28 Nyle 3e wondre this thing, for the ur cometh, in which alle men that ben buriels, schulen heere the vois of oddis sone.

29 And thei that han do goode thingis, hulen come forth in to rysinge a3en of f; forsothe thei that han don yuele ingis, in to rysinge a3en of dom.

30 I may not of mysilf do ony thing, ut as I heere, I iuge, and my dom is st, for I seke not my wille, but the ill of the fadir that sente me.

31 If I bere witnessing of my silf, my itnessing is not trewe;

32 Another is that berith witnessing me, and I woot for his witnessing is ewe, that he berith of me.

33 3e senten to John, and he bar wit-ssing to the treuthe.

34 Sothly I take not witnessing of an; but I seie thes thingis, that 3e saf.

35 Sothli he was a lanterne brennynge d schynynge;† forsothe 3e wolden ade at oon our in his li3t.

36 Sothli I haue more witnessing than hn, forsoth the workis that my fadir f to me that I performe hem, the ilke orkis that I do beren witnessyng of e, that the fadir sente me.

37 And the fadir that sente me, he bar itnessing of me. Nethir 3e herden iere his vois, nethir say3en his licnesse.†

38 And 3e han not his word dwellinge 3ou; for 3e bileuen not to him, whom e sente.

39 Seke 3e scripturis, in whiche 3e essen to haue euerlastinge lyf; and tho ben, that beren witnessing of me.

40 And 3e wolen not come to me, that haue lyf.

41 I take not clernesse of men;

42 But I haue knowen 3ou, for 3e han ot the loue of God in 3ou.

27 And hath geven hym power alsoo to iudge, in that he is the sonne off man.

28 Marvayle nott at this, that the houre shall come, in the whych all that are in the graves, shall heare his voice,

29 And shall come forthe, they that have done goode, vnto the resurreccion off life; and they that have done evyll, vnto the resurreccion of dampnacion.

30 I can of myne awne silfe do noo thynge at all, as I heare, I iudge, and my iudgment ys iust, be cause I seke nott myne awne wyll, butt the will off the father which hath sent me.

31 Yf I beare witnes off my silfe, my witnes ys nott true;

32 There ys another thatt beareth witnes off me, and I am sure that the witnes whyche he beareth of me, is true.

33 Ye sent vnto Jhon, and he bare witnes vnto the trueth.

34 But I receave no recorde of man; neverthelesse these thynges I saye, that ye myght be safe.

35 He was a burnynge and a shynynge light; and ye wolde for a season have reioysed in his light.

36 But I have gretter witnes then the witnes off Jhon, for the workes whych my father hath geven me to fynnysshe, the same workes whych I do beare witnes off me, thatt my father sent me.

37 And my father hym silfe which hath sent me, beareth witnes off me. Ye have nott herde hys voice att eny tyme, nor yett have sene hys shape.

38 And his wordes have ye nott abydynge in you; for ye beleve not hym, whom he hath sent.

39 Searche the scriptures, for in them ye thynke ye have eternal lyfe; and they are they, whych testify off me.

40 And yett will ye nott come to me, that ye myght have lyfe.

41 I receve nott prayse off men;

42 Butt I knowe you, that ye have nott the love off God in you.

45 . . . . . þatei ïk wrohidedyau
izwis du attin ; ïst saei wrohida ïzwis
Moses, du þammei yus weneiþ.†

46 Yabai allis Mose galaubidedeiþ, ga-
þau-laubidedeiþ mis ; bi mik auk yains
gamelida.
47 Þande nu yainis melam ni galaub-
eiþ, whaiwa meinaim waurdam galaub-
yaiþ ?

Chap. VI. 1 Afar þata galaiþ Ïesus
ufar marein þo Galeilaie, yah Tibairiade.

2 Yah laistida ïna manageins filu ; unte
gasewhun taiknins, þozei gatawida bi
siukaim.

3 Usïddya þan ana fairguni Ïesus, yah
yainar gasat miþ siponyam seinaim.

4 Wasuh þan newha pascha, so dulþs
Ïudaie.
5 Þaruh ushof augona Ïesus, yah ga-
umida, þammei manageins filu ïddya du
ïmma, qaþuh du Filippau, Whaþro bug-
yam hlaibans, ei matyaina þai ?

6 Þatuh þan qaþ, fraisands ïna ; ïþ
silba wissa þatei habaida tauyan.

7 Andhof ïmma Filippus, Twaim hund-
am skatte hlaibos ni ganohai sind þaim,
þei nimai wharyizuh leitil.

8 Qaþ ains þize siponye ïs, Andraias,
broþar Paitraus Seimonaus,
9 Ïst magu!a ains her, saei habaiþ .e.
hlaibans barizeinans yah .b. fiskans ; akei
þata wha ïst du swa managaim ?

10 Ïþ Ïesus qaþ, Waurkeiþ þans mans
anakumbyan. Wasuh þan hawi manag

43 Ic com on mînes fæder naman, an
ge me ne underfêngon. Gyf óðer cym
on his âgenum naman, hyne ge unde
fôþ.

44 Hú mâge ge gelŷfan, ðe eow b
tweonan wuldor underfôþ, and ne séc
ðæt wuldor ðe is fram Gode sylfum ?

45 Ne wéne ge, ðæt ic eow wrêge
fæder ; se is ðe eow wrégþ Moyses, ó
ðone ge gehyhtaþ.

46 Witodlice gif ge gelŷfdon Moys
ge gelŷfdon eac me ; sôþlice he wr
be me.

47 Gif ge his stafum ne gelŷfaþ, h
gelŷfe ge mînum wordum ?

Chap. VI. †1 Æfter ðyssum fôr
Hælend ofer ða Galileiscan sæ, seo
Tiberiâdis.
2 And him fylide mycel folc ; forðan
ðe hig gesâwon ða tâcna, ðe he worht
on ðam ðe wæron ge-untrumode.

3 Witodlice se Hælend âstâh on ânu
mûnt, and sæt ðar mid his leorning
cnihtum.
4 Hit wæs gehende eastron, Iude
freols-dæge.
5 Đâ se Hælend his eagan up-âhó
and geseah, ðæt micel folc com to hi
he cwæþ to Philippe, Hwær bicge w
hlâfas, ðæt ðâs eton ?

6 Ðæt he cwæþ, his fandigende ; h
wiste hwæt he dôn wolde.

7 Đâ andwyrde him Philippus an
cwæþ, Nabbaþ hî genôh on twegra hun
red penega weorþe hlâfes, ðæt ælc sumu
dæl nyme.
8 Đâ andwyrde him ân his leorning
cnihta, Andreas, Simones bróðer Petre
9 Hér is ân cnapa, ðe hæfþ fif berén
hlâfas and twegen fixas ; ac hwæt syn
ða þing betweox swâ manegum mai
num ?
10 Đâ cwæþ se Hælend, Dôþ ðæt đ
men sitton. On ðære stôwe wæs myc

43 I cam in the name of my fadir, and e token not me. If another schal come n his owne name, ȝe schulen receyue him.

44 How mown ȝe bileue, that receyuen glorie ech of other, and ȝe seken not the glorie that is of God aloone?

45 Nyle ȝe gesse, that I am to accusynge ȝou anemptis the fadir; it is Moyses that accusith ȝou, in whom ȝe hopen.

46 Forsoth if ȝe bileueden to Moyses, perauenture ȝe schulden bileue and to me; sothli he wroot of me.

47 Sothli if ȝe beleuen not to his letris, how schulen ȝe bileue to my wordis?

Chap. VI. 1 Aftir thes thingis Jhesu vente ouer the se of Galilee, that is Tiberiadis.

2 And a greet multitude suede him; for thei syȝen the tokenes, that he dide on hem that weren syke.

3 Therfore Jhesu wente in to an hil, and there he sat with his disciplis.

4 Forsoth pask was ful nyȝ, a feeste day of Jewis.

5 Therfore whanne Jhesu hadd lyft vp the yȝen, and hadde seyn, for a greet multitude cam to him, he seith to Philip, Wherof schulen we bie loues, that thes men ete?

6 Sothli he seide this thing, temptinge him; forsoth he wiste what he was to doynge.

7 Philip answeride to him, The looues of two hundrid pens suffysen not to hem, that ech man take a litle what.

8 Oon of his disciplis, Andrew, the brother of Symount Petre, seith to him,

9 O child is here, that hath fyue barley looues and tweye fysches; but what ben thes thingis among so many men?

10 Therfore Jhesu seith, Make ȝe men for to sitte at the mete. Forsoth there

43 I am come in my fathers name, and ye receave me not. Yff another shall come in hys awne name, hym wyll ye receave.

44 Howe can ye beleve, whych receave prayse won of another, and seke not the prayse which commeth of God only?

45 Suppose nott, that I wyll accuse you to my father; there is won that accuseth you, verely Moses in whom ye truste.

46 For had ye beleved Moses, ye wolde have beleved me; for he wrote of me.

47 But when ye beleve not hys writtynge, howe shall ye beleve my wordes?

Chap. VI. 1 After that went Jesus his waye over the see of Galile, nye to a cite called Tiberias.

2 And a greate multitude folowed hym; because they hadde sene the myracles, that he did on them which were diseased.

3 Jesus went vp into a mountayne, and there he sate with his disciples.

4 And ester, a feast of the Iewes, was nye.

5 Then Jesus lifte vppe hys eyes, and sawe a greate company come vnto hym, and sayde vnto Phillip, Whence shall we bye breed, that these might eate?

6 This he sayde, to prove hym; for he hym sylfe knewe what he wolde do.

7 Philip answered him, Two hondred peny worthe of breed are not sufficient for them, that every man have a litell.

8 Then sayde vnto hym won off hys disciples, Andrew, Simon Peters brother,

9 There ys a ladde here, whych hath fyve barly loves and two fisshes; butt what ys that amonge so many?

10 Jesus sayde, Make the people to sit doune. There was moche grasse in the

ana þamma stada. Þaruh anakumbidedun wairos, raþyon swaswe fimf þusundyos.

11 Namuh þan þans hlaibans Ïesus, yah awiliudonds, ... gadailida þaim anakumbyandam, samaleiko yah þize fiske, swa filu swe wildedun.

12 Þanuh biþe sadai waurþun, qaþ du siponyam seinaim, Galisiþ þos aflifnandeins drauhsnos, þei waihtai ni fraqistnai.

13 Þanuh galesun, yah gafullidedun .ïb. tainyons gabruko us fimf hlaibam þaim barizeinam, þatei aflifnoda þaim matyandam.

14 Þaruh þai mans, gasaiwhandans þoei gatawida taikn Ïesus, qeþun, þatei sa ïst bi sunyai praufetus, sa qimanda ïn þo manaseþ.

15 Ïþ Ïesus kunnands, þatei munaidedun usgaggan yah wilwan, ei tawidedeina ïna du þiudana, afïddya aftra ïn fairguni ïs ains.

16 Ïþ swe seiþu warþ, atïddyedun siponyos ïs ana marein.

17 Yah usstigun ïn skip, ïddyedunuh ufar marein ïn Kafarnaum. Yah riqis yuþan warþ, yah ni atïddya nauhþan du im Ïesus.

18 Ïþ marei, winda mikilamma waiandin, urraisida was.

19 Þaruh faryandans swe spaurde .k. yah .e. aiþþau .l. gasaiwhand Ïesu gaggandan ana mareiu, yah newha skipa qimandan; yah ohtedun sis.

20 Þaruh ïs qaþ, Ïk ïm; ni ogeiþ ïzwis.

21 Þaruh wildedun ïna niman ïn skip, yah sunsaiw þata skip warþ ana airþai ana þoei eis ïddyedun.

22 Ïftumin daga managei, sei stoþ hindar marein, sewhun, þatei skip anþar ni was yainar alya ain, yah þatei miþ ni qam siponyam seinaim Ïesus ïn þata skip, ak ainai siponyos

gærs. Dær sæton ða, swylce fif þúsen manna.

11 Se Hælend nam ða hláfas, an þanc-wurþlíce dyde, ... and hig t dælde ðam sittendum, and eallswá ðam fixum, swá mycel swá hig woldon.

12 Đá hig fulle wǽron, đá cwæþ he t his leorning-cnihtum, Gaderiaþ ða bryt sena ðe ðar toláfe wǽron, ðæt hig n losion.

13 Hig gegaderodon, and fyldon twel wylian fulle ðæra brytsena of ðam ð ða lǽfdon, ðe of ðam fif berenan hláfo æton.

14 Ða men cwǽdon, đá hig gesáwo ðæt he ðæt tácen worhte, Ðæt ðes is sóþlíce witega, ðe on middan-geard cymþ.

15 Đá se Hælend wiste, ðæt hig wold on cuman and hine gelǽccan, and tó cynge dón, đá fleah he ána uppon ðon múnt.

16

17 And đá hig eodon on scyp, hi comon ofer ða sæ to Capharnaum. Hit wearþ đá þýstre, and se Hælend ne com to him.

18 Mycel wind bleow, and hit wæs hreoh sæ.

19 Witodlíce đá hig hæfdon gerówen swylce twentig furlanga oððe þrittig, đá gesáwon hig ðone Hælend uppan ðære sæ gán, and ðæt he wæs gehende ðam scype; and hí him ondrédon.

20 He cwæþ đá to him, Ic hit eom; ne ondrædaþ eow.

21 Hig woldon hyne niman on ðæt scyp, and sóna ðæt scyp wæs æt ðam lande ðe hig woldon to faran.

22 Sóþlice óðre dæge seo menigeo, ðe stód begeondan ðam mere, geseah, ðæt ðær næs búton án scyp,

and ðæt se Hælend ne eode on scyp mid

myche hey in the place. Therfore saten at the mete, in noumbre as thousandis.

Therfore Jhesu took fyue looues, whanne he hadde do thankingis, . . he departide to men sittinge at , also and of the fischis, as myche ei wolden.

Forsothe as thei ben fillid, he seide s disciplis, Gedere ȝe the relyfs that left, that thei perischen not.

Therfore thei gedriden, and filleden ue coffyns of relyfs of the fyue looues and tweye fischis that lefte em that haddun etun.

Therfore tho men, whanne thei en seyn the tokene† that he hadde seyden, For this is verily the pro-e, that is to comynge in to the d.

Therfore whanne Jhesu hadde vun, for thei weren to comynge that schulden rauysche him, and make kyng, he aloone fledde eft in to an

Sothli as euentyd was maad, his plis wenten doun to the see.

And whanne thei hadden stiȝed vp the boot, thei camen ouer the see o Capharnaum. And derknessis n now maad, and Jhesu hadde not en to hem.

Forsothe a greet wynde blowynge, ee roos vp.

Therfore whanne thei hadden rowid ue and twenty furlongis or thritty, seen Jhesu walkinge on the see, to be maad next to the boot; and dredden.

Sothli he seyde to hem, I am; nyle ede.

Therfore thei wolden take him in he boot, and anon the boot was at ond in to which thei wenten.

On the tothir day the cumpanye, stood ouer the see, syȝ, for there non othir boot there no but oon, for Jhesu entride not with his dis-s in to the boot, but his disciplis

place. And the men sate doune, in nombre about five thousande.

11 Jesus toke the breed, and gave thankes, and gave to his disciples, and his disciples to them that were sett doune, and likwyse of the fysshes, as moche as they wolde.

12 When they had eten ynough, he sayde vnto his disciples, Gadder vppe the broken meate that remayneth, that nothinge be loost.

13 They gaddered it togedder, and filled twelve basketes wyth the broken meate of the five barly loves, which broken meate remayned vnto them that had eaten.

14 Then those men, when they had sene the myracle that Jesus did, sayde, This is off a trueth the same prophet, which shall come into the worlde.

15 Jesus knew wele ynough, that they wolde come and take hym vppe, to make hym kynge, and therfore departed he agayne into a mountayne hymsilfe a lone.

16 When even was come, his disciples went vnto the see.

17 And entred into a shyppe, and went over the see vnto Capernaum. And anon it was darcke, and Jesus was not come to them.

18 And the see arose, with a greate wynde.

19 When they had rowed aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye vnto the shyppe; and they were afrayed.

20 He sayd vnto them, Itt is I; be nott a frayde.

21 Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe whyther they went.

22 The daye folowynge the people, which stode on the other syde of the see, sawe, that there was none other shyppe there save that won wher in his disciples were entred, and that Jesus

is galiþun.

23 Anþara þan skipa qemun us Tibairiadau newha þamma stada, þarei matidedun hlaif, ana þammei awiliudoda Frauya.

24 Þaruh þau gasawh managei, þatei Ïesus nist yainar, nih siponyos is, gastigun in skipa, yah qemun in Kafarnaum, sokyandans Ïesu.

25 Yah bigetun ina hindar marein, qeþunuh du imma, Rabbei, whan her qamt?

26 Andhof im Ïesus, yah qaþ, Amen, amen, qiþa izwis, sokeiþ mik, ni þatei sewhuþ taiknins yah fauratanya, ak þatei matidedun þize hlaibe, yah sadai waurþun.

27 Waurkyaiþ ni þana mat þana fralusanan, ak mat þana wisandan du libainai aiweinon, þanei sunus mans gibiþ izwis; þanuh auk atta gasiglida Guþ.

28 Þaruh qeþun du imma, Wha tauyaima, ei waurkyaima waurstwa Guþs?

29 Andhof Ïesus, yah qaþ du im, Þatist waurstw Guþs, ei galaubyaiþ, þammei insandida yains.

30 Qeþun du imma, Aþþan wha tauyis þu taikne, ei saiwhaima, yah galaubyaima þus? wha waurkeis?

31 Attans unsarai manna matidedun ana auþidai, swaswe ist gameliþ, Hlaif us himina gaf im du matyan.

32 Þaruh qaþ im Ïesus, Amen, amen, qiþa izwis, ni Moses gaf izwis hlaif us himina, ak atta meins gaf izwis hlaif us himina þana sunyeinan;

33 Sa auk hlaifs Guþs ist saei atstaig us himina, yah gaf libain þizai manasedai.

34 Þanuh qeþun du imma, Frauya, framwigis gif unsis þana hlaif.

35 Yah qaþ du im Ïesus, Ik im sa hlaifs libainais; þana gaggandan du mis, ni huggreiþ; yah þana galaubyandan du mis, ni þaurseiþ whanhun.

his leorning-cnihtum, ac his leorn cnihtas sylfe ána fóron.

23 O'ðre scypu comon fram Tiber wiđ ða stówe, ðar hig ðone hlâf á Drihtne þanciende.

24 Đâ seo menigeo geseah, ðæt Hælend ðar næs, ne his leorning-cn as, đâ eodon hig on scipu, and có to Capharnaum, sóhton ðone Hælen

25 And đâ hig gemétton hyne geondan ðam mere, hig cwædon to Láreow, hwænne com đú hider?

26 Se Hælend him andswarode, cwæþ, Sóþ, ic secge eow, ne séce gé forðam ðe ge tácnu gesáwon, ac for ðe ge æton of ðam hlâfon, and fulle.†

27 Ne wyrcaþ æfter ðam mete ðe wyrþ, ac æfter ðam ðe þurh-wunaþ éce líf, ðone mannes sunu eow s ðone God fæder getácnode.

28 Hig cwædon to him, Hwæt dó ðæt we wyrceon Godes weorc?

29 Đâ andswarode se Hælend, cwæþ to him, Ðæt is Godes weorc, ge gelýfon on ðone, ðe he sende.

30 Đâ cwædon hig, Hwæt dést đ tácne, ðæt we geseon, and gelýfon, đú hit wyrce?

31 U're fæderas æton heofonlícne on wéstene, swâ hit áwriten is, sealde him etan hlâf of heofone.

32 Se Hælend cwæþ to him, Sóþ secge eow, ne sealde Moyses eow of heofenum, ac mín fæder eow sóþne hlâf of heofenum;

33 Hit is Godes hlâf ðe of heo com, and sylþ middan-earde líf.

34 Hig cwædon to him, Drihten, us đysne hlâf.

35 Se Hælend cwæþ to him, Ic lifes hlâf; ne hingraþ ðone, ðe to cymþ; and ne þyrst ðone næfre, ðe me gelýfþ.

ɔne wenten.

2 Forsothe othere bootis camen fro eriade bisydis the place, where thei en breed, doynge thankingis to God.

4 Therfore whanne the cumpany den seyn, for Jhesu was not there, here his disciplis, thei stiȝeden in bootis, and camen to Capharnaum, inge him.

5 And whanne thei hadden founden ouer the see, thei seyden to him, ɔy, hou hast thou com hidur?

6 Jhesu answeride to hem, and seyde, uli, treuli, I seie to ȝou, ȝe seken me, for ȝe syȝ the tokenis,† but for ȝe en of looues, and ben fillid.

7 Worche ȝe not mete that perischith, that dwellith in to euerlastinge lyf, ich *mete* mannis sone schal ȝyue to ; forsothe God the fadir bitokenede† n.

8 Therfore thei seiden to him, What ulen we do, that we worche the kis of God?

9 Jhesu answeride, and seide to hem, is is the work of God, that ȝe bileue to him, whom he sente.

0 Therefore thei seiden to him, Ther- e what tokene doist thou, that we se, l bileue to thee? what worchist thou?

1 Oure fadris eeten manna in desert, it is writun, He ȝaf to hem breed fro ıene for to ete.

2 Therfore Jhesu seith to hem, Treuli, uli, I seie to ȝou, not Moyses ȝaf to very breed fro heuene, but my fadir ıeth to ȝou verri breed fro heuene ;

3 Sothli it is verri breed that cometh ih fro heuene, and ȝyueth lyf to the rld.

4 Therfore thei seiden to him, Lord, ere ȝyue to vs this breed.

5 Sothly Jhesu seide to hem, I am eed of lyf; he that cometh to me, al not hungre ; he that bileueth in , schal neuere thirste.

went nott in with them into the shippe, butt that hys disciples were gone awaye alone.

23 There cam other shippes from Tiberias nye vnto the place, where they ate breed, when the Lorde had blessed.

24 Then when the people sawe, that Jesus was not there, nether hys disciples, they also toke shippynge, and cam to Caparnaum, sekinge for Jesus.

25 And when they had founde hym on the other syde of the see, they sayd vnto hym, Master, when camest thou hidder?

26 Jesus answered them, and sayde, Verely, verely, I saye vnto you, ye seke me, nott be cause ye sawe the myracles, but be cause ye ate of the breed, and were filled.

27 Laboure not for the meate which perissheth, but for the meate that endureth vnto everlastynge lyfe, whiche meate the sonne of man shall geve vnto you ; for hym hath God the father scaled.

28 Then sayde they vnto hym, What shall we do, that we myght worke the workes of God?

29 Jesus answered, and sayd vnto them, This is the worke of God, that ye beleve on him, whom he hath sent.

30 They sayde vnto hym, What signe shewest thou then, that we maye se, and beleve the? what doest thou worke?

31 Oure fathers did eate manna in the desert, as yt ys written, He gave them breed from heven to eate.

32 Jesus sayde vnto them, Verely, verely, I saye vnto you, Moses gave you not breed from heven, but my father geveth you the true breed from heven ;

33 For he is the breed of God which commeth doune from heven, and geveth lyfe vnto the worlde.

34 Then sayde they vnto hym, Master, ever moore geve vs this breed.

35 And Jesus sayde vnto them, I am that breed of lyfe ; he that commeth to me, shall not honger ; and he that beleveth on me, shall never thurst.

36 Akei qaþ ïzwis, þatei gasewhuþ mik, yah ni galaubeiþ.

37 All, þatei gaf mis atta, du mis qimiþ; yah þana gaggandan du mis, ni uswairpa ut.

38 Unte atstaig us himina, nih þeei tauyau wilyan meinana, ak wilyan þis sandyandins mik.

39

40 Þatuh þan ïst wilya þis sandyandins mik, ei whazuh saei saiwhiþ þana sunu, yah galaubeiþ du ïmma, aigi libain aiweinon; yah urraisya ïna ïk ïn spedistin daga.

41 Birodidedun þan Ïudaieis bi ïna, unte qaþ, Ïk ïm hlaifs sa atsteigands us himina.

42 Yah qeþun, Niu sa ïst Ïesus, sa sunus Ïosefis, þizei weis kunþedum attan yah aiþein? Whaiwa nu qiþiþ sa, Þatei us himina atstaig?

43 Andhof þan Ïesus, yah qaþ du ïm, Ni birodeiþ miþ ïzwis misso.

44 Ni manna mag qiman at mis, nibai atta saei sandida mik, atþinsiþ ïna; yah ïk urraisya ïna ïn þamma spedistin daga.

45 Ïst gameliþ ana praufetum, Yah wairþand allai laisidai Guþs. Whazuh nu sa gahausyands at attin, yah ganam, gaggiþ du mis.

46 Ni þatei attan sewhi whas, nibai saei was fram attin, sa sawh attan.

47 Amen, amen, qiþa ïzwis, saei galaubeiþ du mis, aih libain aiweinon.

48 Ïk ïm sa hlaifs libainais.

49 Attans ïzwarai matidedun manna ïn auþidai, yah gaswultun.

50 Sa ïst hlaifs saei us himina atstaig, ei saei þis matyai, ni gadauþnai.

51 Ïk ïm hlaifs sa libanda, sa us himina qumana. Yabai whas matyiþ þis hlaibis, libaiþ ïn ayukduþ. Yah þan sa hlaifs

36 Ac ic eow sæde, ðæt ge gesáw me, and ne gelýfdon.

37 Eall, ðæt fæder me sylþ, cymþ me; and ic ne weorpe út ðone, ðe me cymþ.

38 Forðam ðe ic ne com of heofenu ðæt ic minne willan dó, ac ðæs will ðe me sende.

39 Ðæt is ðæs fæder willa ðe me sen ðæt ic nánþing ne forleose of ðam, he me sealde, ac áwecce ðæt on ð ýtemestan dæge.

40 Ðis is mînes fæder willa ðe sende, ðæt ælc ðe ðone sunu gesy and on hine gelýfþ, hæbbe ece líf; a ic hine áwecce on ðam ýtemestan dæ

41 Ðá murcnodon ða Iudeas be hi forðam ðe he cwæþ, Ic eom hláf ðe heofenum com.

42 And hig cwædon, Hú nis ðis Hælend, Iosepes sunu, we cunnon fæder and his móder? Húmeta segþ ð Ic com of heofenum?

43 Se Hælend him andswarode, a cwæþ to him, Ne murcniaþ eow tweonan.†

44 Ne mæg nán man cuman to m búton se fæder ðe me sende, hyne te and ic hine árære on ðam ýtemest dæge.

45 On ðæra witegena bócum is áwrite Ealle eaðlære beoþ Godes. Ælc ðe g hýrde æt fæder, and leornode, cymþ me.

46 Ne geseah nán man fæder, búton se ðe is of Gode, se gesyhþ fæder.

47 Sóþ, ic secge eow, se hæfþ ece ðe on me gelýfþ.

48 Ic eom lifes hláf.

49 Ure fæderas æton heofenlicne me on wéstene, and hig synd deade.

50 Ðis is se hláf ðe of heofenum co ðæt ne swelte, se ðe of him ytt.

51 Ic eom lybbende hláf, ðe of heofenu com. Swá hwá swá ytt of ðyson hlá he leofaþ on écnysse. And se hláf

36 But I seide to 3ou, for and 3e han
yn me, and 3e bileueden not.
37 Al thing, that the fadir 3yueth to
e, schal come to me; and I schal not
ste out him, that cometh to me.
38 For I cam doun fro heuene, not
at I do my wille, but the wille of him
at sente me.
39 Forsothe this is the wille of him
at sente me, the fadris, that al thing
at the fadir 3af to me, I leese not of
, but a3en reise it in the laste day.

40 Sothly this is the wille of my fadir
at sente me, that ech man that seeth
e sone, and bileueth in to him, haue
erlasting lyf; and I schal a3en reyse
m in the laste day.
41 Therfore Jewis grucchiden of him,
r he hadde seyd, I am breed that cam
oun fro heuene.
42 And thei seiden, Wher this is not
esu, the sone of Joseph, whos fadir
d modir we han knowun? Therfore
u seith this, I cam doun fro heuene?

43 Therfore Jhesu answeride, and seide
hem, Nyle 3e grucche to gidere.

44 No man may come to me, no but
e fadir that sente me, schal drawe
m; and I schal a3en reyse him in the
ste day.
45 It is writun in prophetis, And alle
en schulen ben able to be tau3t of
od. Ech man that herde of the fadir,
d lernede, cometh to me.
46 Not for ony man sy3 the fadir,
o but this that is of God, this sy3
e fadir.
47 Sothli, sothli, I seye to 3ou, he that
ileueth in me, hath euerlasting lyf.

48 I am the breed of lyf.
49 3oure fadris eeten manna in desert,
d ben deede.
50 This is breed comynge doun fro
euene, that if ony man schal ete therof,
e deyeth not.
51 I am quyk breed, that cam doun
o heuene. If ony man schal ete of
is bred, he schal lyue with outen ende.

36 Butt I saye vnto you, that ye have
sene me, and yett beleve ye not.
37 All, that my father geveth me, com-
meth to me; and hym that commeth
to me, cast I not out at the dores.
38 For I cam doune from heven, nott
to do myne awne will, butt his will
whiche hathe sent me.
39 And this is my fathers will which
hath sent me, that of all which he hath
geven me, I shulde loose noo thynge,
but shulde rayse it vp agayne at the
last daye.
40 And this is the wyll off hym that
sent me, that every man whych seith
the sonne, and beleveth on hym, have
everlastynge lyfe; and I wyll rayse
hym vp att the last daye.
41 The Iewes murmured att itt, be-
cause he sayde, I am thatt breed which
is come doune from heven.
42 And they sayde, Is nott this Jesus,
the sonne of Joseph, whose father and
mother we knowe? Howe ys yt then
thatt he sayeth, I cam doune from
heven?
43 Jesus answered, and sayde vnto
them, Murmur not betwene youre selves.

44 No man can come to me, except
my father which hath sent me, drawe
hym; and Y will rayse hym vp at the
last daye.
45 Hit is written in the prophetes,
And they shall all be taught of God.
Every man which hath herde, and
learned of the father, commeth vnto me.
46 Not that eny man hath sene the
father, save he which is off God, the
same hath sene the father.
47 Verely, verely, I saye vnto you, he
that beleveth on me, hath everlastynge
lyfe.
48 I am that breed of lyfe.
49 Youre fathers did eate manna in
the wildernes, and are deed.
50 This is that breed which commeth
from heven, that he wich off it eateth,
shulde also not deye.
51 I am that livynge breed, which cam
doune from heven. Yf eny man eate
of this breed, he shall live for ever.

þanei ïk giba, leik mein ïst, þatei ïk giba ïn þizos manasedais libainais.

52 Þanuh sokun miþ sis misso Ïudaieis, qiþandans, Whaiwa mag sa unsis leik giban du matyan?
53 Þaruh qaþ du ïm Ïesus, Amen, amen, qiþa ïzwis, nibai matyiþ leik þis sunaus mans, yah driggkaiþ ïs bloþ, ni habaiþ libain ïn ïzwis silbam.

54 Saei matyiþ mein leik, yah driggkiþ mein bloþ, áih libain aiweinon, yah ïk urraisya ïna ïn þamma spedistin daga.

55 Þata auk leik meinata bi sunyai ïst mats, yah þata bloþ mein bi sunyai ïst draggk.
56 Saei matyiþ mein leik, yah driggkiþ mein bloþ, ïn mis wisiþ, yah ïk ïn ïmma.

57 Swaswe ïnsandida mik libands atta, yah ïk liba ïn attins, yah saei matyiþ mik, yah sa libaiþ ïn meina.
58 Sa ïst hlaifs, saei us himina atstaig. Ni swaswe matidedun attans ïzwarai manna, yah gadauþnodedun; ïþ saei matyiþ þana hlaif, libaiþ ïn ayukduþ.
59 Þata qaþ ïn swnagoge, laisyands ïn Kafarnaum.
60 Þanuh managai gahausyandans þize siponye ïs, qeþun, Hardu ïst þata waurd, whas mag þis hausyon?

61 Ïþ witands Ïesus ïn sis silbin, þatei birodidedun þata þai siponyos ïs, qaþ du ïm, Þata ïzwis gamarzeiþ?

62 Yabai nu gasaiwhiþ sunu mans ussteigan, þadei was faurþis?

63 Ahma ïst saei liban tauyiþ, þata leik ni boteiþ waiht; þo waurda þoei ïk rodida ïzwis, ahma ïst yah libains ïst.
64 Akei sind ïzwara sumai þaiei ni galaubyand. Wissuh þan us frumistya Ïesus, wharyai sind þai ni galaubyandans, yah whas ïst saei galeiweiþ ïna.
65 Yah qaþ, Duþe qaþ ïzwis, þatei ni ainshun mag qiman at mis, nibai ïst

ic sylle, is mín flǽsc for middan-eard life.

52 Đá Iudeas fliton him betweona and cwǽdon, Hú mæg đes his flǽ us syllan to etanne?
53 Đá cwæþ se Hǽlend to him,† Só ic secge eow, næbbe ge líf on eow, bút ge eton mannes suna flǽsc, and his bl drincon.

54 Se hæfþ ece líf, đe ytt mín flǽ and drincþ mín blód, and ic hine árǽ on đam ýtemestan dæge.

55 Sóþlice mín flǽsc is mete, and m blód ys drinc.

56 Se đe ytt mín flǽsc, and drincþ m blód, he wunaþ on me, and ic on him.

57 Swá swá lybbende fæder me sen and ic lybbe þurh fæder, and se đe ytt, he leofaþ þurh me.
58 Đis is se hláf, đe of heofenum co Ná swá swá úre fæderas ǽton heofe líene mete, and deade wǽron; se ytt đysne hláf, he leofaþ on ecnysse.
59 Đás þing he sæde on gesamnung đá he lǽrde on Capharnaum.
60 Manega his leorning-cnihta cwǽdo đá hig đis gehýrdon, Heard is đe spræc, hwá mæg hig gehýran?

61 Đá wiste se Hǽlend, đæt his leor ing-cnihtas murcnedon betweox h sylfum be đysum, and he cwæþ to hi Đæt eow beswícþ?
62 Gif ge geseoþ mannes sunu ástí endne, đær he ǽr wæs?

63 Gást is se đe geliffæst, flǽsc fremaþ nánþing; đa word đe ic e sǽde, synd gást and líf.

64 Ac sume ge ne gelýfaþ. Witodli se Hǽlend wiste fram fruman, hwæt gelýfendan wǽron, and hwá hine belǽ an wolde.

65 And he cwæþ, Fordig ic eow sǽc đæt nán man ne mæg cuman to m

d the breed that I schal 3yue, is my
:ch for lyf of the world.

Therfore the Jewis chidden to gi-
e, seyinge, Hou may this 3yue to vs
fleisch for to ete?

Therfore Jhesu seith to hem, Treuly,
ili, I seye to 3ou, no but 3e schulen
the fleisch of mannis sone, and
nke his blood, 3e schulen not haue
in 3ou.

He that etith my fleisch, and drynk-
my blood, hath euerlasting lyf, and
hal a3en reyse him in the laste day.

Forsoth my fleisch is verily mete,
my blood is verily drynke.

He that etith my fleisch, and drynk-
my blood, dwellith in me, and I in
.

As my fadir lyuynge sente me, and
ue for the fadir, and he that etith
schal lyue for me.

This is breed, that cam doun fro
ene. Not as 3oure fadris eeten
na, and ben deed; he that etith
breed, schal lyue with outen ende.

He seide thes thingis in the syna-
e, techinge in Capharnaum.

Therfore manye of his disciplis
inge, seyden, This word is hard,
may heere him?

Forsoth Jhesu witynge anemptis
silf, for his disciplis grucchiden of
thing, seide to hem, This thing
ndrith 3ou?

Therfore if 3e schulen se mannis
stiȝynge vp, wher he was bifore?

It is the spirit that quykeneth, the
ch profiteth nothing; the wordis
I haue spokun to 3ou, ben spirit
lyf.

But ther ben summe of 3ou that
ien not. Sothli Jhesu wiste at the
nnynge, whiche weren bileuynge,
who was to bitrayinge him.

And he seide, Therfore I seide to
that no man may come to me, no

And the breed that I will geve, is my
flesshe, which I will geve for the lyfe
of the worlde.

52 The Iewes strove amonge them
selves, sayinge, Howe can this felowe
geve vs his flesshe to eate?

53 Jesus sayde vnto them, Verely,
verely, I saye vnto you, except ye eate
the flesshe off the sonne of man, and
drynke his bloude, ye shall not have
lyfe in you.

54 Whosoever eateth my flesshe, and
drynketh my bloudde, the same hath
eternall lyfe, and I will rayse hym vp
at the last daye.

55 For my flesshe is meate in dede,
and my bloudde is drynke in dede.

56 He thatt eateth my flesshe, and
drynketh my bloudde, dwelleth in me,
and I in hym.

57 As my lyvynge father hath sent
me, even soo lyve I by my father, and
he that eateth me, shall live by me.

58 This is the breed, which cam from
heven. Nott as youre fathers have eaten
manna, and are deed; he that eateth
of this breed, shall live ever.

59 These thinges sayd he in the sina-
goge, as he taught in Capernaum.

60 Many of his disciples when they
had herde this, sayd, This is an herde
sayinge, who can abyde the hearynge
of it?

61 Jesus knew in hym silfe, that his
disciples murmured at hit, and sayde
vnto them, Doth this offende you?

62 What and if ye shall se the sonne
off man ascende vp, where he was be-
fore?

63 It is the sprete that quyckeneth,
the flesshe proffeteth nothynge; the
wordes that I speake vnto you, are
sprete and lyfe.

64 But there are some off you that
beleve not. For Jesus knewe from the
begynnynge, which they were that be-
leved not, and who shulde betraye hym.

65 And he sayde, Therfore sayd I vnto
you, that no man can come vnto me,

atgiban ïmma fram attin meinamma.

66 Uzuh þamma mela managai galiþun siponye is ïbukai, yah þanaseiþs miþ ïmma ni ïddyedun.

67 Þaruh qaþ Ïesus du þaim twalibim, Ïbai yah yus wileiþ galeiþan ?

68 Þanuh andhof ïmma Seimon Paitrus, Frauya, du whamma galeiþaima? Waurda libainais aiweinons habais ;

69 Yah weis galaubidedum, yah ufkunþedum, þatei þu ïs Christus, sunus Guþs libandins.

70 Andhof ïm Ïesus, Niu ïk ïzwis *ïb.* gawalida, yah ïzwara ains diabaulus ïst ?

71 Qaþuh þan þana Ïudan Seimonis, Ïskariotu, sa auk habaida ïna galewyan, ains wisands þize twalibe.

Chap. VII. 1 Yah wharboda Ïesus afar þata ïn Galeilaia, ni auk wilda ïn Ïudaia gaggan, unte sokidedun ïna þai Ïudaieis usqiman.

2 Wasuh þan newha dulþs Ïudaie, so Hleþrastakeins.

3 Þanuh qeþun du ïmma broþryus ïs, Usleiþ þaþro, yah gagg in Ïudaian, ei yah þai siponyos saiwhaina waurstwa þeina þoei þu tauyis ;

4 Ni manna auk ïn analaugnein wha tauyiþ, yah sokeiþ sik uskunþana wisan. Yabai þata tauyis, bairhtei þuk silban þizai manasedai.

5 Ni auk þai broþryus ïs galaubidedun ïmma.

6 Þaruh qaþ ïm Ïesus, Mel mein ni nauh ïst, ïþ mel ïzwar sinteino ïst manwu.

7 Ni mag so manaseþs fiyan ïzwis, ïþ mik fiyaiþ ; unte ïk weitwodya bi ïns, þatei waurstwa ïze ubila sind.

8 Yus galeiþiþ ïn dulþ þo, ïþ ïk ni nauh galeiþa ïn þo dulþ, unte meinata mel ni nauh usfulliþ ïst.

9 Þatuh þan qaþ du ïm, wisands ïn Galeilaia.

10 Ïþ biþe galiþun þai broþryus ïs, búton mín fæder hit him sylle.

66 Syððan manega his leorning-cni cyrdon onbæc, and ne eodon mid hin

67 Ðá cwæþ se Hǽlend to ðam twelfu Cweðe ge wylle ge fram me ?

68 Ðá andwyrde him Simon Pet and cwæþ, Drihten, to hwám gá v Ðú hæfst éces lifes word ;

69 And we gelýfaþ, and witon, ðæt eart Crist, Godes sunu.

70 Se Hǽlend him andswarode cwæþ, Hú ne geceas ic eow twelfe, eower án is deofol ?

71 And he hyt cwæþ be Iuda Scari . . . . . ðes hine belǽwde, ðá he v án ðara twelfa.

Chap. VII. †1 Syððan fór se H end to Galilea, he nolde faran to Iu forðam ðe ða Iudeás hine sóhton woldon hyne ofsleán.

2 Hit wæs gehende Iudea freols-dæ

3 His bróðru cwǽdon to him, heonon, and gá on Iudea land, ðæt leorning-cnihtas geseon ða weorc ðe wyrcst ;

4 Ne déþ nán man nánþing on digl ac séceþ ðæt hit open sý. Gif ðú þing dést, geswútela ðé sylfne mid earde.

5 Witodlice ne his magas ne gelý on hine.

6 Ðá cwæþ se Hǽlend to him, ne com mín tíd, eower tíd is sy gearu.

7 Ne mæg middan-eard eow hatia he hataþ me ; forðam ic cýðe gewitn be him, ðæt his weorc synd yfele.

8 Fare ge to ðisum freols-dæge, i fare to ðisum freols-dæge, forðam tíd nis gyt gefylled.

9 He wunode on Galilea, ðá he þing sǽde.

10 Eft ðá his bróðru fóron, ðá

ut it were 3ouun to him of my fadir.

66 Fro this tyme manye of his disiplis wenten a bak, and now wenten ot with him.

67 Therfore Jhesu seide to the twelue, Where and 3e wolen go awey?

68 Therfore Symount Petre answeride o him, Lord, to whom schulen we go? Thou hast wordis of euerelasting lyf;

69 And we han bileuyd, and knowun, or thou art Crist, the sone of God.

70 Therfore Jhesu answeride to hem, Wher I chees not 3ou twelue, and oon f 3ou is a deuel?

71 Forsothe he seide of Judas of Symount, of Scarioth, forsoth this was to itraiynge him, whanne he was oon of welue.

except it were geven vnto hym of my father.

66 From that tyme many of his disciples went a waye from him, and companyed no moore with hym.

67 Then sayde Jesus to the twelve, Will ye alsoo goo awaye?

68 Simon Peter answered hym, Master, to whom shall we goo? Thou haste the wordes off eternall lyfe;

69 And we have beleved, and knowen, that thou arte Christ, the sonne off the lyvynge God.

70 Jesus answered them, Have not I chosen you twelve, and yett one off you is the devyll?

71 He spake it off Judas Iscariot, the sonne of Simon, for he itt was that shulde betraye hym, and was one of the twelve.

Chap. VII. 1 Forsothe aftir thes hingis Jhesu walkide in to Galilee, for e wolde not walke in to Judee, for the ewis souȝten for to sle him.

2 Sothli ther was in the nexte a feeste ay of Jewis, Scenofegia.†

3 Forsothe his bretheren seiden to him, asse fro hennis, and go in to Judee, hat and thi disciplis se thi werkis that hou doist;

4 Forsothe no man doth ony thing in id place,† and he sekith to be in to opyn. f thou dost thes thingis, schewe thi silf o the world.

5 Forsothe nether his britheren bieueden in to him.

6 Therfore Jhesu seith to hem, My ime cam not 3it, but 3oure tyme is uermore redy.

7 The world may not haue hatid 3ou, othli it hatith me; for I bere witnessng therof, for the workis of it ben uele.

8 Stiȝe 3e vp at this feeste day, but schal not stiȝe vp at this feeste day, or my tyme is not 3it fillid.

9 Whanne he hadde seid thes thingis, e dwelte in Galilee.

10 Forsothe as his britheren stiȝeden

Chap. VII. 1 After that Jesus went about in Galile, and wolde not goo about in Iewry, for the Iewes soughtt to kyll hym.

2 The Iewes Tabernacle feast was at honde.

3 His brethren therfore sayde vnto hym, Gett thy silfe hence, and goo into Iewry, that thy disciples maye se thy workes that thou doest;

4 There is no man that doeth eny thynge secretly, and he hym silfe seketh to be knowen. Yf thou do soche thynges, shewe thy silfe to the worlde.

5 For as yet his brethren beleved not in hym.

6 Then Jesus sayd vnto them, My tyme is not yett come, youre tyme is all waye redy.

7 The worlde can not hate you, me it hateth; be cause I testyfy off hitt, thatt the workes off itt are evyll.

8 Goo ye vppe vnto this feast, I will nott goo vppe yett vnto this feaste, for my tyme is nott yett full come.

9 These wordes he sayde vnto them, and aboode still in Galile.

10 As sone as his brethren were goone

þanuh yah ïs galaiþ ïn þo dulþ, ni andaugyo, ak swe analaugniba.
11 Þanuh Ïudaieis sokidedun ïna ïn þizai dulþai, yah qeþun, Whar ïst yains?
12 Yah birodeins mikila was ïn managein. Sumaih qeþun, Þatei sunyeins ïst; anþarai qeþun, Ne, ak airzeiþ þo managein;

13 Nih þan ainsnun sweþauh balþaba rodida bi ïna, ïn agisis Ïudaie.
14 Ïþ yuþan ana midyai dulþ, usstaig Ïesus ïn alh, yah laisida.

15 Yah sildaleikidedun manageins, qiþandans, Whaiwa sa bokos kann, unuslaisiþs?
16 Andhof þan Ïesus, yah qaþ, So meina laiseins nist meina, ak þis sandyandins mik.
17 Yabai whas wili wilyan ïs tauyan, ufkunnaiþ bi þo laisein, framuh Guþa siyai, þau ïku fram mis silbin rodya.

18 Saei fram sis silbin rodeiþ, hauhiþa seina sokeiþ; ïþ saei sokeiþ hauhiþa þis sandyandins sik, sah sunyeins ïst, yah ïnwindiþa ïn ïmma nist.

19 Niu Moses gaf ïzwis witoþ, yah ni ainshun ïzwara tauyiþ þata witoþ? Wha mik sokeiþ usqiman?
20 Andhof so managei, yah qeþun, Unhulþon habais; whas þuk sokeiþ usqiman?
21 Andhof Ïesus, yah qaþ du ïm, Ain waurstw gatawida, yah allai sildaleikeiþ.

22 Duþþe Moses atgaf ïzwis bimait; ni þatei fram Mose siyai, ak us attam; yah ïn sabbato bimaitiþ mannan.

23 Yabai bimait nimiþ manna ïn sabbato, ei ni gatairaidau witoþ þata Mosezis, ïþ mis hatizoþ, unte allana mannan hailana gatawida ïn sabbato?

24 Ni stoyaiþ bi siunai, ak þo garaihton staua stoyaiþ.
25 Qeþunuh þan sumai þize Ïairusaulwmeite, Niu sa ïst, þammei sokyand usqiman?

he các to ðam freols-dæge, næs nú openlíce, ac dýgollíce.
11 Ðá Iudeas hine sóhton on ðam freols-dæge, and cwǽdon, Hwar is he?
12 And mycel gehlýd wæs on dære menigeo be him. Sume cwǽdon, He ys gód; óðre cwǽdon, Nese, ac he beswíc ðis folc;

13 Ðeah hwæðere ne spæc nán man openlíce be him, for ðæra Iudeá ege.†
14 Ðá hit wæs mid-dæg ðæs freols-dæges, ðá eode se Hǽlend into ðam temple, and lǽrde.
15 And ða Iudeas wundredon, and cwǽdon, Húmeta can ðes stafas, ðonne he ne leornode?
16 Se Hǽlend him andswarode, and cwæþ, Mín lár nis ná mín, ac ðæs ðe me sende.
17 Gyf hwá wyle his willan dón, he gecnáwþ be ðære láre, hwæðer heo sý of Gode, hwæðer ðe ic be me sylfum spece.
18 Se ðe be him sylfum sprycþ, sécþ his ágen wuldor; se ðe sécþ ðæs wuldor ðe hyne sende, se is sóþfæst, and nis nán unrihtwísnys on him.

19 Hú ne sealde Moyses eow æ, and eower nán ne healt ða æ? Hwí sécge me to ofsleanne?
20 Ðá andswarode seo menigeo, and cwæþ, Deofol ðé sticaþ on; hwá sécþ ðé to ofsleanne?
21 Ðá andswarode se Hǽlend, and cwæþ to him, An weorc ic worhte, and ealle ge wundriaþ.
22 Forðý Moyses eow sealde ymbsnýdenysse; næs ná forðí ðe heo of Moyse sý, ac of fæderon; and on reste dæge ge ymb-snýðaþ mann.
23 . . . . ðæt Moyses æ ne sý toworpen, and ge belgaþ wið me, forðam ðe ic gehǽlde ánne man on reste-dæge?
24 Ne déme ge be ansýne, ac déman rihtne dóm.
25 Sume cwǽdon ða ðe wǽron of Hierusalem, Hú nis ðis, se ðe hí sécaþ to ofsleanne?

p, thanne and he stiȝede vp at the
este day, not opynli, but as in pryuei.
11 Therfore the Jewis souȝten him in
ie feeste day, and seiden, Wher is he?
12 And moche grucching was of him
t the cumpany of peple. Forsothe
umme seiden, For he is good; forsoth
here seiden, Nay, but he disceyueth
ie cumpanyes;
13 Netheles no man spak opynly of
m, for the drede of Jewis.
14 Forsothe now the feeste day med-
nge,† Jhesu wente vp in to the temple,
id tauȝte.
15 And the Jewis wondriden, seyinge,
ou kan this *man* lettris, sithen he hath
ot lernyd?
16 Jhesu answeride to hem, and seide,
y doctrine is not myn, but his that
nte me.
17 If ony man schal wilne to do his
ille, he schal knowe of the techinge,
her it be of God, wher I speke of
y silf.
18 He that spekith of himself, sekith
s owne glorie; forsoth he that sekith
e glorie of him that sente him, this
sothfast, and vnriȝtfulnesse is not in
m.
19 Wher Moyses ȝaf not to ȝou a lawe,
id no man of ȝou doth the lawe? What
ken ȝe to sle me?
20 The cumpany answeride, and seide,
hou hast a deuyl; who sekith for to
e thee?
21 Jhesu answeride, and seide to hem,
haue don o work, and alle ȝe wondren.

22 Therfore Moyses ȝaf to ȝou circum-
siouu; not for it is of Moyses, but of
dris; and in the saboth ȝe circum-
liden a man.
23 If a man takith circumcisiouu in
e saboth, that the lawe of Moyses be
ot brokun, han ȝe indignaciouu† to me,
r I made al the man hool in the sa-
ot?
24 Nyle ȝe deme vp the face, but deme
riȝtful dom.
25 Therfore summe of Jerusalem seiden,
her this is not, whom the Jewis seken
slee?

vppe, then went he also vppe vnto the feast, nott openly, butt as it were prevely.
11 Then sought hym the Iewes at the feast, and sayde, Where is he?
12 And moche murmurynge was there of hym amonge the people. Some sayde, He is goode; wother sayde, Naye, but he deceaveth the people;

13 No man spake openly of hym, for feare of the Iewes.
14 In the myddes of the feast, Jesus went vppe into the temple, and taught.

15 And the Iewes marveylled, saiynge, Howe knoweth he the scriptures, seynge that he never learned?
16 Jesus answered them, and sayde, My doctrine is nott myne, butt hys thatt sent me.
17 Yff eny man wyll do hys will, he shall knowe of the doctrine, whether it be of God, or whether I spake of my silfe.
18 He that speaketh of him silfe, seketh his awne prayse; butt whosoever seketh his prayse that sent him, he ys true, and no vnrightewesnes is in hym.

19 Did not Moses geve you a lawe, and yet none off you kepeth the lawe? Why goo ye a boute to kill me?
20 The people answered, and sayde, Thou hast the devyll; who goeth aboute to kill the?
21 Jesus answered, and sayde vnto them, I have done won worke, and ye all marvayle.
22 Moses therfore gave vnto you circumcision; not because it is of Moses, but of the fathers; and yet ye on the saboth daye circumcise a man.
23 Yf a man on the saboth daye receave circumcision, with out breakynge of the lawe off Moses, disdayne ye at me, be cause I made a man every whit whoale on the saboth daye?
24 Judge not after the vtter aperaunce, but iudge rightewes iudgement.
25 Then sayd sum of them of Jerusalem, Is nott this he, whom they went aboute to kill?

26 Yah sai ! andaugiba rodeiþ, yah waiht du ïmma ni qiþand. Ïbai aufto bi sunyai ufkunþedun þai reiks, þatei sa ïst bi sunyai Christus ?

27 Akei þana kunnum, whaþro ïst ; ïþ Christus biþe qimiþ, ni manna wait whaþro ïst.

28 Hropida þan, ïn alh laisyands Ïesus, yah qiþands, Yah mik kunnuþ, yah wituþ whaþro ïm ; yah af mis silbin ni qam, ak ïst sunyeins saei sandida mik, þanei yus ni kunnuþ.

29

. . . . ïþ ïk kann ïna, unte fram ïmma ïm, yah ïs mik ïnsandida.

30 Sokidedun þan ïna gafahan, yah ni ainshun uslagida ana ïna handu, unte nauhþanuh ni atïddya wheila ïs.

31 Ïþ managai þizos manageins galaubidedun ïmma, yah qeþun, Christus þan qimiþ, ïbai ei managizeins taiknins tauyai, þaimei sa tawida ?

32 Hausidedun þan Fareisaieis þo managein birodyandein bi ïna þata ; ïnuhsandidedun andbahtans þai Fareisaieis, yah þai auhumistans gudyans, ei gafaifaheina ïna.

33 Þanuh qaþ Ïesus, Nauh leitila wheila miþ ïzwis ïm, yah þan gagga du þamma sandyandin mik.

34 Sokeiþ mik, yah ni bigitiþ ; yah þarei ïm ïk, yus ni maguþ qiman.

35 Þaruh qeþun þai Ïudaieis du sis misso, Whadre sa skuli gaggan, þei weis ni bigitaima ïna ? nibai ïn distahein þiudo skuli gaggan, yah laisyan þiudos ?

36 Wha siyai þata waurd, þatei qaþ, Sokeiþ mik, yah ni bigitiþ ; yah þarei ïm ïk, yus ni maguþ qiman ?

37 Ïþ ïn spedistin daga þamma mikilin dulþais, stoþ Ïesus, yah hropida, qiþands, Yabai whana þaursyai, gaggai du mis, yah driggkai.

38 Saei galaubeiþ du mis, swaswe qaþ gameleins, Awhos us wambai ïs rinnand watins libandins.

39 Þatuh þan qaþ bi Ahman, þanei skuldedun niman þai galaubyandans du

26 And nú ! he spycþ openlïce, and hig ne cweðaþ nán þing to him. Cweðe we hwæðer ða ealdras ongyton, ðæt ðis is Crist ?

27 Ac we witon, hwanon ðes is ; ðonne Crist cymþ, ðonne nát nán man hwanon he biþ.

28 Se Hælend clypode, and lærde on ðam temple, and cwæþ, Me ge cunnon, and ge witon hwanon ic eom ; and ic ne com fram me sylfum, ac se is sóþ ðe me sende, ðone ge ne cunnon.

29 Ic hine can, and gif ic secge ðæt ic hine ne cunne, ic beo leas, and eow gelïc ; ic hine can, and ic eom of him, and he me sende.

30 Hig hine sóhton to nimanne, and hyra nán hys ne æt-hrán, forðam ðe his tíd ne com dá gyt.

31 Manega of ðære menigeo gelýfdon on hine, and cwǽdon, Cweðe ge wyrcþ Crist má tácna, ðonne he cymþ, ðonne ðes déþ ?

32 Dá Pharisei gehýrdon ða menigeo ðus murcniende be him ;† ða ealdras and ða Pharisei sendon hyra þénas, ðæt hig woldon hine gefón.

33 Dá cwæþ se Hælend, Gyt ic beo sume hwíle mid eow, and ic gange to ðam, ðe me sende.

34 Ge sécaþ me, and ne findaþ ; and ge ne mágon cuman, ðar ic eom.

35 Dá Iudeas cwǽdon betweonan him sylfum, Hwyder wyle ðes faran, ðæt we hine ne findon ? cwyst ðú wyle he faran on þeoda todræfednesse, and hig læran ?

36 Hwæt is ðeos spræc, ðe he spycþ, Ge sécaþ me, and ne findaþ ; and ge ne mágon cuman, ðar ic eom ?

37 On ðam æftemestan mæran freolsdæge, stód se Hælend, and clypode, Cume to me, se ðe hine þyrste, and drince.

38 Se ðe gelýfþ on me, swá ðæt gewrit cwyþ, Lybbendes wætres flód flówaþ of his innoðe.

39 Ðæt he cwæþ be ðam Gáste, ðe ða sceoldon underfón ðe on hine gelýf-

26 And lo! he spekith opynly, and hei seyn no thing to him. Wher the ɔrinces knewen verili, for this is Crist?

27 But we witen this *man*, of whennis ıe is; forsoth whanne Crist schal come, ıo man wot of whennis he is.

28 Therfore Jhesu criede in the temple, echinge hem, and seyinge, And ȝe witen ne, and of whennis I am; and I cam ıot of my silf, but he is trewe that sente ne, whom ȝe knowen not.

29 I woot him, and if I schal seie ɔr I woot not him, I schal be lyk to ou, a lyere; and I woot him, for of im I am, and he sente me.

30 Therfore thei souȝten for to take im, and no man sente in to him hondis, ɔr his our cam not ȝit.

31 Sothli many of the cumpanye bi-ueden in to him, and seiden, Whanne Crist schal come, wher he schal do mo okenes, than this doth?

32 Pharisees herden the cumpenye of eple grucchinge of him thes thingis; nd the princes of Pharisees senten ynistris, that thei schulden take him.

33 Therfore Jhesu seide to hem, ȝit litel tyme I am with ȝou, and I go ɔ the fadir, that sente me.

34 ȝe schulen seke me, and ȝe schulen ot fynde; and where I am, ȝe mown ot come.

35 Therfore the Jewis seiden to hem ilf, Whidur is this to goynge, for we chulen not fynde him? wher he is to oyinge in to scateringe† of hethene ıen, and is to techinge hethene men?

36 What is this word, which he seide, e schulen seke me, and ȝe schulen not ynde; and where I am, ȝe mown not ome?

37 Forsoth in the laste day of the rete feeste, Jhesu stood, and criede, eyinge, If ony man thirstith, come he ɔ me, and drynke he.

38 He that bileueth in to me, as the cripture seith, Flodis of quyke watir chulen flowe of his wombe.

39 Sothli he seide this thing of the looly Goost, whom men bileuynge in

26 Beholde! he speaketh boldly, and they saye nothynge to him. Do not oure ruelars knowe in dede, that this is very Christ?

27 Butt we knowe this man, whence he is; but when Christ commeth, no man shall knowe whence he is.

28 Then cryed Jesus in the temple, as he taught, sayinge, And me ye knowe, and whence I am ye knowe; and I am nott come off my silfe, butt he thatt sent me is true, whom ye knowe nott.

29

. . . . I knowe hym, for I am off hym, and he hath sent me.

30 Then sought the Iewes to take hym, butt no man layde hondes on hym, be cause his tyme was nott yett come.

31 Many off the people beleved on hym, and sayde, When Christ commeth, will he do moo myracles, then this man hathe done?

32 The Pharises herde that the people murmured suche thynges about hym; and the Pharises and scribes sent ministers forthe, to take hym.

33 Then sayde Jesus vnto them, Yett am I a lytell whyle with you, and then goo I vnto hym, that sent me.

34 Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come.

35 Then sayde the Iewes bitwene them selves, Whither will he goo, that we shall nott fynde hym? will he goo amonge the gentyls which are scattered all a broade, and teache the gentyls?

36 What maner off sayinge ys thys, that he sayde, Ye shall seke me, and shall nott fynde me; and where I am, thither can ye nott come?

37 In the last daye, that grett daye off the feaste, Jesus stode, and cryed, sayinge, Yf eny man thyrst, lett hym come vnto me, and drynke.

38 Whosoever beleveth on me, as sayeth the scripture, Out off his belly shall flowe ryvers off water off lyfe.

39 This spake he off the Sprete, which they that beleved on hym shulde re-

ïmma ; unte ni nauhþanuh was Ahma sa Weiha ana ïm, unte Ïesus nauhþanuh ni hauhiþs was.

40 Managai þan þizos manageins, hausyandans þize waurde, qeþun, Sa ïst bi sunyai sa praufetes.

41 Sumaih qeþun, Sa ïst Christus. Sumaih qeþun, Ïbai þan† us Galeilaia Christus qimiþ ?

42 Niu gameleins qaþ, þatei us fraiwa Ðaweidis, yah us Beþlaihaim weihsa, þarei was Daweid, Christus qimiþ ?

43 Þanuh missaqiss ïn þizai managein warþ bi ïna.

44 Sumaih þan ïze wildedun fahan ïna, akei ni ainshun uslagida ana ïna handuns.

45 Galiþun þan þai andbahtos du þaim auhumistam gudyam yah Fareisaium, þaruh qeþun du ïm yainai, Duwhe ni attauhuþ ïna ?

46 Andhofun þai andbahtos, Ni whanhun aiw rodida manna, swaswe sa manna.

47 Andhofun þan ïm þai Fareisaieis, Ïbai yah yus afairzidai siyuþ ?

48 Sai yau ainshun þize reike galaubidedi ïmma, aiþþau Fareisaie ?

49 Alya so managei, þaiei ni kunnun witoþ, fraqiþanai sind.

50 Qaþ Nikaudemus du ïm, saei atïddya du ïmma ïn naht, sums wisands ïzei,

51 Ïbai witoþ unsar stoyiþ mannan, nibai faurþis hauseiþ fram ïmma, yah ufkunnaiþ wha tauyai ?

52 Andhofun, yah qeþun du ïmma, Ïbai yah þu us Galeilaia ïs ? Ussokei, yah saiwh, þatei praufetus us Galeilaia ni urreisiþ.

53

don ; đā gyt næs se Gāst gescald, forđa đe se Hælend næs đā gyt gewuldrod.†

40 Of đære tīde seo menigeo cwæþ, đ heo gehȳrde đās his spræce, Đes is s witega.

41 Sume cwædon, He is Crist. Sum cwædon, Cweđe ge, cymþ Crist fra Galilea ?

42 Hū ne cwyþ đæt gewrit, đæt Cri cymþ of Dauides cynne, and of Bethlee ceastre, đar đar Dauid wæs ?

43 Witodlice ungeþwærnes wæs g worden on đære menigeo for him.

44 Sume hig woldon hine niman, hyra nān his ne æt-hrān.

45 Đā þēnas comon to đam bisceopu and to đam Phariseum, and hig cwædo to him, For hwī ne brohton ge hi hider ?

46 Đā andwyrdon đa þēnas and cwædo Ne spræc næfre nān man, swā đes ma spryceþ.

47 Đā cwædon đa Pharisei to hin Synd ge beswicene ?

48 Cweđe ge gelȳfde ænig đæra ealdr ođđe đæra Pharisea on hyne ?

49 Ac đeos menigeo, đe ne cūđe đa a hig synd āwyrgede.

50 Đā cwæþ Nichodemus to him, s đe com to him on nyht, se wæs hyr ān,

51 Cwyst đū dēmþ ūre æ ænigne man būton hyne man ær gehȳre, and wit hwæt he dō ?

52 Hig andswaredon, and cwædon t him, Cwyst đū đæt đū si Galileisc Smea, and geseoh, đæt nān witega n cymþ fram Galilea.

53 And hig cyrdon ealle hām.

Chap. VIII. †1 Se Hælend fōr o Oliuetes dūne.

2 And com eft on dæg-rēd to đan temple ; and eall đæt folc com to him and he sæt and lærde hig.

o him weren to takinge; forsoth the Spirit was not 3it 3ouun, for Jhesus was ot 3it glorified.

40 Therfore of that cumpanye, whanne hei hadden herde thes wordis of him, hei seiden, This is verili a prophete.

41 Othere seiden, This is Crist. Forsoth summe seiden, Wher Crist cometh ro Galilee?

42 Wher the scripture seith not, that f the seed of Dauith, and of the castel f Bethleem, where Dauith was, Crist ometh?

43 And so dissencioun is maad in the umpany for him.

44 Forsothe summe of hem wolden ake him, but no man sente hondis on im.

45 Therfore the mynistris camen to he bischopis and Pharisees, and thei eiden to hem, Whi brou3te 3e not him?

46 The mynistris answeriden, Neuere nan spak so, as this spekith.

47 Therfore the Farisees answeriden o hem, Wher and 3e be disceyued?

48 Wher ony of the princes bileueden n to him, or of the Pharisees?

49 But this cumpany of peple, that new not the lawe, ben cursid.

50 Nycodeme seith to hem, he that am to him in ny3te, that was oon of iem,

51 Wher oure lawe demeth a man, no ut first it haue herd of him, and knowe vhat he doth?

52 Thei answeriden, and seiden to him, Wher and thou ert a man of Galilee? Seke thou scripturis, and se thou, for a rophete rysith not of Galilee.

53 And thei turnedyn a3en, ech in to iis hows.

CHAP. VIII. 1 Forsothe Jhesu wente n to the mount of Olyuete.

2 And erly eft he cam in to the temple; and al the peple cam to him; and he ittinge tau3te hem.

ceave; for the Holy Gost was not yet there, because that Jesus was nott yett glorified.

40 Many off the people, when they herde this sayinge, sayd, This is no doute a prophet.

41 Wother sayde, This is Christ. Some sayde, Shall Christ come out off Galile?

42 Sayeth nott the scripture, that Christ shall come off the seed off David, and out of the toune off Bethleem, where David was?

43 So was there dissencion amonge the people for hys sake.

44 And some off them wolde have taken hym, butt noo man layed hondes on hym.

45 Then cam the ministers to the hye prestes and Pharises, and they sayde vnto them, Why have ye not brought hym?

46 The servauntes answered, Never man spake, as thys man speaketh.

47 Then answered them the Pharises, Are ye alsoo disceaved?

48 Doth eny of the ruelers, or off the Pharises beleve on hym?

49 Butt the commen people, whyche knowe nott the lawe, are a cursed.

50 Nicodemus sayde vnto them, he that cam to Jesus by nyght, whych was one off them,

51 Doth oure lawe iudge eny man, before it be herde, and knowen what he hath done?

52 They answered, and sayde vnto hym, Arte thou alsoo off Galile? Searche, and loke, for out of Galile aryseth noo prophet.

53 And every man went vnto his awne housse.

CHAP. VIII. 1 Jesus went vnto the Mounte Olivete.

2 And erly in the mornynge cam agayne into the temple; and all the people cam vnto hym; and he sate doune and taught them.

3 Đá læddon ða Pharisei and ða bóc eras to him ân wîf seo wæs áparod o unriht-hæmede, and setton hig to-midde hyra,

4 And cwædon to him, Láreow, đi wîf wæs áfúnden on unrihton hæmede,

. . . . .

5 Moyses us bebead o ðære æ ðæ we sceoldon ðus gerade mid stánum oftorfian ; hwæt cwyst đú ?

6 Đis hig cwædon his fandiende, ðæ hig hine wrêhton. Se Hælend ábea nyder, and wrât mid his fingre on ðær eorþan.

7 Đá hig þurh-wunedon hine ácsiende đá árás he upp, and cwæþ to him, Lóca hwylc eower si synleas, weorpe æres stân on hi.

8 And he âbeah eft, and wrât on ðær eorþan.

9 Đá hig đis gehŷrdon, đá eodon hi út ân æfter ânum, ... ; and he gebád ðar sylf, and ðæ wîf stôd ðær on middan.

10 Se Hælend árás up, ... an cwæþ to hyre, Wîf, hwar synd ða đ đé wrégdon ? ne fordémde đé nân man

11 And heo cwæþ, Ná, Drihten. An se Hælend cwæþ, Ne ic đé ne fordéme dó gá, and ne synga đú næfre má.

12 Aftra du ïm Ïesus rodida, qaþuh, Ïk ïm liuhaþ manasedais ; saei laisteiþ mik, ni gaggiþ ïn riqiza, ak habaiþ liuhaþ libainais.

12 †Eft se Hælend spræc đás þing t him, and cwæþ, Ic eom middan-eard leoht ; se đe me fyligþ, ne gæþ he n on þŷstro, ac he hæfþ lifes leoht.

13 Þanuh qeþun du ïmma þai Farei-saieis, Þu bi þuk silban weitwodeis ; so weitwodiþa þeina nist sunyeina.

13 Đá Pharisei cwædon to him, Đ cŷđst gewitnesse be đé sylfum ; nis đî gewitnes sôþ.

14 Andhof Ïesus, yah qaþ du ïm, Yah yabai ïk weitwodya bi mik silban, sunya ïst so weitwodiþa meina ; unte wait whaþro qam, yah whaþ galeiþa. Ïþ yus ni wituþ whaþro qima, aiþþau whaþ ga-leiþa.

14 Se Hælend andswarode, and cwæ to him, Gif ic cŷđe gewitnesse be m sylfum, mîn gewitnes is sôþ ; forđam đ ic wât hwanon ic com, and hwyder i gá. Ge nyton hwanon ic com, ne hwyde ic gá.

15 Yus bi leika stoyiþ, ïþ ïk ni stoya ainnohun ;

15 Ge démaþ æfter flæsce, ic ne dém nánum men ;

16 Aþþan yabai stoya ïk, staua meina

16 And gyf ic déme, mîn dôm is sôþ

Sothli scribis and Pharisees bryngen a
raman takun in auowtrie, and settiden
in the middil,

And seiden to him, Maistir, this
mman is now takun in auoutrie, . . .
. .
Forsoth in the lawe Moyses com-
idide vs for to stoone siche; therfore
at seist thou?
Sothli thei seiden this thing tempt-
ge him, that thei myȝten accuse him.
rsothe Jhesu bowinge him silf doun,
ot with the fyngir in the erthe.
Sothly whanne thei lastiden† axinge
n, he reiside him silf, and seide to
m, Which of ȝou that is with oute
ine, first sende a stoon in to hir.

And eft he bowinge doun him silf,
oot in the erthe.
Sothli thei heeringe thes thingis,
nten awey oon aftir an other, thei
ynnynge at the eldere men; and
esu dwelte aloone, and the womman
ndinge in the myddel.
o Sothli Jhesu reisynge him silf, . . .
. . . seide to hir, Womman, wher
n thei that accusiden thee? no man
mpnede thee.

1 The which seyde, No man, Lord.
esu seith to hir, Nether I schal
mpne thee; go thou, and now aftir-
rd nyle thou do synne.
2 Therfore eft Jhesu spak to hem,
yinge, I am the liȝt of the world; he
at sueth me, walkith not in derk-
ssis, but schal haue the liȝt of lyf.

3 Therfore the Pharisees seiden, Thou
rist witnessing of thi silf; thi witness-
g is not trewe.
4 Jhesu answeride, and seide to hem,
id if I bere witnessing of my silf, my
tnessing is trewe; for I woot fro
ennis I cam, and whidur I go. For-
the ȝe witen not fro whennus I come,
whidur I go.
5 Forsoth ȝe demen vp the fleisch, I
me not ony man;
6 And if I deme, my dom is trewe,

3 The scribes and Pharises brought
vnto hym a woman taken in advoutry,
and sett her in the middes,

4 And sayde vnto hym, Master, thys
woman was taken in advoutry, even as
the dede was a doyng.
5 Moses in the lawe commaunded vs
that suche shulde be stoned; what sayst
thou therfore?
6 And thys they sayde to tempt hym,
that they myght have wher off to accuse
hym. Jesus stouped doune, and wyth
hys fynger wrote on the grounde.
7 And whill they continued axynge
hym, he lifte hym sylfe vppe, and sayde
vnto them, Lett hym thatt ys a monge
you wyth out synne, cast the fyrst stone
at her.
8 And agayne he stouped doune, and
wrote on the grounde.
9 As sone as they herde that, they
went out won by won, the eldest fyrst;
and Jesus was lefte a lone, and the
woman stondynge in the myddes.

10 When Jesus had lifte vppe hym
sylfe agayne, and sawe noo man butt
the woman, he sayde vnto her, Woman,
where are those thyne accusars? hath
no man condempned the?
11 She sayde, Syr, no man. Jesus
sayde, Nether do I condempne the;
goo hence, and synne no moare.

12 Then spake Jesus agayne vnto them,
sayinge, I am the light off the worlde;
he that foloweth me, shall nott walke
in darcknes, butt shall have the light
of lyfe.
13 The Pharises sayde vnto hym, Thou
bearest reccorde of thy sylfe; thy re-
corde ys not true.
14 Jesus answered, and sayde vnto
them, And yf I beare recorde off my
sylfe, my recorde is true; for I knowe
whence I cam, and whither I goo. Ye
cannot tell whence I come, and whither
I goo.
15 Ye iudge after the flesshe, I iudge
no man;
16 And yff I iudge, then ys my iudg-

sunyeina ïst, unte ains ni ïm, ak ïk yah saei sandida mik atta.

17 Yah þan ïn witoda ïzwaramma gameliþ ïst, þatei twaddye manne weitwodiþa sunya ïst.

18 Ïk ïm, saei weitwodya bi mik silban, yah weitwodeiþ bi mik, saei sandida mik, atta.

19 Qeþun þan du ïmma, Whar ïst sa atta þeins? Andhof Ïesus, Ni mik kunnuþ, nih attan meinana; ïþ mik kunþedeiþ, yah þau attan meinana kunþedeiþ.

20 Þo waurda rodida ïn gazaufwlakio, laisyands ïn alh; yah ainshun ni faifah ïna, unte nauhþanuh ni qam wheila ïs.

21 Þanuh qaþ aftra du ïm Ïesus, Ïk galeiþa, yah sokeiþ mik, yah ïn frawaurhtai ïzwarai gadauþniþ; þadei ïk gagga, yus ni maguþ qiman.

22 Qeþun þan Ïudaieis, Nibai usqimai sis silbin, ei qiþiþ, Þadei ïk gagga, yus ni maguþ qiman?

23 Yah qaþ du ïm Ïesus, Yus us þaim dalaþro siyuþ, ïþ ïk us þaim ïupaþro ïm; yus us þamma fairwhau siyuþ, ïþ ïk ni ïm us þamma fairwhau.

24 Qaþ nu ïzwis, þatei gadauþniþ ïn frawaurhtim ïzwaraïm; yabai auk ni galaubeiþ þatei ïk ïm, gadauþniþ ïn frawaurhtim ïzwaraim.

25 Þaruh qeþun du ïmma, Þu whas ïs? Yah qaþ du ïm Ïesus, Anastodeins, þatei yah rodya du ïzwis.

26 Manag skal bi ïzwis rodyan, yah stoyan, akei saei sandida mik sunyeins ïst; yah ïk, þatei hausida at ïmma, þata rodya ïn þamma fairwhau.

27 Ni froþun, þatei attan ïm qaþ.

28 Qaþuh þan du ïm Ïesus, Þan ushauheiþ þana sunu mans, þanuh ufkunnaiþ, þatei ïk ïm, yah af mis silbin tauya ni waiht; ak swaswe laisida mik atta meins, þata rodya.

29 Yah saei sandida mik miþ mis ïst, ni bilaiþ mis ainamma atta; unte ïk, þatei leikaiþ ïmma, tauya sinteino.

forðam ðe ic ne eom ána, ac ic and fæder ðe me sende.

17 And on eowre æ is áwriten, ð twegra manna gewitnes is sóþ.

18 Ic eom, ðe cýðe gewitnesse be sylfum, and se fæder ðe me sende, gewitnesse be me.

19 Witodlíce hig cwǽdon to him, Hv is ðin fæder? Se Hǽlend him a swarode and cwæþ, Ne cunne ge me, mínne fæder; gyf ge me cúðon, wén ðæt ge cúðon minne fæder.

20 Ðás word he spæc æt ceap-sceam . . . . . ; and nán man hyne ne n forðam ðe hys tíd ne com ðá gyt.

21 Witodlíce eft se Hǽlend cwæþ him,† Ic fare, and ge me sécaþ, and sweltaþ on eowre synne; ne mágе cuman, ðyder ic fare.

22 Ðá cwǽdon ða Iudeas, Cweðe ofslyhþ he hine sylfne, forðam he s Ge ne mágon cuman, ðyder ic fare?

23 Ðá cwæþ he to him, Ge synd n ane, and ic eom ufane; ge synd ðisum middan-earde, ic ne eom of ðis middan-earde.

24 Ic eow sǽde, Ðæt ge sweltaþ eowrum synnum; gif ge ne gelýfaþ ð ic hit sý, ge sweltaþ on eowre synne.

25 Ðá cwǽdon hí to him, Hwæt e ðú? Se Hælend cwæþ to him, Ic e fruma, ðe to eow sprece.

26 Ic hæbbe fela be eow to sprecan and to démanne, ac se ðe me sende sóþfæst; and ic sprece on middan-ea ða þing, ðe ic æt him gehýrde.

27 And hig ne undergéton, ðæt tealde him God to fæder.

28 Se Hælend cwæþ to him, Ðon ge mannes sunu up-áhebbaþ, ðonne cnáwe ge, ðæt ic hit eom, and ic ne nán þing of me sylfum; ac ic spr ðás þing, swá fæder me lærde.

29 And se ðe me sende is mid me, a he ne forlǽt me ánne; forðam ðe ic wy symle ða þing, ðe him synd gecwéme,

I am not aloone, but I and the fadir
at sente me.
7 And in 3oure lawe it is writun, for
e witnessing of twei men is trewe.

8 I am, that bere witnessing of my
f, and the fadir that sente me, berith
tnessing of me.
9 Therfore thei seiden to him, Wher
thi fadir? Jhesu answeride, Nether
witen† me, nether 3e witen my fadir;
3e wisten me, perauenture and 3e
ulden wite my fader.
0 Jhesu spak thes wordis in the tre-
ie, techinge in the temple; and no
n took him, for his our cam not 3it.

1 Therfore eft Jhesu seide to hem,
I I go, and 3e schulen seche me, and
schulen deye in 3oure synne; whidur
go, 3e mown not come.
2 Therfore the Jewis seiden, Wher he
al sle him silf, for he seith, Whidur I
, 3e mown not come?
3 And he seide to hem, 3e ben of
nethe, I am of aboue; 3e ben of this
rld, I am not of this world.

4 Therfore I seide to 3ou, For 3e
ulen dye in 3oure synnes; forsothe
3e schulen not bileue for I am, 3e
ulen deye in 3oure synne.
5 Therfore thei seiden to him, Who
thou? Jhesu seide to hem, The bi-
nnyng,† which and speke to 3ou.

6 I haue many thingis for to speke,
d deme of 3ou, but he that sente me
sothfast; and I speke in the world
es thingis, that I herde of him.
7 And thei knewen not, for he seide
s fadir God.
8 Therfore Jhesu seith to hem, Whanne
han reysid mannis sone, thanne 3e
ulen knowe, for I am, and of my silf
lo nó thing; but as my fadir tau3te
e, I speke thes thingis.

9 And he that sente me is with me,
d lefte not me aloone; for I do euere
o thingis, that ben plesaunt to him.

nuent true, for I am not a lone, butt I and my father that sent me.
17 Itt ys also written in youre lawe, that the testimony of two men ys true.

18 I am won, that beare witnes off my sylfe, and my father that sent me, beareth witnes off me.
19 Then sayde they vnto hym, Where is thy father? Jesus answered, Ye nether knowe me, nor yet my father; yff ye had knowen me, ye shulde have knowen my father alsoo.
20 These wordes spake Jesus in the tresury, as he taught in the temple; and no man layde hondes on hym, for hys tyme was nott yett come.
21 Then sayde Jesus agayne vnto them, I goo my waye, and ye shall seke me, and shall deye in youre synnes; whither I goo, thither can ye not come.
22 Then spake the Iewes, Wyll he kyll him sylfe, be cause he sayth, Whither I goo, thither can ye not come?
23 And he sayde vnto them, Ye are from beneth, I am from above; ye are of this worlde, I am nott off thys worlde.
24 I sayde therfore vnto you, That ye shall deye in youre synnes; for except ye beleve that I am he, ye shall deye in youre synnes.
25 Then sayde they vnto hym, Who arte thou? And Jesus sayde vnto them, Even the very same thynge, that I saye vnto you.
26 I have many thynges to saye, and to iudge of you, but he that sent me is true; and I speake in the worlde those thynges, whych I have herde of hym.
27 They vnderstode not, that he spake of his father.
28 Then sayde Jesus vnto them, When ye have lift vppe an hye the sonne off man, then shall ye knowe, that I am he, and thatt I do nothynge off my silfe; butt as my father hath taught me, even soo I speake.
29 And he that sent me ys with me, my father hath nott lefte me alone; for I do alwayes those thynges, that please him.

30 Þata ïmma rodyandin, managai galaubidedun ïmma.

31 Þanuh qaþ Ïesus du þaim galaubyandam sis Ïudaium, Yabai yus gastandiþ ïn waurda meinamma, bi sunyai sipoⁿyos meinai siyuþ ;

32 Yah ufkunnaiþ sunya, yah so sunya friyans ïzwis briggiþ.

33 Andhofun ïmma, Fraiw Abrahamis siyum, yah ni mannhun skalkinodedum aiw whanhun ; whaiwa þu qiþis, Þatei friyai wairþiþ ?

34 Andhof ïm Ïesus, Amen, amen, qiþa ïzwis, þatei whazuh saei tauyiþ frawaurht, skalks ïst frawaurhtai.

35 Sah þan skalks ni wisiþ ïn garda, du aiwa, sunus wisiþ du aiwa.

36 Yabai nu sunus ïzwis friyans briggiþ, bi sunyai friyai siyuþ.

37 Wait þatei fraiw Abrahamis siyuþ, akei sokeiþ mis usqiman, unte waurd mein ni gamot ïn ïzwis.

38 Ïk þatei gasawh at attin meinamma rodya ; yah yus, þatei hausideduþ fram attin ïzwaramma, tauyiþ.

39 Andhofun, yah qeþun du ïmma, Atta unsar Abraham ïst. Qaþ ïm Ïesus, Ïþ barna Abrahamis weseiþ, waurstwa Abrahamis tawidedeiþ.

40 Ïþ nu sokeiþ mik usqiman, mannan ïzei sunya ïzwis rodida, þoei hausida fram Guþa ; þatuh Abraham ni tawida.

41 Yus tauyiþ toya attins ïzwaris. Þanuh qeþun ïmma, Weis us horinassau ni siyum gabauranai ; ainana attan aigum, Guþ.

42 Qaþ du ïm Ïesus, Yabai Guþ atta ïzwar wesi, friodedeiþ þau mik ; unte ïk fram Guþa urrann, yah qam ; nih þan auk fram mis silbin ni qam, ak ïs mik ïnsandida.

43 Duwhe maþlein meina ni kunnuþ ? unte ni maguþ hausyan waurd mein.

44 Yus us attin, diabaulau, siyuþ, yah lustuns þis attins ïzwaris wileiþ tauyan. Yains manamaurþrya was fram frumistya, yah ïn sunyai ni gastoþ ; unte nist sunya ïn ïmma. Þan rodeiþ liugn,

30 Đá he đás þing spræc, manega g lŷfdon on hine.†

31 Witodlîce se Hælend cwæþ to đa Iudeum, đe him gelŷfdon, Gif ge wuni on mînre spæce, sóþlice ge beoþ mî leorning-cnihtas ;

32 And ge oncnâwaþ sóþfæstnysse, a sóþfæstnes eow âlŷst.

33 Đá andswarodon hî him and cwæ on, We synd Abrahames cynnes, and þeowedon we nânum men næfre ; hûme cwyst đû, Ge beoþ frige ?

34 Se Hælend him andswarode a cwæþ, Sóþ, ic eow secge, đæt ælc synne wyrcþ, is đære synne þeow.

35 Witodlîce se þeow ne wunaþ hûse, on écnesse, se sunu wunaþ écnesse.

36 Gif se sunu eow âlŷst, ge beoþ só lice frige.

37 Ic wât đæt ge synd Abraham bearn, ac ge sécaþ me to ofsleanne, fo đam mîn spæc ne wunaþ on eow.

38 Ic sprece đæt, đe ic mid fæder g seah ; and ge dôþ đa þing, đe ge m eowrum fæder gesâwon.

39 Đá andswarodon hig, and cwæd to him, Abraham is ûre fæder. Đá cw se Hælend to him, Gif ge Abraham bearn synd, wyrcaþ Abrahames weorc.

40 Nû ge sécaþ me to ofsleanne, đo man đe eow sæde sóþfæstnesse, đa đe gehŷrde of Gode ; ne dyde Abraha swâ.

41 Ge wyrcaþ eowres fæder wéo Hig cwædon witodlîce to him, Ne sy we of forligere âcennede ; we habb ânne, God, to fæder.

42 Witodlîce se Hælend cwæþ to hi Gif God wære eower fæder, witodlîce lufedon me ; ic com of Gode ; ne cc ic nâ fram me sylfum, ac he me sende

43 Hwî ne gecnâwe ge mîne spræc [forđam đe ge ne mágon gehŷran mî spæce.]†

44 Ge synd deofles bearn, and ge will wyrcan eowres fæder willan. He w fram frymþe man-slaga, and he ne wu ode on sóþfæstnesse ; forđam đe sóþfæ nes nis on him. Đonne he spryceþ le

o Him spekinge thes thingis, many
n bileueden in to him.
r Therfore Jhesu seide to the Jewis,
it bileueden in to him, If ȝe schulen
elle in my word, verili ȝe schulen be
r disciplis;
2 And ȝe schulen knowe the treuthe,
d the treuthe schal delyuere ȝou.
3 Therfore the Jewis answeriden to
n, We ben the seed of Abraham, and
no man we seruyden euere; hou seist
ȝu, ȝe schulen be free?
4 Jhesu answeride to hem, Treuli,
uli, I seie to ȝou, for ech man that
th synne, is the seruaunt of synne.
5 Sothli the seruaunt dwellith not in
e hous, into withouten ende, the sone
ellith into withouten ende.
6 Therfor if the sone schal delyuere
u, verili ȝe schulen be free.
7 I woot for ȝe ben Abrahams sones,
it ȝe seken for to sle me, for my word
kith not in ȝou.
8 And I speke tho thingis, that I syȝ
my fadir; and ȝe don tho thingis,
at ȝe syȝen at ȝoure fadir.
9 Thei answeriden, and seiden to him,
braham is oure fadir. Jhesu seith to
em, If ȝe ben the sones of Abraham,
ȝe the werkis of Abraham.

40 Sothli now ȝe seken to sle me, a
an that haue spoken to ȝou treuthe,
at I herde of God; Abraham dide not
is thing.
41 ȝe don the workis of ȝoure fadir.
nd so thei seiden to him, We ben not
orn of fornycacioun; we han o fadir,
od
42 Therfore Jhesu seide to hem, If
od were ȝoure fadir, sothli ȝe schulden
ue me; forsothe I procedide† of God,
nd cam; nether sothli I cam of my
lf, but he sente me.
43 Whi knowen ȝe not my speche? for
e mown not heere my word.

44 ȝe ben of the fadir, the deuel, and
e wolen do the desyris of ȝoure fadir.
He was a mansleere fro the bigynnyng,
nd in treuthe he stood not; for treuthe
s not in him. Whanne he spekith a

30 As he spake these wordes, many beleved on hym.
31 Then sayde Jesus to those Iewes, which beleved on hym, Yf ye continue in my sayinge, then are ye my very disciples;
32 And ye shall knowe the trueth, and the trueth shall make you free.
33 They answered hym, We are Abrahams seede, and were never bonde to eny man; why sayest thou then, Ye shalbe made fre?
34 Jesus answered them, Verely, verely, I saye vnto you, that whosoever committeth synne, is the servaunt of synne.
35 And the servaunt abydeth nott in the housse, for ever, butt the sonne abydeth ever.
36 Yf the sonne therfore shall make you fre, then are ye fre in dede.
37 I knowe that ye are Abrahams seed, butt ye seke meanes to kyll me, be cause my sayinges have noo place in you.
38 I speake, that I have sene wyth my father; and ye do that, whych ye have sene wyth youre father.
39 They answered, and sayde vnto hym, Abraham is oure father. Jesus sayde vnto them, Yf ye were Abrahams children, ye wolde do the dedes of Abraham.
40 But nowe ye goo about to kill me, a man that have tolde you the truthe, which I have herde off my father; this did not Abraham.
41 Ye do the dedes of youre father. Then sayde they vnto hym, We were nott borne of fornicacion; we have won father, that is God.
42 Jesus sayde vnto them, Yf God were youre father, then wolde ye have loved me; for I procede forthe, and come from God; nether cam I of my sylfe, butt he sent me.
43 Why do ye nott knowe my speache? be cause ye cannot abyde the hearynge off my wordes.
44 Ye are of youre father, the devyll, and the lustes off youre father ye will folowe. He was a murtherer from the begynnynge, and aboode nott in the trueth; be cause there ys noo trueth in hym.

us seinaim rodeiþ; unte liugnya ïst, yah atta ïs.

45 Ïþ ïk þatei sunya rodida, ni galaubeiþ mis.

46 Whas ïzwara gasakiþ mik bi frawaurht? þande sunya qiþa, duwhe ni galaubeiþ mis?

47 Sa wisands us Guþa, waurda Guþs hauseiþ; duþe yus ni hauseiþ, unte us Guþa ni siyuþ.

48 Andhofun þan þai Ïudaieis, yah qeþun du ïmma, Niu waila qiþam weis, þatei Samareites ïs þu, yah unhulþon habais?

49 Andhof Ïesus, Ïk unhulþon ni haba, ak swera attan meinana, yah yus unsweraiþ mik.

50 Ïk ni sokya hauhein meina; ïst, saei sokeiþ, yah stoyiþ.

51 Amen, amen, qiþa ïzwis, yabai whas waurd mein fastaiþ, dauþu ni gasaiwhiþ aiwa dage.

52 Þanuh qeþun du ïmma þai Ïudaieis, Nu ufkunþedum, þatei unhulþon habais. Abraham gadauþnoda, yah praufeteis, yah þu qiþis, Yabai whas mein waurd fastai, ni kausyai dauþau aiwa dage.

53 Ïbai þu maiza ïs attin unsaramma Abrahama, saei gadauþnoda, yah praufeteis gadauþnodedun; whana þuk silban tauyis þu?

54 Andhof Ïesus, Yabai ïk hauhya mik silban, so hauheins meina ni waihts ïst; ïst atta meins, saei hauheiþ mik, þanei yus qiþiþ, þatei Guþ unsar ïst.

55 Yah ni kunnuþ ïna, ïþ ïk kann ïna; yah yabai qeþyau þatei ni kunnyau ïna, siyau galeiks ïzwis liugnya; ak kann ïna, yah waurd ïs fasta.

56 Abraham, atta ïzwar, sifaida, ei gasewhi dag meinana; yah gasawh, yah faginoda.

57 Þanuh qeþun þai Ïudaieis du ïmma, Fimftiguns yere nauh ni habais, yah Abraham sawht?

58 Qaþ ïm Ïesus, Amen, amen, qiþa ïzwis, faurþizei Abraham waurþi, ïm ïk.

59 Þanuh nemun stainans, ei waurpeina

unga, he spryceþ of him sylfum; forðæ ðe he is leas, and his fæder eac.

45 Witodlice ge ne gelýfaþ me, forð ðe ic secge eow sóþfæstnesse.†

46 Hwylc eower áscunaþ me for synn gif ic sóþ secge, hwí ne gelýfe ge me?

47 Se ðe is of Gode, gehýrþ God word; forðig ge ne gehýraþ, forðam ge ne synd of Gode.

48 Witodlice ða Iudeas andswaredo and cwǽdon to him, Hwí ne cweðe wel, ðæt ðú eart Samaritanisc, and e wód?

49 Se Hǽlend andswarode, and cwæ Ne eom ic wód, ac ic árwurþige mín fæder, and ge unárwurþedon me.

50 Witodlice ne séce ic mín wuldo se is, ðe sécþ, and démþ.

51 Sóþ, ic secge eow, gif hwá mí spræce gehealt, ne gesyhþ he deaþ næfr

52 Ðá cwǽdon ða Iudeas, Nú witon, ðæt ðú eart wód. Abraham w dead, and ða witegan, and ðú cwy Gif hwá míne spræce gehealt, ne biþ næfre dead.

53 Cwyst ðú ðæt ðú sý mǽrra ðon úre fæder Abraham, se wæs dead, a ða witegan wǽron deade; hwæt þin ðé ðæt ðú sý?

54 Se Hǽlend him andswarode, Gif wuldrige me sylfne, nis mín wuld náht; mín fæder is, ðe me wuldraþ, ðam ge cweðaþ, ðæt he sý úre God.

55 And ge ne cúdon hine, ic hine can and gif ic secge ðæt ic hine ne cunne, beo leas and eow gelíc; ac ic hyne can and ic healde his spræce.

56 Abraham, eower fæder, geblissod ðæt he gesáwe mínne dæg; and he g seah, and geblissode.

57 Ða Iudeas cwǽdon to him, Gyt ne eart fiftig wintre, and gesáwe Abraham?

58 Se Hǽlend cwæþ to him, Ic wæ ǽrðam ðe Abraham wæs.

59 Hig námon stánas, to ðam ðæt hi

nge, he spekith of his owne thingis ; he is a lyiere, and fadir of it.

; Sotheli for I seye treuthe, ȝe bileuen to me.

; Who of ȝou schal reproue me of ne? if I seie treuthe, whi bileuen ȝe to me?

' He that is of God, heerith the ·dis of God ; therfore ȝe heeren not, ȝe ben not of God.

; Therfore the Jewis answeriden, and len, Wher we seyn not wel, for thou a Samaritan, and hast a deuel?

) Jhesu answeride, and seide, I haue a deuel, but I honoure my fadir, ȝe han vnhonourid me.

) Forsothe I seke not my glorie ; r is, that sekith, and demeth.

: Treuli, treuli, I seie to ȝou, if ony n schal kepe my word, he schal not deeth in to with outen ende.

? Therfor the Jewis seiden, Now we knowen, for thou hast a deuel. raham is deed, and the prophetis thou seist, If ony man schal kepe word, he schal not taaste deeth in vith outen ende.

; Wher thou ert more than oure fadir raham, that is deed, and the prophetis deede ; whom makist thou thi silf?

4 Jhesu answeride, If I glorifie my my glorie is noȝt ; my fadir is, t glorifieth me, whom ȝe seyn, for he oure God.

5 And ȝe han not knowen him, for- h I haue knowe him ; and if I schal e for I woot not him, I schal be a re lyk to ȝou ; but I woot him, and epe his word.

5 Abraham, ȝoure fader, ful out ioyede, t he schulde se my day ; and he syȝ, l he ioyede.

7 Therfore the Jewis seyden to him, ou hast not ȝit fifty ȝeer, and hast u seyn Abraham?

8 Therfore Jhesu seide to hem, Treuli, uli, I seye to ȝou, bifore that Abraham s maad, I am.

9 Therfore thei token stoones, that

When he speaketh a lye, then speaketh he off hys awne ; for he ys a lyar, and the father therof.

45 And be cause I tell you the trueth, therfore beleve ye nott me.

46 Which of you can rebuke me off synne? yf I say the trueth, why do not ye beleve me?

47 He that is of God, heareth Goddes wordes ; ye therfore heare them not, be cause ye are nott of God.

48 Then answered the Iewes, and sayde vnto hym, Saye we nott well, that thou arte a Samaritan, and hast the devyll?

49 Jesus answered, I have not the devyll, butt I honour my father, and ye have dishonoured me.

50 I seke nott myne awne prayse ; there is won, that seketh it, and iudgeth.

51 Verely, verely, I saye vnto you, yf a man kepe my sayinges, he shall never se deeth.

52 Then sade the Iewes to hym, Nowe knowe we, that thou hast the devyll. Abraham is deed, and also the prophettes, and yett thou sayest, Yf a man kepe my sayinge, he shall never tast deeth.

53 Arte thou greater then oure father Abraham, which is deed, and the prophettes are deed ; whome makest thou thy silfe?

54 Jesus answered, Yf I prayse my silfe, my prayse is nothynge worth ; hit is my father, that prayseth me, which ye saye, is youre God.

55 And yet have ye not knowen hym, but I knowe hym ; and yf I shulde saye I knowe hym nott, I shulde be a lyare lyke vnto you ; but I knowe hym, and kepe his sayinge.

56 Youre father, Abraham, was glad to se my daye ; and he sawe it, and reioysed.

57 Then sayde the Iewes vnto hym, Thou arte not yet .l. yere olde, and hast thou sene Abraham?

58 Jesus sayd vnto them, Verely, verely, I say vnto you, yer Abraham was, I am.

59 Then toke they vppe stones, to caste

ana ïna ; iþ Ïesus þan gafalh sik, yah usïddya us alh, usleiþands þairh midyans ins, yah wharboda swa.

Chap. IX. 1 Yah þairhgaggands, gaumida mann blindamma us gabaurþai.

2 Þaruh frehun ïna siponyos ïs qiþandans, Rabbei, whas frawaurhta, sau, þau fadrein ïs, ei blinds gabaurans warþ?

3 Andhof Ïesus, Nih sa frawaurhta, nih fadrein ïs ; ak ei bairhta waurþeina waurstwa Guþs ana ïmma.

4 Ïk skal waurkyan waurstwa þis sandyandins mik, unte dags ïst ; qimiþ nahts, þanei ni manna mag waurkyan.

5 Þan ïn þamma fairwhau ïm, liuhaþ ïm þis fairwhaus.

6 Þata qiþands, gaspaiw dalaþ, yah gawaurhta fani us þamma spaiskuldra, yah gasmait ïmma ana augona þata fani þamma blindin,

7 Yah qaþ du ïmma, Gagg, þwahan ïn swumfsl Siloamis, þatei gaskeiryada, Ïnsandiþs. Galaiþ, yah afþwoh, yah qam saiwhands.

8 Þanuh garaznans, yah þai saiwhandans ïna faurþis, þatei ïs bidagwa was, qeþun, Niu sa ïst, saei sat, aihtronds?

9 Sumaih qeþun, Þatei sa ïst ; sumaih, Þatei galciks þamma ïst. Ïþ ïs qaþ, Þatei ïk ïm.

10 Þanuh qeþun du ïmma, Whaiwa usluknodedun þus þo augona?

11 Andhof yains yah qaþ, Mauna haitans Ïesus, fani gawaurhta, yah bismait mis augona, yah qaþ mis, Gagg, afþwahan ïn þata swumfsl Siloamis ; iþ ïk galaiþ, yah biþwahands, ussawh.

12 Qeþun þan du ïmma, Whar ïst sa? Iþ ïs qaþ, Ni wait.

13 Gatiuhand ïna du Fareisaium þana saei was blinds.

woldon hine torfian ; se Hælend b bodiglode, and eode of ðam temple, ...

Chap. IX. †1 Đá se Hælend for geseah he ánne man ðe wæs blind boren.

2 And his leorning-cnihtas hine ácso and cwædon, Láreow, hwæt syngo ðes, oððe his magas, ðæt he wære bl geboren?

3 Se Hælend andswarode and cw Ne syngode he, ne his magas ; ac Godes weorc wære geswútelod on hi

4 Me gebyraþ to wyrcanne ðæs we ðe me sende, ða hwile ðe hit dæg niht cymþ, ðonne nán man wyrcan mæg.

5 Ic eom middan-eardes leoht, ða h ðe ic on middan-earde eom.

6 Đá he ðás þing sæde, đá spætte on ða eorþan, and worhte fenn of spátle, and smýrede mid ðam fenne his eagan,

7 And cwæþ to him, Gá, and þweal on Syloes mere, ... He fór, þwóh hine, and com geseonde

8 Witodlice his neah-geburas, and ðe hine gesáwon, đá he wædla w cwædon, Hú nis ðis se, ðe sæt, wædlode?

9 Sume cwædon, He hyt is ; s cwædon, Nese, ac is him gelíc. cwæþ sóþlice, Ic hit eom.

10 Đá cwædon hig to him, Hú wæ ðine eagan ge-openede?

11 He andswarode and cwæþ, Se r ðe is genemned Hælend, worhte f and smýrede míne eagan, and cwæþ me, Gá to Syloes mere, and þweah and ic eode, and þwóh me, and gese

12 Đá cwædon hig to him, Hwa he? Đá cwæþ he, Ic nát.

13 Hig lǽddon to ðam Phariseon ð ðe ðar blind wæs.

ei schulden caste in to him; sothli
esu hidde him, and wente out of the
mple. . . . . .

Chap. IX. 1 And Jhesu passinge,
a man blynd fro the birthe.

2 And his disciplis axiden him, Raby,† 2 And his disciples axed hym, sayinge,
o synnede, this man, or his fadir and Master, who did synne, this man, or his
dir, that he schulde be born blynd? father and mother, that he was borne
blynde?

3 Jhesu answeride, Nether this man 3 Jesus answered, Nether this man
nnede, neither his fadir and moder; hathe synned, nor yet his father and
t that the werkis of God be schewid mother; but that the workes of God
hym. shulde be shewed on hym.

4 It bihoueth me for to worche the 4 I must worke the workes off hym
rkis of him that sente me, the while that sent me, whill it is daye; the nyght
e day is; the nyȝt schal come, whanne commeth, when no man can worke.
man may worche.

5 Hou longe I am in the world, I am 5 As longe as I am in the worlde, I am
e liȝt of the world. the light of the worlde.

6 Whanne he hadde seid thes thingis, 6 As sone as he had thus spoken, he
spette in to erthe, and made cley of spate on the grounde, and made claye
e spotle, and leyde† the cley on his of the spetle, and rubbed the claye on
ȝn, the eyes off the blynde,

7 And seide to him, Go, and be thou 7 And sayde vnto hym, Goo, wesshe
yschen in the watir† of Siloe, that is the in the pole of Siloe, which by in
ærpretid, Sent. Therfore he wente, terpretacion signifieth, Sent. He went
d waischide, and cam seynge. his waye, and wesshed, and cam agayne
seinge.

8 And so neiȝeboris, and thei that 8 The neghboures, and they that had
dden seyn hym byfore, for he was a sene hym before, howe that he was a
ggere, seiden, Wher this is not he, begger, sayde, Is not this he, that sate,
at sat, and beggide? and begged?

9 Othere men seiden, For this it is; 9 Some sayde, This is he; other sayd,
here men forsothe, Nay, but it is a He is lyke hym. He hym silfe sayde,
x of him. Forsoth he seide, For I I am even he.
.

10 Therfore thei seiden to him, How 10 They sayde vnto hym, Howe are
n thin ȝen openyd to thee? thyne eyes openned then?

11 He answeride, The ilke man, that 11 He answered and sayde, The man,
seid Jhesu, made cley, and anoyntide that is called Jesus, made claye, and
yn ȝen, and seide to me, Go thou to anoynted myne eyes, and sayd vnto
e watir† of Siloe, and waische; and I me, Goo to the pole Siloe, and wesshe;
nte, and waischide, and syȝ. I went, and wesshed, and receaved my
sight.

12 And thei seiden to him, Wher is 12 They sayde vnto hym, Where is he?
? He seith, I woot not. He sayde, I cannot tell.

13 Thei leden him that was blynd to 13 Then brought they to the Pharises
e Pharisees. him that a litell before was blynde.

14 Wasuh þan sabbato, þan þata fani gawaurhta Ïesus, yah uslauk ïmma augona.

15 Aftra þan frehun ïna yah þai Fareisaieis, whaiwa ussawh. Ïþ ïs qaþ yah þaim, Fani galagida mis ana augona; yah afþwoh, yah saiwha.

16 Qeþun þan sumai þize Fareisaie, Sa manna nist fram Guþa, þande sabbate daga ni witaiþ. Sumaih qeþun, Whaiwa mag manna frawaurhts swaleikos taiknins tauyan? Yah missaqiss warþ miþ ïm.

17 Qeþunuh du þamma faurþis blindin aftra, Þu wha qiþis bi þana, ei uslauk þus augona? Ïþ ïs qaþuh, Þatei praufetus ïst.

18 Ni galaubidedun þan Ïudaieis bi ïna, þatei ïs blinds wesi, yah ussewhi, unte atwopidedun þans fadrein ïs, þis ussaiwhandins.

19 Yah frehun ïns, qiþandans, Sau ïst sa sunus ïzwar, þanei yus qiþiþ, þatei blinds gabaurans waurþi? whaiwa nu saiwhiþ?

20 Andhofun þan ïm þai fadrein ïs, yah qeþun, Witum, þatei sa ïst sunus unsar, yah þatei blinds gabaurans warþ;

21 Ïþ whaiwa nu saiwhiþ, ni witum, aiþþau whas uslauk ïmma þo augona, weis ni witum; silba uswahsans ïst, ïna fraihniþ, silba bi sik rodyai.

22 Þata qeþun þai fadrein ïs, unte ohtedun sis Ïudaiuns; yuþan auk gaqeþun sis Ïudaieis, ei yabai whas ïna andhaihaiti Christu, utana swnagogais wairþai.

23 Duhþe þai berusyos ïs qeþun, Þatei uswahsans ïst, silban fraihniþ.

24 Atwopidedun þan anþaraïmma sinþa þana mannan, saei was blinds, yah qeþun du ïmma, Gif hauhein Guþa; weis witum, þatei sa manna frawaurhts ïst.

25 Þanuh andhof yains, Yabai frawaurhts ïst, ïk ni wait; þat-ain wait, ei blinds was, ïþ nu saiwha.

14 Hit wæs reste-dæg, ðá se Hǽle worhte ðæt fenn, and his eagan untýn

15 Eft ða Pharisei hyne ácsedon, he gesáwe. He cwæþ to him, He dy fenn ofer mine eagan; and ic þwóh, a ic geseo.

16 Sume ðá Pharisei cwǽdon, Nis ð man of Gode, ðe reste-dæg ne hylt. Su cwǽdon, Hú mæg synful man ðás tá wyrcan? And hig fliton him betweon

17 Hig cwǽdon eft to ðam blindu Hwæt segst ðú be ðam, ðe ðine eag untýnde? He cwæþ, He is witega.

18 Ne gelýfdon ðá Iudeas be him, ð he blind wǽre, and gesáwe, ǽrðam hig clypodon his magas, ðe gesáwon.

19 And ácsodon hig, and cwǽdon, ðis eower sunu, ðe ge secgaþ, ðæt bli wǽre ácenned? húmeta gesyhþ he nú

20 Hys magas him andswaredon, a cwǽdon, We witon, ðæt ðes ys sunu, and ðæt he wæs blind ácenned;

21 We nyton, húmeta he nú gesy ne hwá his eagan untýnde; ácsiaþ hi sylfne, ylde he hæfþ, sprece for hi sylfne.

22 His magas sprǽcon ðás þing, fo ðam ðe hig ondrédon ða Iudeas; gedihton ða Iudeas, gif hwá Crist an ette ðæt he wǽre, bútan hyra gefe rǽdene.

23 Forðam cwǽdon his magas, hæfþ ylde, ácsiaþ hine sylfne.

24 Ðá clypedon hig eft done man, ǽr blind wæs, and cwǽdon to him, Se Gode wuldor; we witon, ðæt he synful.

25 And he cwæþ, Gif he synful is, ð ic nát; án þing ic wát, ðæt ic w blind, and ðæt ic nú geseo.

14 Forsoth it was saboth, whanne Jhesu ade cley, and openyde his yȝen.

15 Eft Pharisees axiden him, how he dde seyn. Sothly he seide to hem, e puttide to me cley on the yȝen; nd I waischide, and I se.

16 Therfore summe of Pharisees seiden, his man is not of God, for he kepith ot the saboth. Othere men seyden, How ay a man synnere do thes syngnys? nd dyuysioun was a mong hem.

17 Therfore thei seyn eftsoone to the ynd man, What seist thou of him, at openyde thin yȝen? Sothli he seide, or he is a prophete.

18 Therfore Jewis bileueden not of m, for he was blynd, and hadde seyn, l thei clepiden his fadir and modir, at hadde seyn.

19 And thei axiden hem, seyinge, Is is ȝoure sone, whom ȝe seyn, for he is orn blynd? hou therfore seeth he now?

20 His fadir and modir answeriden to em, and seyden, We witen, for this is ure sone, and for he is born blynd;

21 Sothli how he seeth now, we witen ot, or who openyde his yȝen, we witen ot; axe ȝe him, he hath age, speke he him silf.

22 His fadir and modir seiden thes ingis, for thei dredden Jewis; forsoth ow the Jewis hadden conspirid, that if ny man knowlechide him Crist, he hulde be don out of the synagoge.

23 Therfore his fadir and modir seiden, or he hath age, axe ȝe him.

24 Therfore eftsoone thei clepiden the an, that was blynd, and seyden to him, yue thou glorie to God; we witen, for is man is a synner.

25 Therfore he seide, If he is a synner, woot not; o thing I woot, for whanne was blynd, now I se.

14 Hit was the saboth daye, when Jesus made the claye, and opened his eyes.

15 Then agayne the Pharises also axed hym, howe he had receaved his sight. He sayde vnto them, He putt claye apon myne eyes; and I wasshed, and I se.

16 Then sayde some of the Pharises, This man is not of God, be cause he kepeth not the saboth daye. Other sayde, Howe can a man that is a synner do suche myracles? And there was stryfe a monge them.

17 Then spake they vnto the blynde agayne, What sayst thou of hym, be cause he hath openned thyne eyes? And he sayd, He ys a prophet.

18 The Iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight, vntill they had called the father and mother off him, that had receaved his sight.

19 And they axed them, saying, Ys this youre sonne, whome ye saye was borne blynde? howe doth he nowe se then?

20 His father and mother answered them, and sayde, We wote wele, that this is oure sonne, and that he was borne blynde;

21 Butt by what meanes he nowe seyth, that can we nott tell, or who hath openned his eyes, can we nott tell; he is olde ynough, axe hym, lett hym answer for hym sylfe off thynges that pertayne to hym sylfe.

22 Suche wordes spake his father and mother, be cause they feared the Iewes; for the Iewes had conspyred all redy, that yff eny man did confesse that he was Christ, he shulde be excommunicat out of the sinagoge.

23 Therfore sayde his father and mother, He is olde ynough, axe hym.

24 Then agayne called they the man, that was blynde, and sayd vnto hym, Geve God the prayse; we knowe, thatt thys man ys a synner.

25 He answered and sayde, Whither he be a synner or noo, I cannot tell; won thynge I am sure off, that I was blynde, and nowe I se.

26 Þanuh qeþun aftra, Wha gatawida þus? whaiwa uslauk þus augona?

27 Andhof ïm, Qaþ ïzwis yu, yah ni hausideduþ; wha aftra wileiþ hausyan? ïbai yah yus wileiþ þamma siponyos wairþan?

28 Þanuh lailoun ïmma, yah qeþun, Þu ïs siponeis þamma; ïþ weis Mose siponyos siyum.

29 Weis witum, þatei du Mose rodida Guþ; ïþ þana ni kunnum, whaþro ïst.

30 Andhof sa manna, yah qaþ du ïm, Auk ïn þamma sildaleik ïst, þatei yus ni wituþ whaþro ïst, yah uslauk mis augona.

31 Witumuh þan, þatei Guþ frawaurhtaim ni andhauseiþ, ak yabai whas guþblostreis ïst, yah wilyan ïs tauyiþ, þamma hauseiþ.

32 Fram aiwa ni gahausiþ was, þatei uslukiþ whas augona blindamma gabauranamma;

33 Nih wesi sa fram Guþa, ni mahtedi tauyan ni wailit.

34 Andhofun, yah qeþun du ïmma, Ïn frawaurhtim þu gabaurans warst alls, yah þu laiseis unsis? Yah uswaurpun ïmma ut.

35 Hausida Ïesus, þatei uswaurpun ïmma ut; yah bigat ïna, qaþuh du ïmma, Þu gaulaubeis du sunau Guþs?

36 Andhof yains, yah qaþ, An whas ïst, Frauya, ei galaubyau du ïmma?

37 Qaþ þan ïmma Ïesus, Yah gasawht ïna, yah saei rodeiþ miþ þus, sa ïst.

38 Ïþ ïs qaþuh, Galaubya, Frauya. . . . . Yah ïnwait ïna.

39 Yah qaþ Ïesus, Du stauai, ïk ïn þamma fairwhau qam, ei þai unsaiwhandans, saiwhaina, yah þai saiwhandans, blindai wairþaina.

40 Yah hausidedun þize Fareisaie sumai þata, þai wisandans miþ ïmma, yah qeþun du ïmma, Ïbai yah weis blindai siyum?

41 Qaþ ïm Ïesus, Ïþ blindai weseiþ, ni

26 Đá cwǽdon hig to him, Hwæt dy he đé? hú ontýnde he đíne eagan?

27 He andswarode him and cwæþ, eow sǽde ǽr, and ge gehýrdon; h wylle ge hyt eft gehýran? cwede wylle ge beon his leorning-cnihtas?

28 Đá wyrigdon hig hine, and cwæd Sí đú his leorning-cniht; we sy Moyses leorning-cnihtas.

29 We witon, đæt God spæc wiđ Mo sen; nyte we, hwanon đes is.

30 Se man andswarode, and cwæþ him, Đæt is wundorlíc, đæt ge nyt hwanon he is, and he untýnde mí eagan.

31 We witon sóþlíce, đæt God ne hýrþ synfulle, ac gif hwá is Gode coren, and his willan wyrcþ, đone gehýrþ.

32 Ne gehýrde we nǽfre on worul đæt ǽnig ontýnde đæs eagan đe wa blínd geboren;

33 Ne mihte đes nán þing dón, gif nǽre of Gode.

34 Hig andswaredon, and cwǽdon him, Eall đú eart on synnum gebor and đú lǽrst us? And hig drifon hí út.

35 Đá se Hǽlend gehýrde, đæt hyne drifon út; đá cwæþ he to him, he hine gemitte, Gelýfst đú on Go sunu?

36 He andswarode, and cwæþ, Hw is, Drihten, đæt ic on hine gelýfe?

37 And se Hǽlend cwæþ to him, hine gesáwe, and se đe wiđ đé spry se hit is.

38 Đá cwæþ he, Drihten, ic gel And he feoll nyđer, and ge-eađmé hyne.

39 And se Hǽlend cwæþ to him, com on đysne middan-eard, to démen đæt đa sceolon geseon, đe ne gese and beon blinde, đa đe geseoþ.

40 Đá đæt gehýrdon đa Pharisei, mid him wǽron, đá cwǽdon hig hym, Cwyst đú synd we blinde?

41 And se Hǽlend cwæþ to him,

Therfore thei seiden to him, What
e he to thee? how openyde he thin
n?
He answeride to hem, I seide to
now, and ȝe herden; what wolen ȝe
oone heere? wher and ȝe wolen be
ad his disciplis?
Therfore thei wariden† him, and
ilen, Be thou his disciple; we ben
ciplis of Moyses.
We witen, for God spak to Moyses;
oth we witen noȝt this, of whennis
is.
The ilke man answeride, and seide
hem, Forsoth in this thing is wonder-
that ȝe witen not of whennis he is,
l he hath opened myn yȝen.
Sothli we witen, for God heerith
synneris, but if ony man is wor-
per of God, and doth his wille, hym
heerith.
Fro the world it is not herd, that
man openyde the yȝen of a blynd
n man;
No but this were of God, he myȝte
do ony thing.
Thei answeriden, and seiden to
n, Thou art al boren in synnes, and
hist thou vs? And thei castiden out
n.
Jhesu herde, for thei han cast out
n; and whanne he hadde founden
n, he seide to him, Bileuest thou in
the sone of God?
He answeride, and seide, Lord, who
he, that I bileue in to him?
And Jhesu seide to him, And thou
st seyn him, and he it is, that spekith
th thee.
And he seide, Lord, I bileue. And
fallinge doun, worshipide him.
Therfore Jhesu seide to him, I cam
to this world, in to dom, that thei
at seen not, se, and thei that seen,
maad blynde.
And summe of the Pharisees herden,
at weren with him, and thei seiden to
m, Wher and we ben blynde?
Jhesu seide to hem, If ȝe weren

26 Then sayde they to him agayne, What did he to the? howe opened he thyne eyes?
27 He answered them, I tolde you yerwhyle, and ye did nott heare; wherfore wolde ye heare ytt agayne? wyll ye alsoo be hys disciples?
28 Then rated they hym, and sayde, Thou arte hys disciple; we are Moses disciples.
29 We are sure, that God spake wyth Moses; thys felowe we knowe not, from whence he ys.
30 The man answered, and sayde vnto them, This is a merveleous thynge, that ye wote nere whence he is, and yet hath he openned myne eyes.
31 We knowe wele ynought, that God heareth noo synners, but yf eny man be a worshipper of God, and do what his will is, him heareth he.
32 Sence the worlde began was it nott herde, that eny man openned the eyes off won that was borne blind;
33 If this man were not of God, he coulde have done noo thynge.
34 They answered, and sayd vnto him, Thou arte altogedder borne in synne, and dost thou teache vs? And they cast hym out.
35 Jesus herde, that they had excommunicate him; and as sone as he had founde hym, he sayd vnto hym, Doest thou beleve on the sonne of God?
36 He answered, and sayde, And who ys yt, Lorde, that I myght beleve on hym?
37 And Jesus sayde vnto hym, Thou hast both sene hym, and he it is, that talketh with the.
38 And he sayde, Lorde, I beleve. . . . . And worshipped hym.

39 Jesus sayde, I am come vnto iudgement, into this worlde, that they which se nott, myght se, and they which se, myght be made blynde.
40 And some off the Pharises, whych were wyth hym, herde these wordes, and sayde vnto hym, Are we then blynde?
41 Jesus sayde vnto them, Yf ye were

þau habaidedeiþ frawaurhtais ; ïþ nu qiþiþ, þatei gasaiwham, eiþan frawaurhts ïzwara þairhwisiþ.

Chap. X. 1 Amen, amen, qiþa ïzwis, saei ïnn ni atgaggiþ þairh daur ïn gardan lambe, ak steigiþ alyaþro, sah hliftus ïst yah waidedya.

2 Ïþ sa ïnngaggands þairh daur, hairdeis ïst lambe.

3 Þammuh daurawards uslukiþ, yah þo lamba stibnai ïs hausyand, yah þo swesona lamba haitiþ bi namin, yah ustiuhiþ þo.

4 Yah þan þo swesona ustiuhiþ, faura ïm gaggiþ, yah þo lamba ïna laistyand ; unte kunnun stibna ïs.

5 Ïþ framaþyana ni laistyand, ak þliuhand faura ïmma ; unte ni kunnun þize framaþyane stibna.

6 Þo gayukon qaþ ïm Ïesus ; ïþ yainai ni froþun wha was þatei rodida du ïm.

7 Þanuh qaþ aftra du ïm Ïesus, Amen, amen, qiþa ïzwis, þatei ïk ïm daur þize lambe.

8 Allai swa managai swe qemun, þiubos sind yah waidedyans, akei ni hausidedun ïm þo lamba.

9 Ïk ïm þata daur. Þairh mik yabai whas ïnngaggiþ, ganisiþ ; yah ïnngaggiþ, yah utgaggiþ, yah winya bigitiþ.

10 Þiubs ni qimiþ, nibai ei stilai, yah ufsneiþai, yah fraqistyai ; ïþ ïk qam, ei libain aigeina, yah managizo aigeina.

11 Ïk ïm hairdeis gods ; hairdeis sa goda saiwala seina lagyiþ faur lamba.

12 Ïþ asneis, yah saei nist hairdeis, þizei ni sind lamba, swesa gasaiwhiþ wulf qimandan, yah bileiþiþ þaim lambam, yah þliuhiþ ; yah sa wulfs frawilwiþ þo, yah distahyiþ þo lamba.

13 Ïþ sa asneis afþliuhiþ, unte asneis

ge blinde wǽron, nǽfde ge náne synn nú ge secgaþ, ðæt ge geseon, ðæt eowre syn.

Chap. X. †1 Sóþ, ic secge eow, ðe ne gǽþ æt ðam geate into scea ƒalde, ac stýhþ elles ofer, he is þeof a sceaþa.

2 Se ðe in-gǽþ æt ðam geate, he sceapa hyrde.

3 Ðæne se geat-weard lǽt in, and sceap gehýraþ his stefne, and he ne his ágene sceap be naman, and lǽt út.

4 And ðonne he his ágene sceap út, he gǽþ beforan him, and ða sce him fyliaþ ; forðam ðe hig gecnáw his stefne.

5 Ne fyliaþ hig uncúðum, ac fleoþ fr him ; forðam ðe hig ne gecneowon cúðra stefne.

6 Ðis bigspell se Hǽlend him sǽd hig nyston hwæt he spræc to him.

7 Eft se Hǽlend cwæþ to him, Sóþ, eow secge, ic eom sceapa geat.

8 Ealle ða ðe comon, wǽron þeo and sceaþan, ac ða sceap hig ne hýrdon.

9 Ic eom geat. Swá hwylc swá þu me gǽþ, byþ hál ; and gǽþ in, and and fint læse.

10 Þeof ne cymþ, búton ðæt he sto and sleá, and fordó ; ic com, to ð ðæt hig habbon líf, and habbon genó

11 Ic eom gód hyrde ; gód hyrde s his líf for his sceapum.

12 Se hýra, se ðe nis hyrde, and ðe náh ða sceap, ðonne he ðone w gesyhþ, ðonne flyhþ he, and forlæt sceap ; and se wulf nimþ, and todrifþ sceap.

13 Se hýra flyhþ, forðam ðe he

ynde, ȝe schulden not haue synne ; it now ȝe seyn, For we seen, ȝoure nne dwellith.

Chap. X. 1 Treuli, treuli, I seie to ou, he that cometh not in by the dore i to the fold of the scheep, but stiȝeth p by another weye, is nyȝt thef and ay thef.

2 Forsothe he that entrith by the dore, the schepherde of the scheep.

3 To this the porter openeth, and the cheep heeren his vois, and he clepith is owne scheep by name, and ledith ut hem.

4 And whanne he hath sent out his wne scheep, he goth bifore hem, and he scheep suwen him ; for thei knowen is vois.

5 Sothli thei suwen not an alien, but leen fro him ; for thei han not knowen he voys of alyens.

6 Jhesu seide to hem this prouerbe ; orsoth thei knewen not what he spak o hem.

7 Therfore Jhesu seide to hem eftsoone, Treuli, treuli, I seie to ȝou, for I am the dore of the scheep.

8 Alle how manye euere camen, ben nyȝt theues and day theues, but the scheep herden not hem.

9 I am the dore. If ony man schal entre by me, he schal be saued ; and he schal go yn, and schal go out, and he schal fynde lesewis.

10 A niȝt theef cometh not, no but that he stele, and sle, and leese ; I cam, that thei haue lyf, and haue more plenteuously.

11 I am a good schepherde ; a good schepherde ȝyueth his soule† for his scheep.

12 Forsoth a marchaunt,† and that is not schepherde, whos ben not the scheep his owne, seeth a wolf comynge, and he leeueth† the scheep, and fleeth ; and the wolf rauyschith, and disparplith† the scheep.

13 Forsoth the marchaunt fleeth, for

blynde, ye shulde have noo synne ; but nowe ye saye, We se, therfore youre synne remayneth.

Chap. X. 1 Uerely, verely, I saye vnto you, whosoever entreth not in by the dore into the shepe folde, but clymeth vppe some other waye, he is a thefe and a robber.

2 He thatt goeth in by the dore, is the shepheerde of the shepe.

3 To this man the porter openeth the dore, and the shepe heare hys voyce, and he calleth hys awne shepe by name, and leadeth them out.

4 And when he hath sent forthe hys awne shepe, he goeth before them, and the shepe folowe hym ; for they knowe hys voyce.

5 A straunger they will nott folowe, butt wyll flye from hym ; for they knowe nott the voyce of straungers.

6 This manner of sayinge spake Jesus vnto them ; and they vnderstode nott what thynges they were whych he spake vnto them.

7 Then sayde Jesus vnto them agayne, Verely, verely, I saye vnto you, thatt I am the dore of the shepe.

8 All even as many as cam before me, are theves and robbers, but the shepe did not heare them.

9 I am the dore. By me yf eny man enter in, he shalbe safe ; and shall goo in, and out, and fynde pasture.

10 The thefe commeth not, but for to steale, and kyll, and destroye ; I cam, that they myght have lyfe, and have yt more aboundantly.

11 I am a goode shepheerd ; a goode shepheerd geveth his lyfe for his shepe.

12 An heyred servaunt, which is not the shepheerd, nether the shepe are his awne, seith the wolfe commynge, and leveth the shepe, and flyeth ; and the wolfe catcheth, and scattereth the shepe.

13 The heyred servaunt flyeth, be cause

ïst, yah ni kar-ïst ïna þize lambe.

14 Ïk ïm hairdeis sa goda, yah kann meina, yah kunnun mik þo meina.

15 Swaswe kann mik atta, yah ïk kann attan; yah saiwala meina lagya faur þo lamba.

16 Yah anþara lamba aih, þoei ni sind þis awistris, yah þo skal briggan, yah stibnos meinaizos hausyand; yah wairþand ain aweþi ains hairdeis.

17 Duhþe atta mik friyoþ, unte ïk lagya saiwala meina, ei aftra nimau þo.

18 Ni whashun nimiþ þo af [mis, akei ïk lagya þo af]† mis silbin. Waldufni haba aflagyan þo, yah waldufni haba aftra niman þo. Þo anabusn nam at attin meinamma.

19 Þanuh missaqiss aftra warþ miþ Ïudaium ïn þize waurde.

20 Qeþunuh managai ïze, Unhulþon habaiþ, yah dwalmoþ; wha þamma hauseiþ?

21 Sumaih qeþun, Þo waurda ni sind unhulþon habandins. Ïbai mag unhulþo blindaim augona uslukan?

22 Warþ þan ïnniuyiþa ïn Ïairusaulwmai, yah wintrus was.

23 Yah wharboda Ïesus ïn alh, ïn ubizwai Saulaumonis.

24 Þanuh birunnun ïna Ïudaieis, yah qeþun du ïmma, Und wha saiwala unsara hahis? yabai þu siyais Christus, qiþ unsis andaugiba.

25 Andhof Ïesus, Qaþ ïzwis, yah ni galaubeiþ; waurstwa þoei ïk tauya ïn namin attins meinis, þo weitwodyand bi mik.

26 Akei yus ni galaubeiþ, unte ni siyuþ lambe meinaize, swaswe qaþ ïzwis.

27 Lamba meina stibnai meinai hausyand, yah ïk kann þo, yah laistyand mik.

28 Yah ïk libain aiweinon giba ïm, yah ni fraqistnand aiw, yah ni frawilwiþ

áhýrod, and him ne gebyraþ to ða sceapum.

14 Ic eom gód hyrde, and ic gecnáw mîne sceap, and hig gecnáwaþ me.

15 Swá mín fæder can me, ic c mínne fæder; [and ic sylle mín ág líf for mínum sceapum].†

16 And ic hæbbe óðre sceap, ða synd of ðisse heorde, and hit gebyr ðæt ic lǽde ða, and hig gehýraþ mí stefne; and hyt byþ án heord and hyrde.

17 Forðam fæder me lufaþ, forðam ic sylle mîne sáwle, and hig eft nime.

18 Ne nimþ hig nán man æt me, lǽte hig fram me sylfum. Ic hæbb anwǽald mîne sáwle to álǽtanne, a ic hæbbe anweald hig eft to nimann Ðis bebod ic nam æt mínum fæder.

19 Eft wæs ungeþwǽrnes geworde betwyx ðam Iudeum for ðysum sprǽ um.

20 Manega hira cwǽdon, Deofol is him, and he wét; hwí hlyste ge him?

21 Sume cwǽdon, Ne synd ná ðí wódes mannes word. Cwyst ðú mæ wód man blíndra manna eagan ontýn an?†

22 Ðá wǽron templ-hálgunga on Hieru salem, and hit wæs winter.

23 And se Hǽlend eode on ðam temple on Salomones portice.

24 Ðá bestódon ða Iudeas hyne útan and cwǽdon to him, Hú lange gǽlst ðú úre líf? sege us openlice, hwæðer ðú Crist sý.

25 Se Hǽlend him andswarode an cwæþ, Ic spece to eow, and ge ne gelýfaþ; ða weorc ðe ic wyrce on mîne fæder naman, ða cýðaþ gewitnesse bí me.

26 Ac ge ne gelýfaþ, forðam ðe ge ne synd of mínum sceapum . . . .

27 Mîne sceap gehýraþ mîne stefne and ic gecnáwe hig, and hig folgiaþ me.

28 And ic him sylle ece líf, and hig ne forwurðaþ nǽfre, and ne nimþ hig

s a marchaunt, and it perteyneth to him of the scheep.

I am a good schepherde, and I ve my scheep, and my scheep knowen

As my fadir hath knowun me, and owe the fadir; and I putte my lyf ny scheep.

And I haue othere scheep, that ben of this folde, and it bihoueth me to leede hem to, and thei schulen e my vois; and it schal be maad o and o schepherde.

Therfore the fadir loueth me, for I e my soule, that eftsoone I take it.

No man takith it fro me, but I e it fro my silf. I haue power for utte it, and I haue power for to take ftsoone. This maundement I haue of my fadir.

And so dissencioun was maad ng the Jewis for thes wordis.

Forsoth manye of hem seiden, He a deuel, and maddith;† what heeren im?

Othere men seiden, Thes wordis not of *a man* bauynge a fend. er a deuel may opene the yȝen of ide men?

Forsothe newe feestis of halwing of temple ben maad in Jerusalem, and as wyntir.

And Jhesu walkide in the temple, he porche of Salomon.

Therfore Jewis enyyrowneden him, seiden to him, Hou longe dost thou ey oure soule? if thou ert Crist, seie s opynly.

Jhesu answeride to hem, I speke to , and ȝe bileuen not; the workis that in the name of my fadir, thes beren nessing of me.

But and ȝe bileuen not, for ȝe ben of my scheep. . . . .

My scheepe heeren my vois, and I we hem, and thei suen me.

And I ȝyue to hem euerelasting lyf, thei schulen not perische in to with

he is an heyred servaunt, and careth not for the shepe.

14 I am that goode shepheerd, and knowe my shepe, and am knowen of myne.

15 As my father knoweth me, even soo knowe I my father; and I geve my sylfe for my shepe.

16 And other shepe I have, which are not off this folde, them also must I bringe, and they shall heare my voyce; and there shalbe won flocke and won shepheerde.

17 Therfore doth my father love me, be cause I put my lyfe from me, that I myght take it agayne.

18 No man taketh it from me, butt I put ytt away off my sylfe. I have power to put it from me, and power I have to take it agayne. Thys commaundment have I receaved of my father.

19 Agayne there was dissencion amonge the Iewes for these sayinges.

20 And many of them sayd, He hath the devyll, and is madde; why heare ye hym?

21 Other sayde, These are nott the wordes off hym that hath the devyll. Can the devyll open the eyes off the blynde?

22 Hit was at Jerusalem the feaste of the dedicacion, and itt was wynter.

23 And Jesus walked . . . in Solomons hall.

24 Then cam the Iewes rounde aboute hym, and sayde vnto hym, Howe longe dost thou make vs doute? yff thou be Chryst, tell vs playnly.

25 Jesus answered them, I tolde you, and ye beleve nott; the workes that I do in my fathers name, beare witnes off me.

26 Butt ye beleve not, because ye are not of my shepe, as I sayde vnto you.

27 My shepe heare my voyce, and I knowe them, and they folowe me.

28 And I geve vnto them eternall lyfe, and they shall never perisshe, nether

whashun þo us ƕandau meinai.

29 Atta meins þatei fragaf mis, maizo allaim ïst; yah ni aiw ainshun mag frawilwan þo us handau attins meinis.

30 Ïk yah atta meins ain siyu.
31 Nemun aftra stainans þai Ïudaieis, ei waurpeina ana ïna.
32 Andhof ïm Ïesus, Managa goda waurstwa ataugida ïzwis us attin meinamma, ïn wharyis þize waurstwe staineiþ mik?
33 Andhofun ïmma þai Ïudaieis, Ïn godis waurstwis ni stainyam þuk, ak ïn wayamereins, yah þatei þu, manna wisands, tauyis þuk silban du Guþa.

34 Andhof ïm Ïesus, Niu ïst gameliþ ïn witoda ïzwaramma, Ïk qaþ, Guda siyuþ?
35 Yabai yainans qaþ guda, du þaimei waurd Guþs warþ, yah ni maht ïst gatairan þata gamelido,

36 Þanei atta gaweihaida, yah ïnsandida ïn þana fairwhu, yus qiþiþ, Þatei wayameryau, unte qaþ, Sunus Guþs ïm?

37 Niba tauyau waurstwa attins meinis, ni galaubeiþ mis;
38 Ïþ yabai tauyau, niba mis galaubyaiþ, þaim waurstwam galaubyaiþ; ei ufkunnaiþ yah galaubyaiþ, þatei ïn mis atta, yah ïk ïn ïmma.

39 Sokidedun ïna aftra gafahan, yah usïddya us handum ïze.

40 Yah galaiþ aftra ufar Ïaurdanu, ïn þana stad þarei was Ïohannes frumist daupyands, yah salida yainar.
41 Yah managai qemun at ïmma, yah qeþun, Þatei Ïohannes gatawida taikne ni ainohun; ïþ allata þatei qaþ Ïohannes bi þana, sunya was.
42 Yah galaubidedun managai du ïmma yainar.

Chap. XI. 1 Wasuh þan sums siuks,

nán man of mínre handa.

29 Đæt ðe mín fæder me sealde mærre ðonne ænig óðer þing; and mæg hit nán man niman of mines fa handa.
30 Ic and fæder synd án.
31 Ða Iudeas námon stánas, dæt woldon hyne torfian.
32 Se Hælend him andswarede cwæþ, Manega góde weorc ic eow eowde be miuum fæder, for hwyl ðæra weorca wylle ge me hænan?
33 Ða Iudeas him andswaredon cwædon, Ne hæne we ðé for gó weorce, ac for ðinre bysmer-spæce, fordam ðe ðú eart man, and wyrcs to Gode.
34 Se Hælend him andswarode cwæþ, Hú nys hit áwriten on eowr Đæt ic sæde, Ge synd godas?
35 Gif he ða tealde godas, ðe G spæc to wæs geworden, and dæt hí gewrit ne mæg beon áwend,

36 Ðe fæder gehálgode, and sende middan-eard, ge secgaþ, Đæt ðú bys spycst, fordam ic sæde, Ic eom G sunu?
37 Gif ic ne wyrce mines fæder we ne gelýfaþ me;
38 Gif ic wyrce mines fæder we and gif ge me nellaþ gelýfan, gel ðam weorcum; dæt ge oncnáwon gelýfon, dæt fæder ys on me, and ic fæder.
39 Hig smeadon witodlice ymbe hig woldon hine gefón, and he eod fram him.
40 And he fór eft ofer Iordanen dære stówe ðe Iohannes wæs and á on fullode, and he wunode dær.
41 And manega comon to him, cwædon, Witodlice ne worhte Ioha nán tácn; ealle ða þing ðe Ioha sæde be ðyssum, wæron sóþe.
42 And manega gelýfdon on hyne.

Chap. XI. †1 Witodlice sum

uten ende, and ony man schal not auysche hem of myn hond.
29 That thing that my fadir 3af to me, s more than alle ; therfore no man may auysche fro my fadris hond.

30 I and the fadir ben o thing.
31 Jewis token vp stoones, for to stoone ym *to the deeth.*
32 Jhesu answeride to hem, I have chewid to 3ou manye goode werkis of ny fadir, for which werk of hem stoonen e me?
33 The Jewis answeriden to him, We toonen not thee of good work, but of lasphemye, and for thou, sithen thou rt a man, makist thi silf God.

34 Jhesu answeride to hem, Wher it is ot writun in 3oure lawe, For I seide, e ben goddis?
35 If he seide hem goddis, to whiche he word of God is maad, and the scripure, which the fadir halwide, and sente to the world, may not be vndon,
36 And 3e seyn, for I blaspheme, for I eide, I am Goddis sone?

37 If I do not the workis of my fadir, yle 3e bileue to me ;
38 Sothli if I do, thou3 3e wolen not ileue to me, bileue 3e to the workis ; hat 3e knowe and bileue, for the fadir s in me, and I in the fadir.

39 Therfore thei sou3ten for to take im, and he wente out of her hondis.

40 And he wente eftsoone ouer Jordan, n to that place where John was first aptisinge, and he dwelte there.
41 And manye camen to him, and eiden, Forsoth John dide no signe ;† orsothe alle thingis what euere John eide of this, weren sothe.
42 And many bileueden in to him.

CHAP. XI. 1 Forsothe ther was sum

shall eny man plucke them out off my honde.
29 My father wich gave them me, is greatter then all men ; and no man is able to take them out off my fathers honde.
30 And I and my father are one.
31 Then the Iewes agayne toke vppe stones, to stone hym with all.
32 Jesus answered them, Many goode workes have I shewed you from my father, for which off them wyll ye stone me?
33 The Iewes answered hym, sayinge, For thy goode workes sake we stone the not, but for thy blasphemy, and be cause that thou, beinge a man, makest thy silfe God.
34 Jesus answered them, Is it not written in youre lawe, I have sayde, Ye are goddes?
35 Yf he called them goddes, vnto whom the worde of God was spoken, and the scripture can nott be broken,

36 Saye ye then to hym, whom the father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the sonne of God?
37 Yf I do not the workes off my father, beleve me not ;
38 Butt . . . though ye beleue not me, yett beleve the workes ; that ye maye knowe and beleve, that the father is in me, and I in hym.

39 Agayne they went aboute to take hym, but he escaped out of their hondes.

40 And went awaye agayne beyonde Jordan, into the place where Jhon before had baptised, and there aboode.
41 And many resorted vnto hym, and sayd, Jhon did no miracle ; butt all thynges that Jhon spake of this man, are true.
42 And there many beleved on hym.

CHAP. XI. 1 A certayne man was

Lazarus af Beþanias, us haimai Maryins yah Marþins, swistrs ïzos.

2 Wasuh þan Marya, soei salboda Frauyan balsana, yah biswarb fotuns ïs skufta seinamma, þizozei broþar Lazarus siuks was.

3 Ïnsandidedun þan þos swistryus ïs du ïmma, qiþandeins, Frauya, sai! þanei friyos, siuks ïst.

4 Ïþ ïs gahausyands qaþ, So siukei nist du dauþau, ak ïn hauheinais Guþs, ei hauhyaidau sunus Guþs þairh þata.

5 Friyoduh þan Ïesus Marþan, yah swistar ïzos, yah Lazaru.

6 Swe hausida, þatei siuks was, þanuh þan salida ïn þammei was stada twans dagans.

7 Þaþroh þan afar þata qaþ du siponyam, Gaggam ïn Ïudaian aftra.

8 Qeþun du ïmma þai siponyos, Rabbei, nu sokidedun þuk afwairþan stainam Ïudaieis, yah aftra gaggis yaind?

9 Andhof Ïesus, Niu twalif sind wheilos dagis? Yabai whas gaggiþ ïn dag, ni gastiggqiþ, unte liuhaþ þis fairwhaus gasaiwhiþ.

10 Aþþan yabai whas gaggiþ ïn naht, gastiggqiþ, unte liuhad nist in ïmma.

11 Þo qaþ, yah afar þata qiþiþ du ïm, Lazarus, friyonds unsar, gasaizlep, akei gaggam ei uswakyau ïna.

12 Þanuh qeþun þai siponyos ïs, Frauya, yabai slepiþ, hails wairþiþ.

13 Qaþuh þan Ïesus bi dauþu ïs; ïþ yainai hugidedun, þatei ïs bi slep qeþi.

14 Þanuh þan qaþ du ïm Ïesus swikunþaba, Lazarus gaswalt;

15 Yah fagino ïn ïzwara, ei galaubyaiþ, unte ni was yainar; akei gaggam du ïmma.

16 Þanuh qaþ Þomas, saei haitada Didimus, þaim gahlaibam seinaim, Gaggam yah weis, ei gaswiltaima miþ ïmma.

man wæs, genemned Lazarus of Bethan of Marian ceastre and of Marthan, swustra.

2 Hit wæs seó María, ðe smýre Drihten mid ðære sealfe, and drí his fét mid hyre loccum, Lazarus hy bróðer wæs ge-yfelod.

3 His swustra sendon to him, a cwǽdon, Drihten, nú! is seoc, se ðe lufast.

4 Ðá se Hǽlend ðæt gehýrde, ðá cw he to him, Nys ðeos untrumnys ná deaþe, ac for Godes wuldre, ðæt God sunu sig gewuldrod þurh hyne.

5 Sóþlice se Hǽlend lufode Martha and hyre swustor Marian, and Lazaru hyra bróðer.

6 Witodlice he wæs twegen dagas ðære sylfan stówe, ðá he gehýrde, ð he seoc wæs.

7 Æfter ðyssum he cwæþ to his leornin cnihtum, Uton faran eft to Iudea land

8 His leorning-cnihtas cwǽdon to hi Lǽreow, nú ða Iudeas sóhton ðé ð hig woldon ðé hænan, and wylt ðú faran ðyder?

9 Se Hǽlend him andswarode a cwæþ, Hú ne synd twelf tída dæs dæg Gif hwá gǽþ on dæg, ne æt-spyrnþ forðam he gesyhþ ðyses middan-ear leoht.

10 Gif he gǽþ on niht, he æt-spyr forðam ðe ðæt leoht nis on hyre.

11 Ðás þing he cwæþ, and syððan cwæþ to him, Lazarus, úre freond, slǽ ac ic wylle gán and áwreccan hyne slǽpe.

12 His leorning-cnihtas cwǽdon, Dri en, gif he slǽpþ, he byþ hál.

13 Se Hǽlend hit cwæþ be his deaþ hí wéndon sóþlice, ðæt he hyt sǽde swefnes slǽpe.

14 Ðá cwæþ se Hǽlend openlice him, Lazarus ys dead;

15 And ic eom blíþe for eowrum þi um, ðæt ge gelýfon, forðam ic næs ðar ac uton gán to him.

16 Ðá cwæþ Thomas . . . . . to h geférum, Uton gán, and sweltan m him.

k man, Lazarus of Bethanye, of the stel of Mary and Martha, his sistris.

Forsoth Mary it was, which anoyntide e Lord with oynement, and wipte his et with hir heeris, whos brother Laza- s was syk.

Therfore his sistris senten to him, yinge, Lord, lo! he whom thou louest, syk.

Forsoth Jhesu heeringe seide to hem, his sicknesse is not to the deeth, but the glorie of God, that Goddis sone glorified bi it.

Sothli Jhesu louede Martha, and hir tir Marye, and Lazarus.

Therfore as Jhesu herde, for he was k, thanne sothli he dwellide in the me place tweye dayes.

Therof aftir thes thingis he seide to disciplis, Go we eft in to Judee.

Disciplis seyen to him, Raby,† now e Jewis souȝten for to stoone thee, d eft thou gost thidur?

Jhesu answeride, Wher ther ben not elue ouris of the day? If ony man hal wandre in the day, he hirtith not, r he seeth the liȝt of this world.

But Sothli if he schal wandre in the ȝt, he hirtith, for liȝt is not in him.

He seith thes thingis, and aftir thes ingis he seith to hem, Lazarus, oure end, slepith, but I go for to reyse him slepe.

Therfore his disciplis seiden, Lord, he slepith, he schal be saf.

Forsothe Jhesu hadde seid of his eth; but thei gessiden, that he seide the slepinge of sleep.

Thanne therfore Jhesu seide to hem ynli, Lazarus is deed;

And I enioye for ȝou, that ȝe be- ue, for I was not there; but go we him.

Therfore Thomas, that is seid Didy- us, seide to euen disciplis, And go we, at we deye with him.

sicke, named Lazarus of Bethania, the toune off Mary, and her sister Martha.

It was that Mary, which annoynted Jesus with oyntment, and wept his fete with her heere, whose brother Lazarus was sicke.

And his sister sent vnto hym, saying, Lorde, behold! he whom thou lovest, is sicke.

When Jesus that herde he sayd, This infirmite is not vnto deth, but for the laude of God, that the sonne off God myght be praysed by the reason of it.

Jesus loved Martha, and her sister, and Lazarus.

After he herde, thatt he was sicke, then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples, Let vs goo into Iewry agayne.

His disciples sayde vnto hym, Master, the Iewes lately sought meanes to stone the, and wilt thou goo thither agayne?

Jesus answered, Are there not twelve houres in the daye? Yf a man walke in the daye, he stombleth not, because he seith the light of this worlde.

Yf a man walke in the nyght, he stombleth, be cause there is no light in hym.

This sayd he, and after that he sayde vnto them, Oure frende Lazarus slepeth, but I goo to wake hym outt of slepe.

Then sayde his disciples, Lorde, iff he slepe, then shall he do wele ynough.

Jesus spake of his deeth; but they thought, that he had spoken of the naturall slepe.

Then sayde Jesus vnto them playnly, Lazarus is deed;

And I am gladde for youre sakes, that I was not there, be cause ye maye beleve; neverthelesse let vs goo vnto hym.

Then sayde Thomas, which is called Didimus, vnto the disciples, Let vs also goo, that we maye deye with him.

17 Qimands þan Ïesus, bigat ïna ƿuþan fidwor dagans habandan ïn hlaiwa.

18 Wasuh þan Beþania newha Ïairusaulwmiam, swaswe ana spaurdim fimftaihunim.

19 Yah managai Ïudaie gaqemun bi Marþan yah Maryan, ei gaþrafstidedeina ïyos bi þana broþar ïzo.

20 Ïþ Marþa sunsei hausida, þatei Ïesus qimiþ, wiþraïddya ïna ; ïþ Marya ïn garda sat.

21 Þanuh qaþ Marþa du Ïesua, Frauya, ïþ weseis her, ni þau gadauþnodedi broþar meins.

22 Akei yah nu wait, ei þiswhah þei bidyis Guþ, gibiþ þus Guþ.

23 Qaþ ïzai Ïesus, Usstandiþ broþar þeins.

24 Qaþ du ïmma Marþa, Wait, þatei usstandiþ ïn usstassai ïn þamma spedistin daga.

25 Qaþ þan Ïesus, Ïk ïm so usstass yah libains ; saei galaubeiþ du mis, þauh gaƿa-dauþniþ,† libaid ;

26 Yah whazuh saei libaiþ, yah galaubeiþ du mis, ni gadauþniþ aiw. Galaubeis þata ?

27 Qaþ ïmma, Ƴai, Frauya, ïk galaubida, þatei þu ïs Christus, sunus Guþs, sa ïn þana fairwhu qimanda.

28 Yah þata qiþandei, galaiþ, yah wopida Maryan, swistar seina, þiubyo, qiþandei, Laisareis qam, yah haitiþ þuk.

29 Ïþ yaina, sunsei hausida, urrais sprauto, yah ïddya du ïmma.

30 Niþ-þan nauhþanuh qam Ïesus ïn weihsa, ak was nauhþanuh ïn þamma stada, þarei gamotida ïmma Marþa.

31 Ïudaieis þan þai wisandans miþ ïzai ïn garda, þrafstyandans ïya, gasaiwhandans Maryan, þatei sprauto usstoþ, yah usïddya, ïddyedunuh afar ïzai, qiþandans, Þatei gaggiþ du hlaiwa, ei greitai yainar.

32 Ïþ Marya, sunsei qam þarei was Ïesus, gasaiwhandei ïna draus ïmma du fotum, qiþandei du ïmma, Frauya, ïþ

17 Đá fór se Hælend, and gemê đæt he wæs forþ-faren, and for feo dagum bebyrged.

18 Bethania ys gehende Hierusal ofer fýftyne furlang.

19 Manega đara Iudea comon to M thañ and to Marian, đæt hig woldon frêfrian for hyra bróđor þingum.

20 Đá Martha gehýrde, đæt se Hæle com, đá arn heo ongean hyne ; Maria sæt æt hám.

21 Đá cwæþ Martha to đam Hælen Drihten, gif đú wære hér, nære bróđor dead.

22 And eac ic wát nú đá, đæt God sylþ, swá hwæt swá đú hyne bitst.

23 Đá cwæþ se Hælend to hyre, bróđor árist.

24 And Martha cwæþ to him, Ic w đæt he árist on đam ýtemestan dæge.

25 And se Hælend cwæþ to hyre, eom ærýst and líf ; se đe gelýfþ on đeah he dead sý, he leofaþ ;

26 And ne swylt nán đara, đe leof and gelýfþ on me. Gelýfst đú đyses

27 Heo cwæþ to him, Witodlice, Dri en, ic gelýfe, đæt đú eart Crist, Goo sunu, đe on middan-eard come.

28 And đá heo đás þing sæde, h eode, and clypode, digollice, Marian, hy swustor, đus cweđende, Hér is láreow, and clypaþ đé.

29 Đá heo đæt gehýrde, heo árás ra and com to him.

30 Đá gyt ne com se Hælend binn đa ceastre, ac wæs đá gyt on đa stówe, đær Martha him ongean com.

31 Đa Iudeas đe wæron mid hyre húse, and hí frêfrodon, đá hig gesáwo đæt Maria árás, and mid ófeste út-eo hig, fyligdon hyre, đus cweđende, H gæþ to his byrgene, đæt heo wépe đar

32 Đá Maria com đar se Hælend wa and heo hine geseah, heo feoll to h fótum, and cwæþ to him Drihten,

7 And so Jhesu cam, and fond him ıynge now foure dayes in the graue.

8 Sothli Bethanye was bisydis Jeruem, as fiftene furlongis.

9 Forsothe manye of Jewis camen to rie and Martha, for to comforte hem her brother.

0 Therfore as Martha herde, for Jhesu a, she renneth to him; Marie forhe sat at hom.

1 Therfore Martha seide to Jhesu, rd, if thou haddist be here, my bror hadde not be deed.

2 But and nǒw I woot, that what re thingis thou schalt axe of God, d schal ȝyue to thee.

3 Jhesus seith to hir, Thi brother al ryse aȝen.

4 Martha seith to him, I woot, for he al ryse aȝen in the aȝenrysing in the e day.

5 Jhesu seith to hir, I am aȝenrisyng l lyf; he that bileueth in me, ȝhe, if schal be deed, schal lyue;

6 And ech that lyueth, and bileueth me, schal not deie with outen ende. euyst thou this thing?

7 She seith to him, Forsothe,† Lord, aue bileuyd, for thou art Crist, the e of quyk God, that hast come in to world.

8 And whanne she hadde seide this ıg, she wente, and clepide Marie, hir ir, in silence,† seyinge, The maistir ıeth, and clepith thee.

9 She, as she herde, roos anon, and ı to him.

0 Sothli Jhesu cam not ȝit in to the tel, but he was ȝit in that place, wher rtha hadde comen aȝens him.

1 Therfore the Jewis that weren with in the hous, and comfortiden hir, ınne thei siȝen Marie, for soone she s, and wente out, sueden hir, seyinge, she goth to the graue, for to wepe re.

2 Forsothe Marie, whanne she hadde n wher Jhesu was, seynge him felde his feet, and seide to him, Lord, if

17 Then went Jesus, and founde that he had lyne in his grave foure dayes alredy.

18 Bethani was neye vnto Jerusalem, aboute .xv. furlonges of.

19 And many of the Iewes cam to Martha and Mary, to conforte them over their brother.

20 Martha as sone as she herde, that Jesus was commynge, went and met hym; Mary sate stille at home.

21 Then sayde Martha vnto Jesus, Lorde, yff thou haddest bene her, my brother had not bene deed.

22 But neverthelesse I knowe, that whatsoever thou axest of God, God will geve it the.

23 Jesus sayde vnto her, Thy brother shall ryse agayne.

24 Martha sayde vnto hym, I knowe wele, he shall ryse agayne in the resurreccion att the last daye.

25 Jesus sayde vnto her, I am the resurreccion and lyfe; whosoever beleveth on me, ye, though he were deed, yet shall he lyve;

26 And whosoever liveth, and beleveth on me, shall never deye. Belevest thou this?

27 She sayde vnto hym, Ye, Lorde, I beleve, thatt thou arte Christ, the sonne off God, which shall come in to the worlde.

28 And as sone as she soo had sayde, she went her waye, and called her sister, secretly, sayinge, The master is come, and calleth for the.

29 She, as sone as she herde thatt, arose quickly, and cam vnto hym.

30 Jesus was not yet come into the toune, but was in the place, where Martha mett hym.

31 The Iewes then which were with her in the housse, and comforted her, when they sawe Mary, that she rose vppe hastely, and went out, folowed her, sayng, She goeth vnto the grave, to wepe there.

32 Then when Mary was come where Jesus was, and sawe hym, she fell doune at his fete, sayinge vnto hym, Lorde, if

weiseis her, ni þauh gaswulti meins broþar.

33 Þanuh Ïesus sunsei gasawh ïya greitandein, yah Ïudaiuns þaiei qemun miþ ïzai gretandans, ïnrauhtida ahmin, yah ïnwagida sik silban,

34 Yah qaþ, Whar lagidedun ïna? Qeþun du ïmma, Frauya, hiri yah saiwh

35 Yah tagrida Ïesus.

36 Þaruh qeþun þai Ïudaieis, Sai! whaiwa frioda ïna.

37 Sumai þan ïze qeþun, Niu mahta sa, ïzei uslauk augona þamma blindin, gatauyan ei yah sa ni gadauþnodedi?

38 Þanuh Ïesus aftra ïnrauhtiþs ïn sis silbin, gaggiþ du þamma hlaiwa. Wasuh þan hulundi, yah staina ufarlagida was ufaro.

39 Qaþ Ïesus, Afnimiþ þana stain. Qaþ du ïmma swistar þis dauþins, Marþa, Frauya, yu fuls ïst, fidurdogs auk ïst.

40 Qaþ ïzai Ïesus, Niu qaþ þus, þatei yabai galaubeis, gasaiwhis wulþu Guþs?

41 Ushofun þan þana stain þarei was. Iþ Ïesus uzuhhof augona ïup, yah qaþ, Atta, awiliudo þus, unte andhausides mis;

42 Yah þan ïk wissa, þatei sinteino mis andhauseis, akei ïn manageins þizos bistandandeins, qaþ, ei galaubyaina, þatei þu mik ïnsandides.

43 Yah þata qiþands, stibnai mikilai hropida, Lazaru, hiri ut.

44 Yah urrann sa dauþa, gabundans handuns yah fotuns faskyam, ... yah wlits ïs auralya bibundans. Qaþ du ïm Ïesus, Andbindiþ ïna, yah letiþ gaggan.

45 Þanuh managai þize Yudaiei þai qimandans at Maryin, yah saiwhandans þatei gatawida, galaubidedun ïmma.

46 Sumaiþ-þan ïze galiþun du Farei-

đú wǽre hér, nǽre mín bróđor dead.

33 Đá se Hǽlend geseah đæt h
weop, and đæt đa Iudeas weopon
mid hyre comon, he geomrode on h
gáste, and gedréfde hyne sylfne,

34 And cwæþ, Hwar léde ge hin
Hig cwǽdon to him, Drihten, gá a
geseoh.

35 And se Hǽlend weop.

36 And đa Iudeas cwǽdon, Lóca n
hú he hyne lufode.

37 Sume hí cwǽdon, Ne mihte đes,
ontýnde blindes eagan, dón eac đæt
nǽre dead?

38 Eft se Hǽlend geomrode on h
sylfum, and com to đære byrgene. I
wæs án scræf, and đar wæs án stán
uppan geléd.

39 And se Hǽlend cwæþ, Dóþ áw
done stán. Đá cwæþ Martha to hí
đæs swustor đe đar dead wæs, Drihtn
nú he stincþ, he wæs for feower dag
dead.

40 Se Hǽlend cwæþ to hyre, Hú
sǽde ic đé, đæt đú gesyhst Godes wuld
gif đú gelýfst?

41 Đá dydon hig áweg done stán.
. . . Se Hǽlend áhóf his eagan up, a
cwæþ, Fæder, ic dó þancas đé, forđ
đú gehýrdest me;

42 Ic wát, đæt đú me symle gehýrst,
ic cwæþ, for đam folce đe hér ymbú
stent, đæt hí gelýfon, đæt đú me sen
est.

43 Đá he đás þing sǽde, he clyp
mycelre stefne, Lazarus, gá út.

44 And sóna stóp forþ, se đe d
wæs, gebúnden handum and fótum, .
. . . . and hys neb wæs mid swat-l
gebúnden. Đá cwæþ se Hǽlend
him, Unbíndaþ hine, and lǽtaþ gán.

45 Manega đara Iudea đe comon
Marián, and gesáwon đa þing đe
dyde, gelýfdon on hine.

46 Hí sume fóron to đam Pharise

ı haddist be here, my brother hadde be deed.

Therfore as Jhesu siȝ hir wepynge, the Jewis that weren with hir wep-e, he made noyse in spirit, and ıblide him silf,

And seide, Wher han ȝe putt him? i seyen to him, Lord, come and se.

And Jhesu wepte.

Therfore the Jewis seiden, Lo! hou ouede him.

Forsothe summe of hem seiden, er this *man* that openyd the yȝen born blynde, miȝte not make that this deiede not?

Therfore Jhesu eft makynge noyse ıim silf, cam to the graue. For-e ther was a denne, and a stoon was theron.

Jhesu seith, Take ȝe a wey the n. Martha, the sistir of him that deed, seith to him, Lord, he stynk-now, sothli he is of foure dayes.

Jhesus seith to hir, Wher I haue seid to thee, for if thou schalt bi-, thou schalt se the glorie of God?

Therfore thei tooken a wey the n. . . . . Forsothe the yȝen reysid ard, Jhesu seide, Fadir, I do thank-is to thee, for thou herdist me;

Forsoth I wiste, for thou euere est me, but for the peple that dith aboute, I seide, that thei bileue, thou hast sent me.

Whanne he hadde seid thes thingis, riede with greet vois, Lazarus, come ı out.

And anoon he that was deed, cam ı, bounden the hondis and feet with dis, ... and his face was boundun ı a sudarie.† Jhesu seith to hem, ynde ȝe him, and suffre ȝe go awey.

Therfore manye of the Jewis that en to Marie and Martha, and syȝen t thingis he dide, bileueden in to

Sothli summe of hem wenten to

thou haddest bene here, my brother had not bene deed.

33 When Jesus sawe her wepe, and the Iewes also wepe whych cam with her, he groned in his spret, and vexed hym silfe,

34 And sayde, Where have ye layed hym? They sayde vnto hym, Lorde, come and se.

35 And Jesus wept.

36 Then sayde the Iewes, Beholde! howe he loved hym.

37 Some off them sayde, Coulde not he which openned the eyes of the blynde, have made also that this man shulde not have deyed?

38 Jesus agayne gronynge in hym silfe, cam to the grave. It was a cave, and a stone layde on it.

39 Jesus sayd, Take ye awaye the stone. Martha, the sister of hym that was deed, sayde vnto him, Lorde, by this tyme he stenketh, for he had bene deed foure dayes.

40 Jesus sayde vnto her, Sayde I not vnto the, that if thou diddest beleve, thou shuldest se the glory of God?

41 Then they toke awaye the stone from the place where the deed was layde. Jesus lifte vppe his eyes, and sayd, Father, I geve the thankes, be cause that thou hast herde me;

42 I knewe wele, that thou hearest me all wayes, but because of the people that stonde by, I sayde it, that they myght beleve, that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voyce, Lazarus, come forthe.

44 And he that was deed, cam forth, bounde hand and fote with bondes, after the manner as they were wonte to bynde their deed with all, and his face was bounde with a napkyn. Jesus sayde vnto them, Loose hym, and lett hym goo.

45 Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym.

46 But some off them went their wayes

saium, yah qeþun du ïm, þatei gatawida Ïesus.

47 Galesun þan þai auhumistans gudyaus yah þai Farei . . . .

Chap. XII. 1 . . . . . †ïn Beþaniyin,

and sǽdon him, ða þing ðe se Hæl dyde.†

47 Witodlice ða biscepas and Pharisei gaderodon gemót, and cwǽð Hwæt dó we? forðam ðes man wy mycele tácna.

48 Gif we hine forlǽtaþ, ealle gel on hine; and Romane cumaþ, and ni úre land and úrne þeodscipe.

49 Hyra án wæs genemned Caip se wæs ðá on geare bisceop, and cw to him, Ge nyton nánþing,

50 Ne ne geþenceaþ, ðæt us ys bet ðæt án man swelte for folce, and þeod ne forwurðe.

51 Ne cwæþ he ðæt of him sylfum ðá he wæs ðæt gear bisceop, he witeg ðæt se Hælend sceolde sweltan for ð þeode,

52 And ná synderlíce for ðære þe ac ðæt he wolde gesomnian togæd Godes bearn ðe todrifene wǽron.

53 Of ðam dæge hig þohton ðæt woldon hyne ofslean.

54 Ðá ne fór se Hælend ná oper gemang ðam Iudeum; ac fór on land wið ðæt wésten, on ða burh, ys genemned Effrem, and wunode mid his leorning-cnihtum.

55 Iudea eastron wǽron gehende, manega fóron of ðam lande to Hie salem ǽr ðam eastron, ðæt hig wol hig sylfe gehálgian.

56 Hig sóhton ðone Hælend, spræcon him betwýnan. ðær hig stó on ðam temple, and ðus cwǽdon, Hw wéne ge, ðæt he ne cume to fre dæge?

57 Ða biscepas and ða Phar hæfdon beboden, gif hwá wiste h he wǽre, ðæt he hyt cýdde, ðæt mihton hine niman.

Chap. XII. †1 Se Hælend com dagum ǽr ðam eastron to Betha

harisees, and seiden to hem, what
ingis he dide.
47 Therfore the bischops and Pharisees
driden a counceil azens Jhesu, and
den, What don we? for this man
th many signes.†
48 If we leeue him thus, alle men
mulen bileue in to him; and Romayns
mulen come, and schulen take oure
ice and flok.
49 Forsoth oon of hem, Cayfas by
me, whanne he was bischop of that
r, seide to hem, ze witen no thing,
50 Nethir thenken, for it spedith to
1, that o man deie for the peple, and
at alle folk perische not.
51 Forsoth he seide not this thing of
n silf, but whanne he was bischop of
at zeer, he prophesiede, for Jhesu was
deyinge for the folk,
52 And not oonly for the folk, but
at he schulde gedere in to oon the
nes of God that weren scaterid.
53 Therfore fro that day thei thouzten
to sle him.
54 Therfore Jhesu walkide not now
ynli at the Jewis; but he wente in to
cuntree bisydis the desert, in to a
ee, that is seid Effrem, and there he
elte with his disciplis.
55 Forsothe the pask of Jewis was
xt, and many of the cuntree stizeden
to Jerusalem the day bifore pask, for
halowe hem selue.
56 Therfore thei souzten Jhesu, and
kken to gidere, stondinge in the tem-
, What gessen ze, for he cometh not
the feeste day?
57 Forsothe the bischopis and Pharisees
lden zouun a maundement, that if ony
n knew wher he is, he schewe, that
i taken hym.

CHAP. XII. 1 Therfore Jhesu bifore
e dayes of pask cam to Bethanye,

to the Pharises, and tolde them, what
Jesus had done.
47 Then gadered the hye prestes and
Pharises a counsell, and sayde, What do
we? this man doeth many miracles.
48 Yf we lett hym scape thus, all men
will beleve on hym; and the Romaynes
shall come, and take awaye oure countre
and people.
49 And won of them, named Cayphas,
which was the hye prest that same yeare,
sayde vnto them, Ye perceave nothynge
att all,
50 Nor yett consider, that it is expe-
dient for vs, that won man deye for the
people, and nott that all the people
perisshe.
51 This spake he nott of hym silfe,
butt beynge hye preste that same yeare,
prophesied he, that Jesus shulde deye
for the people,
52 And not for the people only, but
that he shulde gadder to gedder in won
the children of God which were scattered
abroode.
53 From that day kept they a counsell
togedder for to put hym to deeth.
54 Jesus therfore walked no more
openly amonge the Iewes; butt went his
waye thence vnto a countre ny to a
wildernes, into a cite, called Effraym,
and there haunted with his disciples.
55 The Iewes ester was neye att hond,
and many went out of the countre vppe
to Jerusalem before the ester, to purify
them selves.
56 Then sought they for Jesus, and
spake bitwene them selves, as they stode
in the temple, What thynke ye, seynge
he commeth not to the feast?
57 The hye prestes and Pharises had
geven a commaundment, that yf eny
man knew where he were, he shulde
shewe it, that they myght take hym.

CHAP. XII. 1 Then Jesus before sixe
dayes of ester cam to Bethany, where

þarei was Lazarus sa dauþa, þanei urraisida us dauþaim Ïesus.

2 Þaruþ gawaurhtedun ïmma nahtamat, yainar yaþ Marþa andbahtida ; ïþ Lazarus was sums þize anakumbyandane miþ ïamma.

3 Ïþ Marya nam pund balsanis nardaus pistikeinis filugalaubis, yah gasalboda fotuns Ïesua, yah biswarb fotuns ïs skufta seinamma ; ïþ sa gards fulls warþ dauuais þizos salbonais.

4 Qaþ þan ains þize siponye ïs, Yudas Seimonis, sa Ïskariotes, ïzei skaftida sik du galewyan ïna,

5 Duwhe þata balsan ni frabauht was ïn .*t.* skatte, yah fradailiþ wesi þarbam ?

6 Þatuþ-þan qaþ, ni þeei ïna þize þarbane kara wesi, ak unte þiubs was, yah arka habaida yah þata ïnnwaurpano bar.

7 Qaþ þan Ïesus, Let ïya, ïn dag gafilhis meinis fastaida þata ;

8 Ïþ þans unledans sinteino habaiþ miþ ïzwis, ïþ mik ni sinteino habaiþ.

9 Fanþ þan manageins filu Ïudaie, þatei Ïesus yainar ïst ; yah qemun, ni ïn Ïesuis ainis, ak ei yah Lazaru sewheina, þanei urraisida us dauþaim.

10 Munaidedunuþ-þan auk þai auhumistans gudyans ei yah Lazarau usqemeina,

11 Unte managai ïn þis garunnun Ïudaiei, yah galaubidedun Ïesua.

12 Ïftumin daga manageins filu, sei qam at dulþai, gahausyandans þatei qimiþ Ïesus ïn Ïairausaulwmai,

13 Nemun astans peikabagme, yah urrunnun wiþragamotyan ïmma, yah hropidedun, Osanna, þiuþida sa qimanda ïn namin Frauyins, þiudans Ïsraelis.

14 Bigat þan Ïesus asilu, gasat ana ïna, swaswe ïst gameliþ,

15 Ni ogs þus, dauhtar Sion ; sai !

ðar Lazarus wæs dead, ðe se Hæle
áwrehte.

2 Hig worhtoⁿ him ðær gebeorsci
and Martha þénode ; Lazarus wæs
ðæra ðe mid him sæt.

3 María nam án púnd deorwyr
sealfe mid ðam wyrt-gemange ðe
nardus hátaþ, and smýrede ðæs H
endes fét, and drígde mid hyre loccu
and ðæt hús wæs gefylled of ðære se
swæcce.

4 Ðá cwæþ án his leórning-cnil
Iudas Scarioð, ... ðe hine
læwde,

5 Hwí ne sealde heo ðas sealfe
þrým hundred penegum, ðæt man mi
syllan þearfum ?

6 Ne cwæþ he ná ðæt, forðig ðe h
gebyrode to ðam þearfum, ac forðam
he wæs þeóf, and hæfde scrín and h
ða þing ðe man sende.

7 Ðá cwæþ se Hælend, Læt hig, ð
heo healde ða of ðone dæg ðe man
bebyrige ;

8 Ge habbaþ symle þearfan mid e
ac ge nabbaþ me symle.

9 Micel mænigeo ðara Iudea gecne
ðæt he wæs ðær ; and hig comon,
ná for ðæs Hælendes þingon synderl
ac ðæt hig woldon geseon Lazarum,
he áwehte of deaþe.

10 Ðara sacerda ealdras þohton ð
hig woldon Lazarum ofslean,

11 Forðam ðe manega fóron fram ð
Iudeum for his þingon, and gelýfdon
ðone Hælend.

12 On morgen mycel mænigeo, ðe c
to ðam freols-dæge, ðá hig gehýr
ðæt se Hælend com to Hierusalem.

13 Hí námon palm-treowa twígu,
eodon út ongean hine, and clypod
Si Israhela cing hál and gebletsod,
com on Drihtnes naman.

14 And se Hælend gemétte ánne ass
and rád on-uppan ðam, swá hit áwri
ys,

15 Ne ondræd ðú, Siones dóhter ;

her Lazarus was deed, whom Jhesu
ɣyside.
2 Forsoth thei maden to him a sopere
ere, and Martha mynistride to hym;
azarus forsothe was oon of men sit-
nge at the mete with him.
3 Therfore Marie took a pound of
ɣnement spikenard,† precious, and an-
ɣntide the feet of Jhesu, and wipte his
ete with her heeris; and the hous is
lid of the sauour of oygnement.

4 Therfore Judas Scarioth, ... oon
his disciplis, that was to bitrayngе
ym, seide,
5 Whi this oygnement is not seeld for
re hundrid pens, and is ȝouun to nedy
en?
6 Forsoth he seide this thing, not for
perteynede to him of nedy men, but
r he was a theef, and he hauynge
ursis baar tho thingis that weren sent.
7 Therfore Jhesu seide, Suffre ȝe hir,
at in to the day of my birying sche
ɛpe that;
8 Forsothe ȝe schulen euer haue pore
en with ȝou, sothli ȝe schulen not
ere haue me.
9 Therfore myche cumpany of the
ewis knewe, that Jhesu was there;
d thei camen, not oonly for Jhesu,
ut for to se Lazarus, whom he reysede
o deede men.
10 Forsothe the princes of prestis
ouȝten for to sle Lazarus,

11 For manye of the Jewis for hym
ente awei, and beleueden in to Jhesu.

12 Forsothe on the morwe a myche
mpany, that cam to gidere at the
este day, whanne thei hadden herd,
r Jhesu cometh to Jerusalem,
13 Tooken braunchis of palmes, and
men forth aȝens him, and crieden, O-
nna, blessid is he, that cometh in the
me of the Lord, king of Israel.

14 And Jhesu fond a litil asse, and sat
him, as it is writun,

15 The douȝtir of Syon, nyle thou

Lazarus which was deed was, whom
Jesus raysed from deeth.
2 There they made him a supper, and
Martha served; butt Lazarus was won
of them that sate at the table with hym.

3 Then toke Mary a pounde off oynt-
ment called nardus, perfecte and pre-
cious, and anoynted Jesus fete, and
wept his fete with her heer; and all
the housse smelled off the savre off the
oyntment.
4 Then sayde won of his disciples,
named Judas Iscariot, Simons sonne,
which after warde betrayed hym,
5 Why was not this oyntment solde
for thre hondrede pence, and geven to
the povre?
6 This sayde he, not that he cared for
the pover, butt be cause he was a thefe,
and kept the bagge and bare that which
was geven.
7 Then sayde Jesus, Lett her alone,
agaynst the daye off my buryinge she
kept it;
8 The povre all wayes shall ye have
with you, butt me shall ye nott all
wayes have.
9 Moche people off the Iewes had know-
ledge, that he was there; and they cam,
nott for Jesus sake only, butt that they
myght se Lazarus also, whom he rayszd
from deeth.
10 The hye prestes held a counsell that
they myght put Lazarus to deeth also.

11 Be cause that for his sake many of
the Iewes went awaye, and beleved on
Jesus.
12 On the morowe moche people, which
cam to the feast, when they herde that
Jesus shulde come to Jerusalem,

13 Toke braunches off palme trees, and
went and mett hym, and cryed, Ho-
sianna, blessed is he, that in the name
of the Lorde commeth, kynge of Isra-
hell.
14 Jesus gott a yonge asse, and sate
theron, acordynge to that wich was
written,
15 Feare nott, doughter of Sion; be-

þiudans þeins qimiþ, sitands ana fulin asilaus.

16 Þatuþ-þan ni kunþedun siponyos ïs frumist, ak biþe gasweraiþs was Ïesus, þanuh gamundedun, þatei þata was du þamma gameliþ, yah þata gatawidedun imma.

17 Weitwodida þan so managei, sei was miþ imma, þan Lazaru wopida us hlaiwa, yah urraisida ina us dauþaim.

18 Duþþe iddyedun gamotyan imma managei, unte hausidedun ei gatawidedi þo taikn.

19 Þanuh þai Fareisaieis qeþun du sis misso, Saiwhiþ, þatei ni botaiþ waiht; sai! so manaseds afar imma galaiþ.

20 Wesunuþ-þan sumai þiudo, þize urrinnandane ei inwiteina in þizai dulþai.

21 Þai atiddyedun du Filippau, þamma fram Beþsaeida Galeilaie, yah bedun ina, qiþandans, Frauya, wileima Ïesu gasaihwan.

22 Gaggiþ Filippus, yah qiþiþ du Andraiin; yah aftra Andraias yah Filippus qeþun du Ïesua.

23 Iþ Ïesus andhof im, qiþands, Qam wheila, ei sweraidau sunus mans.

24 Amen, amen, qiþa izwis, nibai kaurno whaiteis gadriusando in airþa gaswiltiþ, silbo ainata aflifniþ; iþ yabai gaswiltiþ, manag akran bairiþ.

25 Saei friyoþ saiwala seina, fraqisteiþ izai; yah saei fiaiþ saiwala seina in þamma fairwhau, in libainai aiweinon bairgiþ izai.

26 Yabai mis whas andbahtyai, mik laistyai; yah þarei im ik, þaruh sa andbahts meins wisan habaiþ. Yah yabai whas mis andbahteiþ, sweraiþ ina atta.

27 Nu saiwala meina gadrobnoda, yah wha qiþau? Atta, nasei mik us þizai wheilai; akei duþþe qam in þizai wheilai;

28 Atta, hauhei namo þeinata. Qam þan stibna us himina, Yah hauhida, yah

ðin cing cymþ, uppan assan folan si ende.

16 Ne undergéton hys leorning-cniht ðás þing ærest, ac ðá se Hælend w gewuldrod, ðá gemundon hig, ðæt ð þing wæron áwritene be him, and ð þing hig dydon him.

17 Seo mænigeo ðe wæs mid him, he Lazarum clypode of ðære byrge and hine áwehte of deaþe, cýðde witnesse.

18 And forðí him com seo mæni ongean, forðam ðe hí gehýrdon ðæt worhte ðæt tácn.

19 Ðá Pharisei cwædon betwux h sylfum, We geseoþ, ðæt we nánþing fremiaþ; nú! wyle eall middan-ea æfter him.

20 Sume ðe wæron hæðene, ðe fór ðæt hig woldon hí gebiddan on ð freols-dæge.

21 Ðá genealæhton to Philippe, se w of ðære Galileiscan Bethsaida, and bædon hine, and cwædon, Leof, wyllaþ geseon done Hælend.

22 Ðá eode Philippus, and sæde Andreæ; and eft Andreas and Philipp hit sædon ðam Hælende.

23 Se Hælend him andswarode, a cwæþ, Seo tíd cymþ, ðæt mannes su byþ geswútelod.†

24 Sóþlice, ic secge eow, ðæt hwæte corn wunaþ ána, búton hyt fealle eorþan and sý dead; gif hit byþ dea hit bringþ mycelne wæstm.

25 Se ðe lufaþ his sáwle, forspilþ hi and se ðe hataþ his sáwle on ðisu middan-earde, gehylt hí on écum life.

26 Gif hwá þénige me, fylige me; a mín þén biþ ðær, ðær ic eom. Gif hwá þénaþ, mín fæder hine wurþaþ.

27 Nú mín sáwl ys gedréfed, and hw secge ic? Fæder, gehæl me of ðis tíde; ac for ðam ic com on ðás tíd;

28 Fæder, gewuldra ðinne naman. Þ com stefn of heofone, ðus cweðend

ede ; lo ! thi king cometh, sittinge on
e colt of a selue asse.
16 His disciplis knewen not first thes
ingis, but whanne Jhesu is glorified,
anne thei recordiden,† for thes thingis
eren writen of him, and thes thingis
ei diden to him.

17 Therfore the cumpany baar wit-
ssing, that was with him, whanne he
epide Lazarus fro the graue, and
yside him fro deede men.
18 Therfore and the cumpany cam
etinge to him, for thei herden him
haue don this signe.
19 Therfore the Pharisees seiden to
em selue, ȝe seen, for we profiten no
ing ; lo ! al the world wente aftir him.

20 Forsothe ther weren summe hethen
en, of hem that hadden styȝed vp for
worschipe in the feeste day.
21 Therfore thes camen to Philip, that
as of Bethsaida of Galilee, and preieden
im, seyinge, Sire, we wolen se Jhesu.

22 Philip cometh, and seith to Andrew;
ft Andrew and Philip seiden to Jhesu.

23 Sothli Jhesu answeride to hem, sey-
nge, The our cometh, that mannis sone
e clarified.
24 Treuli, treuli, I seie to ȝou, no but
corn of whete fallinge in to the erthe
chal be deed, it dwellith aloone ; sothli
f it schal be deed, it bringith moche
ruyt.
25 He that loueth his soule,† schal
eese it ; and he that hatith his soule†
n this world, kepith it in to euere-
asting lyf.
26 If ony man seruith to me, sue he
ne ; and where I am, there and my
nynystre† schal be. If ony man schal
nynistre to me, my fadir schal worschipe
im.
27 Now my soule is troublid, and what
chal I seye? Fadir, saue me fro this
our ; but for that thing I cam in to this
our ;
28 Fadir, clarifie thi name. Therfore
a vois cam fro heuene, seyinge, And I

holde ! thy kynge commeth, sittynge on
an asses coolte.
16 These thynges vnderstode not his
disciples at the fyrst, but when Jesus
was gloryfied, then remembryd they,
that soche thynges were written of hym,
and that soche thynges they had done
vnto hym.
17 The people that was with hym,
when he called Lazarus out off his grave,
and raysed hym from deeth, bare re-
corde.
18 Therfore met hym the peple, be
cause they herde that he had done soche
a myracle.
19 The Pharises therfore sayde amonge
them selves, Ye se, that we prevayle no
thynge ; loo ! all the worlde goth after
hym.
20 There were certayne grekes, amonge
them which cam to praye at the feast.

21 The same cam to Philip, which was
of Bethsayda a cite in Galile, and de-
sired hym, sayinge, Syr, we wolde fayne
se Jesus.
22 Philip cam, and tolde Andrew ; and
agayne Andrew and Philip tolde Jesus.

23 And Jesus answered them, sayinge,
The houre is come, that the sonne of
man must be glorified.
24 Verely, verely, I saye vnto you,
except the wheate corne fall into the
grounde and deye, it bydeth alone ; yf
it deye, it brengeth forth moche frute.

25 He that loveth his life, shall de-
stroye it ; and he that hateth his lyfe
in this worlde, shall kepe it vnto lyfe
eternall.
26 Yf eny man mynister vnto me, lett
hym folowe me ; and where I am, there
shall also my minister be. And if eny
man minister vnto me, hym will my
father honoure.
27 Nowe is my soule troubled, and
what shall I saye? Father, delyvre me
from this houre ; but therfore cam I
vnto this houre ;
28 Father, glorify thy name. Then
cam there a voyce from heven, I have

aftra hauhya.

29 Managei þan sei stoþ, gahausyandei, qeþun, þeiwhon wairþan ; sumaih qeþun, aggilus du ïmma rodida.

30 Andhof Ïesus, yah qaþ, Ni ïn meina so stibna warþ, ak ïn ïzwara.

31 Nu staua ïst þizai manasedai, nu sa reiks þis fairwhaus uswairpada ut.

32 Yah ïk yabai ushauhyada af airþai, alla atþinsa du mis.

33 Þatuþ-þan qaþ, bandwyands whileikamma dauþau skulda gadauþnan.

34 Andhof ïmma so managei, Weis hausidedum ana witoda, þatei Christus siyai du aiwa ; yah whaiwa þu qiþis, Þatei skulds ïst ushauhyan sa sunus mans ? Whas ïst sa sunus mans ?

35 Qaþ þan du ïm Ïesus, Nauh leitil mel liuhaþ ïn ïzwis ïst ; gaggiþ, þande liuhaþ habaiþ, ei riqiz ïzwis ni gafahai ; yah saei gaggiþ ïn riqiza, ni wait whaþ gaggiþ.

36 Þande liuhaþ habaiþ, galaubeiþ du liuhada, ei sunyus liuhadis wairþaiþ. Þata rodida Ïesus, yah galaiþ, yah gafalh sik faura ïm.

37 Swa filu ïmma taikne gatauyandin ïn andwairþya ïze, ni galaubidedun ïmma ;

38 Ei þata waurd Esaeïins, praufetaus, usfullnodedi, þatei qaþ, Frauya, whas galaubida hauseinai unsarai, yah arms Frauyins whamma andhuliþs warþ ?

39 Duþþe ni mahtedun galaubyan, unte aftra qaþ Esaeias,

40 Gablindida ïze augona, yah gadaubida ïze hairtona, ei ni gaumidedeina augam, yah froþeina hairtin ; yah gawandidedeina, yah ganasidedyau ïns.

41 Þata qaþ Esaeias, þan sawh wulþu ïs, yah rodida bi ïna.

42 Þanuh þan sweþauh yah us þaim reikam managai galaubidedun du ïmma, akei faura Fareisaium ni andhaihaitun,

And ic gewuldrode, and eft ic gew
drige.

29 Seo mænigeo ðe ðær stód, and ð
gehýrde, sǽdon, ðæt hyt þunrode ; su
sǽdon, ðæt engel spǽce wið hyne.

30 Se Hǽlend, him andswarode, s
cwæþ, Ne com ðeos stefen for mín
þingum, ac for eowrum þingum.

31 Nú ys middan-eardes dóm, nú
ðyses middan-eardes ealdor út-áworp

32 And gif ic beo up-áhafen fr
eorþan, ic teo ealle þing to me sylfum

33 Ðæt he sǽde, and tácnode hwylc
deaþe he wolde sweltan.

34 Seo mænigeo him andswarode a
cwæþ, We gehýrdon on ðære æ, ð
Crist biþ on écnysse ; and húmeta seg
ðú, Hit gebyraþ ðæt mannes sunu
up-áhafen ? Hwæt ys ðes mannes sun

35 Ðá cwæþ se Hǽlend, Nú gyt
lytel leoht on eow ; gáþ, ðá hwíle ðe
leoht habbon, ðæt þýstro eow ne befó
se ðe gæþ on þýstrum, he nát hwyd
he gæþ.

36 Ðá hwíle ðe ge leoht habbon, g
lýfaþ on leoht, ðæt ge sýn leohtes bear
Ðás þing se Hǽlend him sǽde, a
eode, and bedíglode hine fram him.

37 Ðá he swá mycele tácn dyde b
fóran him, hí ne gelýfdon on hyne ;

38 Ðæt ðæs wítegan word, Isaías, wæ
gefylled, ðe he cwæþ, Drihten, hwá g
lýfde ðæs ðe we gehýrdon, and hwa
wæs Drihtnes strencþ geswútelod ?

39 Forðí hí ne mihton gelýfan, forða
Isaías cwæþ eft,

40 He áblende hyra eagan, and áhyr
hyra heortan, ðæt hí ne geseon mi
hyra eagon, and mid hyra heortan n
ongyton ; and sýn gecyrrede, and ic hi
gehǽle.

41 Isaías sǽde ðás þing, ðá he gesea
hys wuldor, and spræc be him.

42 And ðeah manega of ðam ealdro
gelýfdon on hyne, ac hí hit ne cýddo
for ðæra Pharisea þingum, ðe-læs hi

ue clarified, and eft I schal clarifie.

29 Therfore the cumpany that stood, d herde, seide, thundir to be maad; here men seiden, an aungel spak to m.

30 Jhesu answeride, and seide, This is cam not for me, but for 3ou.

31 Now is dom of the world, now the ince of this world schal be cast out.

32 And if I schal be enhaunsid fro the he, I schal drawe alle thingis to my f.

33 Sothli he seide this thing, signifige bi what deeth he was to deiynge.

34 The cumpany answeride to him, e han herd of the lawe, for Crist vellith in to with outen ende; and u seist thou, It bihoueth mannis sone to be arerid? Who is this mannis ne?

35 Therfore Jhesu seith to hem, 3it a il li3t is in 3ou; walke 3e, the while han li3t, that derknessis catche not u; and he that wandrith in derknessis, ot nere whidur he goth.

36 The while 3e han li3t, byleue 3e in li3t, that 3e be the sones of li3t. esu spak thes thingis, and wente, d hidde him fro hem.

37 Sothli whanne he hadde don so manye nes† byfore hem, thei bileueden not to him;

38 That the word of Ysaie, the prohete, schulde be fillid, which he seide, rd, who bileuede to oure heering, d to whom is the arm of the Lord newid?

39 Therfore thei myȝten not bileue, eft Ysaye seide,

40 He hath blyndid her y3en, and he th endurid† the herte of hem, that ei se not with y3en, and vndirstonde t with herte; and that thei be conrtid,† and I heele hem.

41 Ysaie seid thes thingis, whanne he the glorie of hym, and spak of him.

42 Netheles and of the princes manye eueden in to him, but for the Farisees ei knowlechiden not, that thei schuld-

glorified it, and will glorify it agayne.

29 Then sayde the people that stode by, and herde, it thoundreth; other sayde, an angell spake to hym.

30 Jesus answered, and sayde, This voyce cam nott be cause of me, but for youre sakes.

31 Nowe is the iudgement of this worlde, nowe shall the prynce off this worlde be cast out a dores.

32 And I yf I were lifte vppe from the erthe, will drawe all men vnto me.

33 This sayde Jesus, signifyinge what deeth he shulde deye.

34 The people answered hym, We have herde of the lawe, that Christ bydeth ever; and howe sayest thou then, That the sonne of man must be lifte vppe? Who is that sonne of man?

35 Jesus sayde vnto them, Yet a lytell whyle is the light with you; walke, whill ye have lightt, lest the darcknes come on you; he that walketh in the darke, wotteth not whither he goeth.

36 Whyll ye have light, beleve on the light, that ye maye be the children of light. These thynges spake Jesus, and departed, and hid hym silfe from them.

37 And though he hade done soo many myracles before them, yet beleved not they on hym;

38 That the sayinge of Esayas, the prophet, myght be fulfilled, that he spake, Lorde, who shall beleve oure sayinge, and to whom ys the arme off the Lorde declared?

39 Therfore coulde they not beleve, be cause that Esaias sayth agayne,

40 He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and vnderstonde with their hertes; and shulde be converted, and I shulde heale them.

41 Soche thynges sayde Esaias, when he sawe hys glory, and spake of him.

42 Neverthelesse amonge the chefe rulers many beleved on hym, but because of the Pharises they wolde not be

ei us swnagogein ni ɔswaurþnai waurþeina ;

43 Friyodedun auk mais hauhein manniska, þau hauhein Guþs.

44 Ïþ Ïesus hropida, yah qaþ, Saei galaubeiþ du mis, ni galaubeiþ du mis, ak du þamma sandyandin mik.

45 Yah saei saiwhiþ mik, saiwhiþ þana sandyandan mik.

46 Ïk liuhad ïn þamma fairwhau qam, ei whazuh saei galaubyai du mis, ïn riqiza ni wisai.

47 Yah yabai whas meinaim hausyai waurdam, yah galaubyai, ïk ni stoya ïna ; nih þan qam, ei stoyau manased, ak ei ganasyau manased.

48 Saei frakann mis, yah ni andnimiþ waurda meina, habaid þana stoyandan sik ; waurd þatei rodida, þata stoyiþ ïna ïn spedistin daga.

49 Unte ïk us mis silbin ni rodida, ak saei sandida mik, atta, sah mis anabusn at . . . .

man út-ádrife of hyra gesomnunge ;

43 Hí lufodon manna wuldor, swíð ðonne Godes wuldor

44 Se Hǽlend clypode, and cwæþ him, Se ðe gelýfþ on me, ne gelýfþ ná on me, ac on done ðe me sende.

45 And se ðe me gesyhþ, gesyhþ ðo ðe me sende.

46 Ic com to leohte on middan-ea and nán ðara ðe gelýfþ on me, ne wu on þýstrum.

47 And gif hwá gehýrþ mîne wo and ne gehylt, ne déme ic hine ; ne c ic middan-eard to démanne, ac ðæt gehǽle middan-eard.

48 Se ðe me forhigþ, and mîne wo ne under-fehþ, he hæfþ hwá him dém seo spǽc ðe ic spæc, seo him démþ ðam ýtemestan dæge.

49 Forðam ðe ic ne spece of me sy um, ac se fæder, ðe me sende, he bebead, hwæt ic cweðe, and hwæt spece.

50 And ic wát, ðæt his bebod ys lif ; ða þing ðe ic sprece, ic sprece, s fæder me sǽde.

Chap. XIII.† 1 Ǽ'r ðam easter-freo dæge se Hǽlend wiste, ðæt his tíd co ðæt he wolde gewîtan of ðysum midd earde to his fæder, ðá he lufode leorning-cnihtas ðe wǽron on midd earde, oð ende he hig lufode.

2 And ðá Drihtnes þénung wæs macod, ðá fór se deofol on Iudas heort Scariothes, . . . ðæt he hine belǽwd

3 He wiste ðæt fæder sealde ealle þi on his handa, and ðæt he com of Go and cymþ to Gode,

4 He árás fram his þénunge, and lê his reaf ; and nam línen hrægel, a begyrde hyne.

5 Æfter ðam he dyde wæter on fa

not be cast out of the synagoge ;

Forsothe thei loueden the glorie of
, more than the glorie of God.

Forsothe Jhesu cryede, and seide,
that bileueth in to me, bileueth not
o me, but in to him that sente me.
He that seeth me, seeth him that
e me.
I liȝt cam in to the world, that ech
e that bileueth in to me, dwelle not
lerknessis.
And if ony man schal heere my
dis, and schal not kepe, I deme not
; forsoth I cam not, that I deem
world, but that I make the world

He that dispisith me, and takith
my wordis, hath him that schal
e him ; the word that I haue spoken,
t schal deme him in the laste day.

For I haue noȝt spokun of my silf,
the fadir, that sente me, ȝaf to me
maundement, what I schal seie, and
at I schal speke.
And I woot, for his maundement is
relasting lyf ; therfore tho thingis
t I speke, as the fadir seide to me, so
peke.

a knowen off it, lest they shulde be excommunicate ;
43 For they loved the prayse that is geven off men, more then the prayse that commeth of God.
44 Jesus cryed, and sayd, He that beleveth on me, beleveth nott on me, butt on hym that sent me.
45 And he that seeth me, seeth hym that sent me.
46 I am come a light into the worlde, that whosoever beleveth on me, shulde nott byde in darcknes.
47 And yf eny man heare my wordes, and beleve nott, I iudge hym not ; for I cam not to iudge the worlde, butt to save the worlde.

48 He that putteth me a waye, and receaveth nott my wordes, hathe won that iudgeth hym ; the wordes that I have spoken shall iudge hym in the last daye.
49 For I have not spoken off my silfe, but my father, which sent me, gave me a commaundment, what I shulde saye, and what I shulde speake.
50 And I knowe wele, that his commaundment ys lyfe everlastynge ; whatsoever I speake therfore, even as my father bade me, so I speake.

Chap. XIII. 1 Forsothe bifore the
ste day of pask Jhesu witinge, for his
cometh, that he passe of this world
the fadir, whanne he hadde loued
e that weren in the world, in to the
le he louede hem.
And the souper maad, whanne the
iel hadde sent now in to the herte
Judas, that Judas of Symount Scari-
schulde bitraye him,
He witinge for the fadur ȝaf alle
ngis to him in to hondis, and that he
nte out fro God, and goth to God,

Risith fro the souper, and puttith his
this ; and whanne he hadde takun a
nen cloth, he bifore girde him.
Aftirward he sente water in to a

Chap. XIII. 1 Before the feast off ester when Jesus knewe, that hys houre was come, thatt he shulde departe out of this worlde vnto the father, when he loved his which were in the worlde, vnto the ende he loved them.
2 And when supper was ended, after that the devyll had put in the hert off Judas Iscariot, Simons sonne, to betraye him,
3 Jesus knowynge that the father had geven him all thinges into his hondes, and that he was come from God, and went to God,
4 He rose from supper, and layde a syde hys vpper garmentes ; and toke a towell, and gyrd hym sylfe.
5 After that poured he water into a

11
. . . . . qaþ, Ni allai hrainyai siyuþ.

12 Biþeh þan usþwoh fotuns ïze, yah nam wastyos seinos; anakumbyands aftra, qaþ du ïm, Witudu wha gatawida ïzwis?

13 Yus wopeid mik laisareis yah frauya, waila qiþiþ; ïm auk.

14 Yabai nu usþwoh ïzwis fotuns, frauya yah laisareis, yah yus skuluþ ïzwis misso þwahan fotuns;

15 Du frisahtai auk atgaf ïzwis, ei swaswe ïk gatawida ïzwis, swa yus tauyaiþ.

16 Amen, amen, qiþa ïzwis, niſt skalks maiza frauyin seinamma, nih apaustaulus maiza þamma sandyandin sik.

17 Þande þata wituþ, audagai siyuþ, yabai tauyiþ þata.

18 Ni bi allans ïzwis qiþa, ïk wait wharyans gawalida; ak ei usfulliþ waurþi þata gamelido, Saei matida miþ mis hlaiþ, ushof ana mik fairzna seina.

19 Fram himma qiþa ïzwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ þatei ïk ïm.

20 Amen, amen, qiþa izwis, saei andnimiþ þana þanei ïk ïnsandya, mik and-

and þwōh his leorning-cnihta fēt, drīgde hig mid ðære līn-wǽde, ðe wæs mid begyrd.

6 Ðā com he to Simone Petre, Petrus cwæþ to him, Drihten, scealt þwean mīne fēt?

7 Se Hǽlend andswarode, and to him, Ðū nāst nū, ðæt ic dō; ac wāst syððan.

8 Petrus cwæþ to him, Ne þwyhst nǽfre mīne fēt. Se Hælend him a swarode and cwæþ, Gif ic ðē ne þw nǽfst ðū nānne dǽl myd me.

9 Ðā cwæþ Simon Petrus to h Drihten, ne þweh ðū nā mīne fēt ā ac eac mīn heafod and mīne handa.

10 Ðā cwæþ se Hǽlend to him, Se clǽne byþ, ne beþearf būton dæt n his fēt þwea, ac ys eall clǽne; and synd sume clǽne, næs nā ealle.

11 He wiste witodlīce, hwā hyne sceo belǽwan; forðam he cwæþ, Ne synd ealle clǽne.

12 Syððan he hæfde hyra fēt āþwoge he nam his reaf; and ðā he sæt, cwæþ eft to him, Wite ge hwæt ic e dyde?

13 Ge clypiaþ me lāreow and dribt and wel ge cweðaþ; swā ic eom sōþlī

14 Gif ic þwōh eowre fēt, [ic ðe e eower lāreow and eower hlāford, and sceolon eac þwean eower ælc ōðres fēt

15 Ic eow sealde bysne, ðæt ge d swā ic eow dyde.

16 Sōþlīce, ic eow secge, nys se þeo furðra ðonne se hlāford, ne se ærer raca nys mǽrra ðonne se ðe hyne sen

17 Gif ge ðās þing witon, ge beoþ e ige, gif ge hig dōþ.

18 Ne secge ic be eow eallon, ic w hwylce ic geceas; ac ðæt ðæt hāli gewrit sȳ gefylled, ðe cwyþ, Se ðe hlāf myd me, āhefþ hys hō ongean me

19 Nū ic eow secge, ǽrðam ðe h gewurðe, ðæt ge gelȳfon ðonne hyt worden biþ, ðæt ic hit eom.

20 Sōþ, ic eow secge, se ðe underfe ðǽne ðe ic sende, underfehþ me; and

n, and bigan for to waische disciplis
and to wype with the lynnen cloth,
whieh he was bifore gird.
Therfore he cam to Symount Petre,
Petre seith to him, Lord, waischist
to me the feet?
Jhesu answeride, and seide to him,
at thingis I do, thou woost not now;
othe thou schalt wite aftirward.
Petre seith to him, Thou schalt not
sche to me the feet, in to with outen
e. Jhesu answeride to him, If I
l not waische thee, thou schalt not
e part with me.
Symount Petre seith to him, Lord,
oonly my feet, but and the hondis
the heed.
Jhesu seide to him, He that is
schun, hath no nede no but that he
sche the feet, but he is clene al; and
en clene, but not alle.
Forsothe he wiste, who schulde
aye him; therfore he seide, 3e ben
clene alle.
Therfore aftir that he waischide the
of hem, he took his clothis; and
anne he hadde restid a3en, eft he
le to hem, 3e witen what I haue done
3ou.
3e clepen me maistir and lord, and
seyn wel; forsoth I am.
Therfore if I, lord and maistir,
ie waische 3oure feet, and 3e owen to
ische another the totheris feet;
For I haue 3ouun ensaumple to 3ou,
t as I haue don to 3ou, so and 3e do.
Treuli, treuli, I seie to 3ou, the ser-
int is not more than his lord, neither
ostle is more than he that sente him.

If 3e witen thes thingis, 3e schulen
blessid, if 3e schulen do hem.
I seie not of alle 3ou, I woot whiche
haue chosun; but that the scripture
fillid, He that etith my breed, schal
yse his heele a3ens me.

Treuli, treuli, I seie to 3ou, bifore it
don, that whanne it schal be don, 3e
leue for I am.
Treuli, treuli, I seye to 3ou, he that
keth whom euere I schal sende, re-

basyn, and began to washe hys disciples
fete, and to wyppe them with the towell
where with he was gyrde.
Then cam he to Simon Peter, and
Peter sayde to him, Lorde, shalt thou
wesshe my fete?
Jesus answered, and sayde vnto hym,
What I do, thou wottest nott nowe;
thou shalt knowe here after.
Peter sayd vnto hym, Thou shalt not
wesshe my fete, whill the worlde stond-
eth. Jesus answered him, Yff I wasshe
not thy fete, thou shalt have no part
with me.
Simon Peter sayde vnto hym, Lorde,
nott my fete only, butt also my hondes
and my heed.
Jesus sayde to hym, He that is
wesshed, nedeth not but to wesshe his
fete, but is clene every whit; and ye
are clene, butt nott all.
For he knewe his betrayer; ther-
fore sayde he, Ye are not all clene.

After he had wesshed their fete,
and receaved his clothes, and was sett
doune agayne, he sayde vnto them, Wot
ye what I have done to you?

Ye call me master and lorde, and
ye saye wele; for soo am I.
Yf I then, youre lorde and master,
have wesshen youre fete, ye alsoo ought
to wesshe one anothers fete;
For I have geven you an ensample,
that ye shulde do, as I have done to you.
Verely, verely, I saye vnto you, the
servaunt is not gretter then hys master,
nether the messenger gretter then he
that sent hym.
Yf ye vnderstonde these thynges,
happy are ye, yf ye do them.
I speake not off you all, I knowe
whom I have chosen; but that the
scripture be fulfilled, He that eateth
breed with me, hath lifte vppe his hele
againste me.
Nowe tell I you, before it come,
that when yt is come to passe, ye myght
beleve that I am he.
Verely, verely, I saye vnto you, he
that receaveth whomsoever I sende, re-

nimiþ ; ïþ saei mik andnimiþ, andnimiþ þana sandyandan mik.

21 Þata qiþands Ïesus, ïndrobnoda ahmin, yah weitwodida, yah qaþ, Amen, amen, qiþa ïzwis, þatei ains ïzwara galeweiþ mik.

22 Þanuh sewhun du sis misso þai siponyos, þagkyandans bi wharyana qeþi.

23 Wasuh þan anakumbyands ains þize siponye ïs ïn barma Ïesuis, þanei friyoda Ïesus.

24 Bandwiduh þan þamma Seimon Paitrus, du fraihnan, Whas wesi, bi þanei qaþ ?

25 Anakumbida þan yains swa ana barma Ïesuis, qaþuh ïmma, Frauya, whas ïst ?

26 Andhof Ïesus, Sa ïst, þammei ïk ufdaupyands þana hlaif giba. Yah ufdaupyands þana hlaif, gaf Ïudin Seimonis Skariotau.

27 Yah afar þamma hlaiba, þan galaiþ ïn yainana Satana. Qaþ þan du ïmma Ïesus, Þatei tauyis, tawei sprauto.

28 Þatuh þan ainshun ni wissa þize anakumbyandane, duwhe qaþ ïmma.

29 Sumai mundedun, ei unte arka habaida Ïudas, þatei qeþi ïmma Ïesus, Bugei þizei þaurbeima du dulþai, aiþþau þaim unledam ei wha gibau.

30 Biþe andnam þana hlaib yains, suns galaiþ ut ; wasuh þan nahts.

31 Þan galaiþ ut, qaþ þan Ïesus, Nu gasweraids warþ sunus mans, yah Guþ hauhiþs ïst ïn ïmma.

32 Yabai nu Guþ hauhiþs ïst ïn ïmma, yah Guþ hauheiþ ïna ïu sis, yah suns hauhida ïna.

33 Barnilona, nauh leitil mel miþ ïzwis ïm ; sokeiþ mik, yah, swaswe qaþ du Ïudaium, Ei þadei ïk gagga, yus ni maguþ qiman ; yah ïzwis qiþa nu.

34 Anabusn niuya giba ïzwis, ei friyoþ ïzwis misso, swe ïk friyoda ïzwis, þei yah yus friyoþ misso ïzwis.

ANGLO-SAXON, 995. [St. J

ðe underfehþ me, underfehþ ðæne ðe sende.

21 Ðá se Hælend ðús þing sæde, wæs gedréfed on gáste, and cýðde, cwæþ, Sóþ, ic eow secge, ðæt eower me belǽwþ.

22 Ðá leorning-cnihtas beheold h ælc óðerne, and him twýnode be hw he hit sæde.

23 Án ðæra leorning-cnihta hlin on ðæs Hælendes bearme, ðæne se H end lufode.

24 Simon Petrus bícnode to ðis and cwæþ to him, Hwæt ys, se ðe hyt big segþ ?

25 Witodlice ðá he hlinode ofer ð Hælendes breostum, he cwæþ to h Drihten, hwæt ys he ?

26 Se Hælend him andswarode a cwæþ, He ys, se ðe ic ræce bedyppe hláf. And ðá ðá he bedypte ðone h he sealde hyne Iudas Scarióthe . . .

27 And ðá æfter ðam bitan, Sata eode on hyne. Ðá cwæþ se Hælend him, Dó raðe, ðæt ðú dón wylt.

28 Nyste nán ðara sittendra, to hw he ðæt sæde.

29 Sume wéndon, forðam Iudas hæf scrín, ðæt se Hælend hit cwæde be hi Bige ða þing, ðe us þearf sý to ða freols-dæge, oððe ðæt he sealde su þing þearfendum mannum.

30 Þá he nam ðone bitan, he eode ðar-rihte ; hit wæs niht.

31 Ðá he út-eode, and se Hæle cwæþ, Nú ys mannes sunu geswútelo and God ys geswútelod on him.

32 Gyf God ys geswútelod on him, a God geswútelaþ hine on hym sylfum. . . . . .

33 †Lá bearn, nú gyt ic eom gehwæ tíd mid eow ; ge me sécaþ, and, swá ðam Iudeum sæde, Ge ne mágon fara ðar ðar ic fare ; and nú ic eow secge.

34 Ic eow sylle niwe bebod, ðæt g lufion eow betwýnan, swá ic eow lufod . . . . .

rueth me; forsothe he that receyueth
, receyueth him that sente me.
1 Whanne Jhesu hadde seid thes
ngis, he was troblid in spirit, and
nesside, and seide, Treuli, treuli, I
e to 3ou, oon of 3ou schal bitraye me.
2 Therfore the disciplis lokiden to
lere, doutynge of whom he seide.

3 Therfore oon of his disciplis was
tinge in the bosum of Jhesu, whom
esu louede.
4 Therfore Symount Petre bekenyde
him, and seith to him, Who is it, of
ich he seith?
5 And so whanne he hadde restid
n on the brest of Jhesu, he seith to
n, Lord, who is it?
6 Jhesu answeride, He it is, to whom
chal dresse breed dipped yn. And
anne he had dippid yn breed, he 3af
Judas of Symount Scariot.
7 And aftir the morsel, thanne Sa-
nas entride in to him. And Jhesu
th to him, What thing thou dost, do
ou sunnere.
8 Forsoth no man sittinge at the
te wiste this thing, to what thing he
de to him.
9 Forsothe summe gessiden, for Judas
lde pursis, that Jhesu hadde seid to
n, Bye thou tho thingis, that ben
leful to vs at the feeste day, or that
schulde 3yue sum thing to nedy men.
0 Therfore whanne he hadde take the
rsel, he wente out a non; forsoth it
s ny3t.
1 Therfore whanne he hadde gon out,
esu seide, Now mannis sone is clari-
l, and God is clarified in him.
2 If God is clarified in him, and God
al clarifye him in him silf, and a non
schal clarifie him.
3 Litil sones, 3it a litil I am with 3ou;
schulen seke me, and, as I seide to the
wis, Whidur I go, 3e mown not come;
l to 3ou I seie now.

4 I 3yue to 3ou a newe maundement,
t 3e loue to gidere, as I louede 3ou,
t and 3e loue to gedere.

ceaveth me; and he that receaveth me,
receaveth hym that sent me.
21 When Jesus had thus sayde, he was
troubled in his sprete, and testified, say-
inge, Verely, verely, I saye vnto you,
that won off you shall betraye me.
22 Then the disciples loked won on
another, doutinge of whom he spake.

23 There was one of his disciples which
leaned on Jesus besome, whom Jesus
loved.
24 To hym beckened Simon Peter,
that he shulde axe who it was, off
whome he spake?
25 He then as he leaned on Jesus
brest, sayde vnto hym, Lorde, who ys it?

26 Jesus answered, He yt ys, to whom
I geve a soppe when I have dept hit.
And he wet a soppe, and gave ytt to
Judas Iscarioth Simons sonne.
27 And after the soppe, Satan entred
into hym. Then sayde Jesus vnto hym,
Thatt thou dost, do quycly.

28 That wist noo man at the table, for
what intent he spake vnto hym.

29 Some off them thought, be cause
Judas had the bagge, thatt Jesus had
sayd vnto hym, By those thynges, that we
have nede of against the feast, or that he
shulde geve some thynge to the povre.
30 As sone then as he had receaved
the soppe, he went immediatly out; and
it was nyght.
31 When he was gone out, Jesus sayde,
Nowe is the sone of man glorified, and
God is glorified by hym.
32 Yf God be glorified by him, God
shall also glorify him in him sylfe, and
shall strayght waye glorify hym.
33 Deare children, yet a lytell whyle
am I with you; ye shall seke me, and,
as I sayde vnto the Iewes, Whither I
goo, thither can ye nott come; alsoo to
you saye I nowe.
34 A newe commaundment geve I vnto
you, that ye love to gedder, as I have
loved you, that even soo ye love one
another.

35 Bi þamma ufkunnanda allai, þei meinai siponyos siyuþ, yabai friaþwa habaid miþ ïzwis misso.

36 Þanuh qaþ du ïmma Seimon Paitrus, Frauya, whad gaggis? Andhafyands Ïesus qaþ, Þadei ïk gagga, ni magt mik nu laistyan, ïþ biþe laisteis.

37 Þaruh Paitrus qaþ du ïmma, Frauya, duwhe ni mag þuk laistyan nu? Saiwala meina faur þuk lagya.

38 Andhof Ïesus, Saiwala þeina faur mik lagyis? Amen, amen, qiþa þus, þei hana ni hrukeiþ, unte þu mik afaikis kunnan þrim sinþam.

Chap. XIV. 1 . . . . . Ni ïndrobnai ïzwar hairto; . . . . galaubeiþ du Guþa, yah du mis galaubeiþ.

2 Ïn garda attins meinis saliþwos managos sind; aþþan niba weseina, aïþþau qeþyau du ïzwis, gagga manwyan stad ïzwis.

3 Yah þan yabai gagga, manwya ïzwis stad, aftra qima, yah franima ïzwis du mis silbin, ei þarei ïm ïk, þaruh siyuþ yah yus.

4 Yah þadei ïk gagga, kunnuþ, yah þana wig kunnuþ.

5 Þaruh qaþ ïmma Þomas, Frauya, ni witum whaþ gaggis, yah whaiwa magum þana wig kunnan?

6 Qaþ ïmma Ïesus, Ïk ïm sa wigs, yah sunya, yah libains; ainshun ni qimiþ at attin, niba þairh mik.

7 Ïþ kunþedeiþ mik, aiþþau kunþedeiþ yah attan meinana; yah þan fram himma kunnuþ ïna, yah gasaiwhiþ ïna.

8 Ïþ Filippus qaþuh du ïmma, Frauya, augei unsis þana attan, þatuh ganah unsis.

9 Þaruh qaþ ïmma Ïesus, Swalaud melis miþ ïzwis was, yah ni ufkunþes mik? Filippu, saei gasawh mik, gasawh attan. Yah whaiwa þu qiþis, Augei unsis þana attan?

35 Be ðam oncnáwaþ ealle men, ðæ ge synd mîne leorning-cnihtas, gif g habbaþ lufe eow betwýnan.

36 Simon Petrus cwæþ to him, Drihte hwyder gǽst ðú? Se Hælend hi andswarode and cwæþ, Ne miht ðú n fylian, ðyder ic nú fare, ðú færst e æfter me.

37 Petrus cwæþ to him, Hwí ne ma ic ðé nú fylian? Ic sylle mîn líf for ð

38 Se Hǽlend him andswarode an cwæþ, Dîn líf ðú sylst for me? Só ic ðé secge, ne crǽwþ se cocc, ǽr ð wiðsǽcst me þríwa.

Chap. XIV. †1 And he cwæþ to h leorning-cnihtum, Ne sý eower heor gedréfed; . . . ge gelýfaþ on God, an gelýfaþ on me.

2 On mînes fæder húse synd mane eardung-stówa; ne sǽde ic eow, hyt lytles wana, ðæt ic fare and wylle ec eardung-stówe gegearwian.

3 And gif ic fare, and eow eardun stówe gegearwige, eft ic cume, and nin eow to me sylfum, ðæt ge sýn, ðær eom.

4 And ge witon, hwyder ic fare, an ge cunnon ðone weg.

5 Thomas cwæþ to him, Drihten, w nyton hwyder ðú færst, and hú mág we ðone weg cunnan?

6 Se Hǽlend cwæþ to him, Ic eo weg, and sóþfæstnys, and líf; ne cym nán to fæder, búton þurh me.

7 Gif ge cúdon me, witodlice ge cúðo mînne fæder; and heonon-forþ ge hy gecnáwaþ, and ge hine gesáwon.

8 Philippus cwæþ to him, Drihten, æ ýw us ðone fæder, and we habbaþ genó

9 Se Hǽlend cwæþ to him, Philippu swá lange tíd ic wæs mid eow, and g ne gecneowon me? Se ðe me gesyh gesyhþ mînne fæder. Húmeta cwyst ðú Æt-ýw us ðinne fæder?

5 In this thing alle men schulen owe, for ȝe ben my disciplis, if ȝe aulen haue loue to gidere.

6 Symount Petre seith to hym, Lord, idir goist thou? Jhesu answeride, hidir I go, thou maist not sue me w, but thou schalt sue aftirward.

7 Petre seith to him, Whi may I not e thee now? I schal putte my soule† thee.

8 Jhesu answeride, Thou schalt putte soule† for me? Treuli, treuli, I seie thee, the koc schal not crowe, til ou schalt denye me thries.

35 By thys shall all men knowe, that ye are my disciples, yf ye shall have love won to a nother.

36 Simon Peter sayd vnto hym, Lorde, whither goest thou? Jesus answered hym, Whither I goo, thou canst not folowe me nowe, thou shalt folowe me afterwardes.

37 Peter sayd vnto hym, Lorde, why cannot I folowe the nowe? I will geve my lyfe for thy sake.

38 Jesus answered hym, Wilt thou geve thy lyfe for my sake? Verely, verely, I saye vnto the, the cocke shall nott crowe, till thou have denyed me thryse.

Chap. XIV. 1 And he seith to his ciplis, Be not ȝoure herte disturblid, her drede it; ȝe bileuen in to God, l bileue ȝe in to me.

2 In the hous of my fadir ben many ellingis; if any thing lesse, I hadde d to ȝou, for I go for to make redy ȝou a place.

3 And if I schal go, and schal make y to ȝou a place, eftsoone I schal ne, and I schal take ȝou to my silf, t where I am, and ȝe be.

4 And whidur I go, ȝe witen, and ȝe en the wey.

5 Thomas seith to him, Lord, we witen whidur thou goist, and hou mown wite the weye?

6 Jhesu seith to him, I am weye, uthe, and lyf; no man cometh to the ir, no but by me.

7 If ȝe hadden knowen me, sothli ȝe lden knowen and my fadir; and aftirrd ȝe schulen knowe him, and ȝe han n him.

8 Philip seith to him, Lord, schewe to the fadir, and it suffisith to vs.

9 Jhesu seith to him, So moche tyme m with ȝou, and han ȝe not knowun ? Philip, he that seeth me, seeth l the fadir. Hou seist thou, Schewe vs the fadir?

Chap. XIV. 1 And he sayde vnto hys disciples, Lett nott youre hertes be trubled; . . . beleve in God, and beleve in me.

2 In my fathers housse are many mansions; if it were not soo, I wolde have tolde you, I goo to prepare a place for you.

3 . . . . . I will come agayne, and receve you even vnto myselfe, that where I am, theare maye ye be also.

4 And whither I goo, ye knowe, and the waye ye knowe.

5 Thomas sayde vnto him, Lorde, we knowe not whyther thou goest, also howe is it possible for vs to knowe the waye?

6 Jesus sayde vnto hym, I am the waye, verite, and lyfe; no man commeth vnto the father, but by me.

7 Yf ye had knowen me, ye had knowen my father alsoo; and nowe ye knowe hym, and ye have sene hym.

8 Phillip said vnto him, Lorde, shew vs thy father, and it suffiseth vs.

9 Jesus sayde vnto him, Have I bene so longe time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then, Shewe vs the father?

10 Niu galaubeis, þatei ïk ïn attin, yah atta ïn mis ïst? Þo waurda þoei ïk rodya ïzwis af mis silbin ni rodya; ak atta saei ïn mis ïst, sa tauyiþ þo waurstwa.

11 Galaubeiþ mis, þatei ïk ïn attin, yah atta ïn mis. Iþ yabai ni, ïn þize waurstwe galaubeiþ mis.

12 Amen, amen, qiþa ïzwis, saei galaubeid mis, þo waurstwa þoei ïk tauya yah ïs tauyiþ; yah maizona þaim tauyiþ, unte ïk du attin gagga.

13 Yah þatei wha bidyiþ ïn namin meinamma, þata tauya, ei hauhyaïdau atta ïn sunau.

14 Yabai whis bidyiþ mik ïn namin meinamma, ïk tauya.

15 Yabai mik friyoþ, anabusnins meinos fastaid.

16 Yah ïk bidya attan, yah anþarana parakletu gibiþ ïzwis, ei siyai miþ ïzwis du aiwa,

17 Ahma sunyos; þanei so manaseiþs ni mag niman, unte ni saiwhiþ ïna, nih kann ïna. Iþ yus kunnuþ ïna, unte ïs miþ ïzwis wisiþ, yah ïn ïzwis ïst.

18 Ni leta ïzwis widuwairnans, qima at ïzwis.

19 Nauh leitil, yah so manaseiþs mik ni þanaseiþs saiwhiþ; iþ yus saiwhiþ mik, þatei ïk liba, yah yus libaiþ.

20 Ïn yainamma daga ufkunnaiþ yus, þatei ïk ïn attin meinamma, yah yus ïn mis, yah ïk ïn ïzwis.

21 Saei habaid anabusnins meinos, yah fastaiþ þos, sa ïst saei friyoþ mik; yah þan saei friyoþ mik, friyoda fram attin meinamma, yah ïk friyo ïna, yah gabairhtya ïmma mik silban.

22 Þaruh qaþ ïmma Ïudas, ni sa Ïskaryotes, Frauya, wha warþ, ei unsis munais gabairhtyan þuk silban, iþ þizai manasedai ni?

23 Andhof Ïesus, yah qaþ du ïmma, Yabai whas mik friyoþ, yah waurd mein fastaiþ; yah atta meins friyoþ ïna, yah

10 Ne gelýfst đú đæt ic eom on fæde and fæder ys on me? Đa word đe to eow sprece ne sprece ic hí of n sylfum; se fæder đe wunaþ on me, h wyrcþ đa weorc.

11 Ne gelýfe ge, đæt ic eom on fæde and fæder ys on me? Gelýfaþ for đa weorcum.

12 Sóþ, ic eow secge, se đe gelýfþ me, he wyrcþ đa weorc đe ic wyrc and he wyrcþ máran đonne đa syn forđam đe ic fare to fæder.

13 And ic dó, swá hwæt swá ge bidd on mínum naman, đæt fæder síg g wuldrod on suna.

14 Gif ge hwæt me biddaþ on mínu naman, đæt ic dó.†

15 Gif ge me lufiaþ, healdaþ míne b bodu.

16 And ic bidde fæder, and he sy eow óđerne frefriend, đæt beo æfre m eow,

17 Sóþfæstnysse gást; đe đes midda eard ne mæg underfón, he ne can hyn forđam đe he ne gesyhþ hyne. Ge hy cunnon, forđam đe he wunaþ mid eo and biþ on eow.

18 Ne láte ic eow steop-cíld, ic cun to eow.

19 Nú gyt ys án lytel fyrst, and midda eard me ne gesyhþ; ge me geseoþ, forđa ic lybbe, and ge lybbaþ.

20 On đam dæge ge gecnáwaþ, đæt eom on mínum fæder, and ge synd me, and ic eom on eow.

21 Se đe hæfþ míne bebodu, and hy đa, he ys đe me lufaþ; mín fæder luf đæne đe me lufaþ, and ic lufige hyn and geswútelige him me sylfne.

22 Iudas cwæþ to him, næs ná Scarioth, Drihten, hwæt ys geworde đæt đú wylt đé sylfne geswútelian u næs middan-earde?

23 Se Hælend andswarode, and cwa to him,† Gif hwá me lufaþ, he hylt mín spræce; and mín fæder lufaþ hine, an

ɔ Bileuest not thou, for I *am* in the
ir, and the fadir is in me? I speke
of my silf the wordis that I speke
ɜou; sothli the fadir dwellinge in me,
doith the workis.
ı Beleue ɜe not, for I *am* in the fadir,
l the fadir is in me? Ellis bileue ɜe
thilke workis.
ɜ Treuli, treuli, I seie to ɜou, he that
ɜueth in to me, and he schal do the
rkis that I do; and he schal do more
rkis than thes, for I go to the fadir.

ɜ And what euere thing ɜe schulen
the fadir in my name, I schal do
thing, that the fadir be glorified in
sone.
ɜ If ɜe schulen axe ony thing in my
ne, I schal do it.
ɜ If ɜe louen me, kepe ɜe my co-
undementis.
ɔ And I schal preie the fadir, and
schal ɜyue to ɜou another coum-
our,
ʼ The spirit of treuthe, that he dwelle
h ɜou into with outen ende; which
it the world may not take, for it
h not him, neither woot him. For-
ne ɜe schulen knowe him, for he
al dwelle at ɜou, and he schal be
ɜou.
ɜ I schal not leeue ɜou fadirlees, I
al come to ɜou.
ɔ ɜit a litil, and the world seeth not
now; forsoth ɜe schulen se me, for
ɜue, and ɜe schulen lyue.
ɔ In that day ɜe schulen knowe, for
m in my fadir, and ɜee in me, and I
ɜou.
ɜ He that hath my comaundementis,
l kepith hem, he it is that loueth
; sothli he that loueth me, schal
loued of my fadir, and I schal loue
n, and I schal schewe to him my silf.

ɜ Judas seith to him, not he of
rioth, Lord, what is don, for thou
to schewe to vs thi silf, and not
the world?
ɜ Jhesus answeride, and seide to him,
ɔny man loueth me, he schal kepe my
rd; and my fadir schal loue him, and

10 Belevest thou nott, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my silfe; but the father dwellinge in me, is he that doeth the workes.

11 Beleve that I am in the father, and the father in me. Att the leest beleve me for the very workes sake.

12 Verely, verely, I saye vnto you, whosoever beleueth on me, the workes that I doo the same shall he do; and gretter workes then these shall he do, be cause I go vnto my father.

13 And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne.

14 Yf ye shal axe eny thynge in my name, I will do it.

15 Yf ye love me, kepe my commaundmentes.

16 And I will praye my father, and he shall geve you a nother comforter, that he maye byde with you ever,

17 Which is the sprete of truthe, whome the worlde cannot reccave, be cause the worlde seyth him not, nether knoweth hym. Butt ye knowe him, for he dwelleth with you, and shalbe in you.

18 I will nott leave you comfortlesse, I will come vnto you.

19 Hit is yet a litell whyle, and the worlde seyth me noo moare; but ye shall se me, for I live, and ye shall live.

20 That daye shall ye knowe, that I am in my father, and my father in me, and I in you.

21 He that hath my commaundmentes, and kepeth them, the same is he that loveth me; and he that loveth me, shalbe loved of my father, and I will love him, and will showe myne awne silfe vnto him.

22 Judas sayd vnto him, not Judas Iscarioth, Lorde, what is the cause, that thou wilt shewe thy silfe vnto vs, and not vnto the worlde?

23 Jesus answered, and sayde vnto hym, Yf a man love me, and wyll kepe my sayinges; my father also will love

du ïmma galeiþos, yah saliþwos at ïmma gatauyos.

24 Iþ saei ni frioþ mik, þo waurda meina ni fastaiþ ; yah þata waurd þatei hauseiþ, nist mein, ak þis sandyandins mik, attins.

25 Þata rodida ïzwis, at ïzwis wisands ;

26 Aþþan sa parakletus, Ahma sa Weiha, þanei sandeiþ atta ïn namin meinamma, sa ïzwis laiseiþ allata, yah gamaudeiþ ïzwis allis, þatei qaþ du ïzwis.

27 Gawairþi bileiþa ïzwis, gawairþi mein giba ïzwis ; ni swaswe so manaseþs gibiþ, ïk giba ïzwis ; ni ïndrobnaina ïzwara hairtona, nih faurhtyaina.

28 Hausideduþ, ei ïk qaþ ïzwis, Galeiþa, yah qima at ïzwis. Yabai friyodedeiþ mik, aiþþau yus faginodedeiþ, ei ïk gagga du attin, unte atta meins maiza mis ïst.

29 Yah nu qaþ ïzwis, faurþizei waurþi, ei biþe wairþai, galaubyaiþ.

30 Þanaseiþs filu ni maþlya miþ ïzwis ; qimiþ saei þizai manasedai reikinoþ, yah ïn mis ni bigitiþ waiht.

31 Ak ei ufkunnai so manaseþs, þatei ïk friyoda attan meinana, yah swaswe anabaud mis atta, swa tauya. Urreisiþ, gaggam þaþro.

Chap. XV. 1 Ïk ïm weinatriu þata sunyeino, yah atta meins waurstwya ïst.

2 All taine ïn mis unbairandane akran goþ, usnimiþ ïta ; yah all akran bairandane, gahraineiþ ïta, ei managizo akran bairaina.

3 Yu yus hrainyai siyuþ, ïn þis waurdis þatei rodida du ïzwis.

4 Wisaiþ ïn mis, yah ïk ïn ïzwis ; swe sa weinatains ni mag akran bairan af sis silbin, niba ïst ana weinatriwa, swah nih yus, niba ïn mis siyuþ.

we cumaþ to him, and we wyrc eardung-stówa mid him.

24 Se ðe me ne lufaþ, ne hylt he mín spræca ; and nis hyt mín spræc, ðe gehýrdon, ac ðæs fæder, ðe me sende.

25 Ðás þing ic eow sǽde, ðá ic m eow wunode ;

26 Se Hálga Frófre Gást, ðe fæd sent on mínum naman, eow lærþ eal þing, and he lærþ eow ealle ða þing, ic eow secge.

27 Ic lǽfe eow sibbe, ic sylle eow mín sibbe ; ne sylle ic eow sibbe, swá midda eard sylþ ; ne sý ower heorte gedréfe ne ne forhtige ge.

28 Ge gehýrdon, ðæt ic eow sǽde, gá, and ic cume to eow. Witodlice g ge me lufedon, ge geblissodon, forða ðe ic fare to fæder, forðam fæder mára ðonne ic.

29 And nú ic eow sǽde, ǽrðam ðe h gewurðe, ðæt ge gelýfon, ðonne hit g worden biþ.

30 Ne sprece ic nú ná fela wið eow ðysses middan-eardes ealdor cymþ, a he næfþ nán þing on me.

31 Ac ðæt middan-eard oncnáwe, ða ic lufige fæder, and ic dó, swá fæder m bebead. Árisaþ, uton gán heonon.

Chap. XV. †1 Ic eom sóþ win-ear and mín fæder ys eorþ-tilia.

2 He déþ ælc twíg áweg on me, ð blǽda ne byrþ ; and he feormaþ æl ðara, ðe blǽda byrþ, ðæt hyt bere blæd ðe swiðor.

3 Nú ge synd clǽne, for ðære spræc ðe ic to eow spræc.

4 Wuniaþ on me, and ic on eow ; sw twíg ne mæg blǽda beran him sylf búton hit wunige on wín-earde, swá g ne mágon eác, búton ge wunion on me.

ve schulen come to him, and we schulen nake dwellinge at him.

24 He that loueth me not, kepith not ıy wordis; and the word which ȝe han erd, is not myn, but his that sente me, he fadris.

25 Thes thingis I haue spokun to ȝou, wellinge at ȝou;

26 Forsoth the Hooly Gost, coum-ɔrtour, whom the fadir schal sende in ıy name, he schal teche ȝou alle thingis, nd schal schewe† to ȝou alle thingis, hat euer thingis I schal seye to ȝou.

27 Pees I leeue to ȝou, my pees I ȝyue ɔ ȝou; not as the world ȝyueth, I ȝyue ɔ ȝou; be not ȝoure herte disturblid, either drede it.

28 ȝe han herd, for I seide to ȝou, I ɔ, and come to ȝou. If ȝe louedyn ıe, forsoth ȝe schulden haue ioye, for I ɔ to the fadir, for the fadir is more ɔan I.

29 And now I haue seid to ȝou, bifore be don, that whanne it schal be don, bileue.

30 Now I schal not speke many thingis ɔ ȝou; forsoth the prince of this world ɔmeth, and he hath not ony thing in e.

31 But that the world knowe, for I ue the fadir, and as the fadir ȝaf co-aundement to me, so I do. Ryse ȝe, ɔ we hennis.

him, and we woll come vnto him, and wyll dwell wyth hym.

24 He that loveth me not, kepeth nott my sayinges; and the wordes which ye heare, are nott myne, but my fathers, which sent me.

25 This have I spoken vnto you, beynge yett present with you;

26 But that comforter, which is the Holy Gost, whom my father will sende in my name, shall teache you all thynges, and brynge all thynges to youre remembraunce, whatsoever I have tolde you.

27 Peace I leve with you, my peace I geve vnto you; nott as the worlde geveth, geve I vnto you; lett not youre hertes be greved, nether feare ye.

28 Ye have herde, howe I saide vnto you, I goo, and come agayne vnto you. Yf ye loved me, ye wolde verely reioyce, be cause I sayde, I goo vnto the father, for the father is gretter then I.

29 And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

30 Here after will I not talke many wordes vnto you; for the chefe ruelar off thys worlde commeth, and hath nought in me.

31 But that the worlde maye knowe, that I love my father, and as my father gave me commaundment, even soo do I. Ryse, lett vs goo hence.

CHAP. XV. 1 I am a verri vyne, and y fadir is an erthe tilier.

2 Ech syoun† not berynge fruit in me, schal do a wey it; and ech that berith iit, he schal purge it, that it more re fruit.

3 Now ȝe ben clene, for the word that haue spokun to ȝou.

4 Dwell ȝe in me, and I in ȝou; as a aunche may not make fruit of him f, no but it schal dwelle in the vyne, nether ȝe, no but ȝe schulen dwelle me.

CHAP. XV. 1 I am the true vyne, and my father ys an husbandeman.

2 Every braunche that beareth nott frute in me, he will take awaye; and every braunche that beareth frute, will he pourge, that it maye bringe moare frute.

3 Nowe are ye cleane, be the meanes of the wordes which I have spoken vnto you.

4 Byde in me, and I in you; as the braunche cannot beare frute off it sylfe, excepte it byde in the vyne, no more can ye, excepte ye abyde in me.

5 Ïk ïm þata weinatriu, ïþ yus weinatainos. Saei wisiþ ïn mis, yah ïk ïn ïmma, sa bairiþ akran manag, þatei ïnuh mik ni maguþ tauyan ni waiht.

6 Niba saei wisiþ ïn mis, uswairpada ut swe weinatains, yah gaþaursniþ; yah galisada, yah ïn fon galagyand, yah ïnbrannyada.

7 Aþþan yabai siyuþ ïn mis, yah waurda meina ïn ïzwis sind, þatawhah þei wileiþ, bidyiþ, yah wairþiþ ïzwis.

8 Ïn þamma hauhiþs ïst atta meins, ei akran manag bairaiþ, yah wairþaiþ meinai siponyos.

9 Swaswe friyoda mik atta, swah ïk friyoda ïzwis; wisaiþ ïn friaþwai meinai.

10 Yabai anabusnins meinos fastaid, siyuþ ïn friaþwai meinai; swaswe ïk anabusnins attins meinis fastaida, yah wisa ïn friaþwai ïs.

11 Þata rodida ïzwis, ei faheþs meina ïn ïzwis siyai, yah faheds ïzwara usfullyaidau.

12 Þata ïst anabusns meina, ei friyoþ ïzwis misso, swaswe ïk friyoda ïzwis.

13 Maizein þizai friaþwai manna ni habaiþ, ei whas saiwala seina lagyiþ faur friyonds seinans.

14 Yus friyonds meinai siyuþ, yabai tauyiþ, þatei ïk anabiuda ïzwis.

15 Þanaseiþs ïzwis ni qiþa skalkans, unte skalks ni wait, wha tauyiþ ïs frauya; ïþ ïk ïzwis qaþ friyonds, unte all þatei hausida at attin meinamma, gakannida ïzwis.

16 Ni yus mik gawalideduþ, ak ïk gawalida ïzwis; . . . ei yus sniwaiþ, yah akran bairaiþ, yah akran ïzwar du aiwa siyai; ei þatawhah þei bidyaiþ attan ïn namin meinamma, gibiþ ïzwis.

17 Þata anabiuda ïzwis, ei friyoþ ïzwis misso.

18 Yabai so manaseds ïzwis fiyai, kunneiþ, ei mik fruman ïzwis fiyaida.

19 Yabai þis fairwhaus weseiþ, aiþþau

5 Ic eom wīn-eard, and ge synd twīg Se ðe wunaþ on me, and ic on him, byrþ mycle blǽda, forðam ge ne mág nān þing dōn būtan me.

6 Gif hwā ne wunaþ on me, he b āworpen ūt swā twīg, and fordrúwa and hig gaderiaþ ða, and dōþ on f and hig forbyrnaþ.†

7 Gyf ge wuniaþ on me, and mīne wo wuniaþ on eow, biddaþ, swā hwæt s ge wyllon, and hyt byþ eower.

8 On ðam ys mīn fæder geswūtelc ðæt ge beron mycele blǽda, and be mīne leorning-cnihtas.

9 And ic lufode eow, swā fæder lufo me; wuniaþ on mīnre lufe.

10 Gif ge mīne bebodu gehealdaþ, wuniaþ on mīnre lufe; swā ic gehe mīnes fæder bebodu, and ic wunige hys lufe.

11 Ðās þing ic eow sǽde, ðæt m gefea sȳ on eow, and eower gefea gefulled.†

12 Ðis ys mīn bebod, ðæt ge lufi eow gemǽnelice, swā ic eow lufode.

13 Nǽfþ nān man māran lufe ðon ðeos ys, ðæt hwā sylle his līf for h freondum.

14 Ge synd mīne frȳnd, gif ge dōþ þing, ðe ic eow bebeode.

15 Ne telle ic eow to þeowan, forða se þeowa nāt, hwæt se hlāford dēþ; tealde eow to freondum, forðam ic cȳð eow, ealle ða þing ðe ic gehȳrde mīnum fæder.

16 Ne gecure ge me, ac ic geceas eow and ic sette eow, ðæt ge gān, and blǽ beron, and eowre blǽda gelǽston; ð fæder sylle eow, swā hwæt swā ge bidd on mīnum naman.†

17 Ðās þing ic eow beode, ðæt lufion eow gemǽnelice.

18 Gif middan-eard eow hataþ, wita ðæt he hatede me ǽr eow.

19 Gif ge of middan-earde wǽro

I am a vyne, ȝe *ben* the braunchis. that dwellith in me, and I in him, berith moche fruit, for with outen ȝe mown no thing do.

If ony man schal not dwelle in me, chal be sent out as a braunche, and l wexe drye; and thei schulen ga- him, and thei schulen sende him in he fier, and he brenneth.

If ȝe schulen dwelle in me, and my dis schulen dwelle in ȝou, what euere g ȝe schulen wilne, ȝe schulen axe, it schal be do to ȝou.

In this thing my fadir is clarified, ȝe brynge moost fruyt, and ȝe be d my disciplis.

As my fadir louede me, and I louyde ; dwelle ȝe in my loue.

If ȝe schulen kepe my comaunde- tis, ȝe schulen dwelle in my loue; nd I haue kept the comaundements ıy fadir, and I dwelle in his loue.

Thes thingis I spak to ȝou, that my be in ȝou, and ȝoure ioye be fillid.

This is my comaundement, that ȝe to gidere, as I louede ȝou.

No man hath more loue than this, ony man putte his soule† for his dis.

ȝe ben my frendis, if ȝe schulen do thingis, that I comaunde to ȝou.

Now I schal not seye ȝou ser- ntis, for the seruaunt woot not, what lord schal do; forsothe I haue seid frendis, for alle thingis what euere I le of my fadir, I haue maad knowun ȝou.

ȝe han no† chosun me, but I chees ; and I haue put ȝou, that ȝe go, brynge fruit, and ȝoure fruit dwelle; t what euere thing ȝe schulen axe fadir in my name, he ȝyue to ȝou.

Thes thingis I comaunde to ȝou, t ȝe loue to gidere.

If the world hatith ȝou, wite ȝe, it hadde me in hate first than

If ȝe hadden be of the world, the

5 I am the vyne, and ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth moche frute, for with out me can ye do nothynge.

6 Yff a man byde nott in me, he ys cast forthe as a braunche, and is wyddered; and men gadder them, and cast them into the fyre, and they burne.

7 Yff ye byde in me, and my wordes also bide in you, axe what ye will, and it shalbe geven you.

8 Heare in is my father glorified, that ye beare moche frute, and be made my disciples.

9 As my father hath loved me, even soo have I loved you; continue in my love.

10 Yf ye shall kepe my commaundmentes, ye shall byde in my love; even as I have kept my fathers commaundmentes, and byde in his love.

11 These thinges have I spoken vnto you, that my ioye myght remayne in you, and that youre ioye myght be full.

12 Thys ys my commaundment, that ye love togedder, as I have loved you.

13 Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes.

14 Ye are my frendes, yf ye do whatsoever I commaunde you.

15 Hence forth call I you nott servauntes, for the servaunt knoweth nott, what hys lorde doeth; butt you have I called frendes, for all thynges that I have herde of my father, I have openned to you.

16 Ye have not chosen me, but I have chosen you; and ordeyned you, that ye goo, and bringe forthe frute, and that youre frute remayne; that whatsoever ye shall axe off my father in my name, he shulde geve it you.

17 This commaunde I you, that ye love to gedder.

18 Yf the worlde hate you, ye knowe, that he hated me before he hated you.

19 Yf ye were of the worlde, the

so manaseds swesans friyodedi; aþþan unte us þamma fairwhau ni siyuþ, ak ïk gawalida ïzwis us þamma fairwhau, duþþe fiyaid ïzwis so manaseþs.

20 Gamuneiþ þis waurdis, þatei ïk qaþ du ïzwis, Nist skalks maiza frauyin seinamma. Yabai mik wrekun, yah ïzwis wrikand; yabai mein waurd fastaidedeina, yah ïzwar fastaina.

21 Ak þata allata tauyand ïzwis ïn namins meinis, unte ni kunnun þana sandyandan mik.

22 Nih qemyau, yah rodidedyau du ïm, frawaurht ni habaidedeina; ïþ nu ïnilons ni haband bi frawaurht seina.

23 Saei mik fiyaiþ, yah attan meinana fiyaiþ.

24 Ïþ þo waurstwa ni gatawidedyau ïn ïm, þoei anþar ainshun ni gatawida, frawaurht ni habaidedeina; ïþ nu yah gasewhun mik, yah fiyaidedun yah mik yah attan meinana.

25 Ak ei usfullnodedi waurd, þata gamelido ïn witoda ïze, Ei fiyaidedun mik arwyo.

26 Aþþan þan qimiþ parakletus, þanei ïk ïnsandya ïzwis fram attin, ahman sunyos, ïzei fram attin urrinniþ, sa weitwodeiþ bi mik;

27 Yah þan yus weitwodeiþ, unte fram fruma miþ mis siyuþ.

middan-eard lufode ðæt his wæs; for ðe ge ne synd of middan-earde, ac ic geceas of middan-earde, fordi mid eard eow hataþ.

20 Gemunaþ mînre spræce, ðe ic sæde, Nis se þeowa mærra ðonne hlâford. Gif hî me ehton, hî wy ehtan eower; gif hî mîne spræce hé on, hî healdaþ eac eowre.

21 Ac ealle ðâs þing hî dôþ eow mînum naman, forðam ðe hî ne cun ðone ðe me sende.

22 Gif ic ne come, and to him spræce, næfdon hig nâne synne; n nabbaþ nâne lâde be hyra synne.

23 Se ðe me hataþ, hataþ mînne fa

24 Gif ic nâne weorc ne worhte him, ðe nân ôðer ne worhte, næfdo nâne synne; nú hî gesâwon, and hatedon ægðer ge me ge mînne fæde

25 Ac ðæt seo spræc sŷ gefylled, on hyra æ âwriten ys, Ðæt hî hate me bûtan gewyrhtum.†

26 Ðonne se frêfriend cymþ, ðe ic sende fram fæder, sôþfæstnysse gâst, cymþ fram fæder, he cŷþ gewitnesse me;

27 And ge cŷðaþ gewitnesse, ford ge wæron fram fruman mid me.

Chap. XVI. 1 Þata rodida ïzwis, ei ni afmarzyaindau.

2 Us gaqumþim dreiband ïzwis, akei qimiþ wheila, ei sawhazuh ïzei usqimiþ ïzwis, þuggkeiþ hunsla salyan Guþa.

3 Yah þata tauyand, unte ni ufkunþedun attan, nih mik.

4 Akei þata rodida ïzwis, ei biþe qimai so wheila ïze, gamuneiþ þize, þatei ïk qaþ ïzwis. Ïþ þata ïzwis fram fruma ni

Chap. XVI. 1 Ðâs þing ic eow sæ ðæt ge ne swicion.

2 Hî dôþ eow of gesomnungum, ac tîd cymþ, ðæt ælc ðe eow ofslyhþ, wé ðæt he þénige Gode.

3 And ðâs þing hig dôþ, forðam ðe ne cûðon mînne fæder, ne me.

4 Ac ðâs þing ic eow sæde, ðæt gemunon, ðonne hyra tîd cymþ, ð ic hit eow sæde. Ne sæde ic eow ð

schulde loue that thing that was
but for ȝe ben not of the world,
chees ȝou fro the world, therfore
orld hatith ȝou.
Haue ȝe mynde of my word, which
e to ȝou, The seruaunt is not more
his lord. If thei han pursuwed
nd thei schulen pursue ȝou ; if thei
kept my word, and thei schulen
ȝoure.
But thei schulen do to ȝou alle thes
is for my name, for thei witen not
hat sente me.

If I hadde not come, and hadde not
to hem, thei schulden not haue
; forsoth now thei han not excusa-
of her synne.
He that hatith me, hatith and my

If I hadde not don werkis in hem,
ie nou othir man dide, thei schulden
haue synne ; forsoth now and thei
eyn, and hatid me and my fadir.

But that the word be fillid, that is
n in the lawe of hem, For thei
en me in hate with outen cause.†
Forsoth whanne the cumfortour
come, which I schal sende to ȝou
he fadir, a spirit of treuthe, the
he procedith† of the fadir, he schal
witnessing of me ;
And ȝe schulen bere witnessing, for
en with me fro the bigynnyng.

HAP. XVI. 1 Thes thingis I haue
un to ȝou, that ȝe ben not sclaun-

Thei schulen make ȝou with oute
gogis, but the our cometh, that ech
that sleeth ȝou, deme him silf for
yue sacrifice to God.
And thei schulen do to ȝou thes
gis, for thei han not knowe the
r, nethir me.
But thes thingis I spak to ȝou, that
nne the our of hem schal come, ȝe
e mynde, for I seide to ȝou. I seide

worlde wolde love his awne ; be cause ye are not of the worlde, but I have chosen you out of the worlde, therfore hateth you the worlde.

20 Remember my sayinge, that I sayde vnto you, The servaunte is not gretter then his lorde. Yf they have persecuted me, so will they persecute you ; yff they have kept my sayinge, so will they kepe youres.

21 But all these thynges will they do vnto you for my names sake, be cause they have nott knowen hym that sent me.

22 Yf I had not come, and spoken vnto them, they shulde have no synne ; butt nowe have they nothynge to cloke theyr synne with all.

23 He that hateth me, hateth my father.

24 Iff I had nott done workes amonge them, which none other man did, they shulde be with oute synne ; but nowe have they sene, and yet have hated bothe me and my father.

25 Even thatt the sayinge myght be fulfilled, that is written in theyr lawe, They hated me with outt a cause.

26 Butt when the comforter is come, whom I will sende vnto you from the father, wich is the sprete of verite, which proceadeth off the father, he shall testifie off me ;

27 And ye shall beare witnes also, be cause ye have bene with me from the begynnynge.

CHAP. XVI. 1 These thynges have I sayde vnto you, be cause ye shulde nott be hurte in youre fayth.

2 They shall excomunicat you, ye the tyme shall come, thatt whosoever killeth you, will thynke that he doth God true service.

3 And suche thynges will they do vnto you, be cause they have not knowen the father, nether yet me.

4 These thynges have I tolde you, that when that houre is come, ye shulde remember them, that I tolde you so.

qaþ, unte miþ ïzwis was.

5 Ïþ nu gagga du þamma sandyandin mik, yah ainshun us ïzwis ni fraihniþ mik, Whaþ gaggis?
6 Akei unte þata rodida ïzwis, gauriþa gadaubida ïzwar hairto.

7 Akei ïk sunya ïzwis qiþa, batizo ïst ïzwis, ei ïk galeiþau; unte yabai ïk ni galeiþa, parakletus ni qimiþ at ïzwis; aþþan yabai gagga, sandya ïna du ïzwis.

8 Yah qimands ïs, gasakiþ þo manaseþ bi frawaurht, yah bi garaihtiþa, yah bi staua.
9 Bi frawaurht raihtis þata, þatei ni galaubyand du mis;
10 Ïþ bi garaihtiþa, þatei du attin meinamma gagga, yah ni þanaseiþs saiwhiþ mik;
11 Ïþ bi staua, þatei sa reiks þis fairwhaus afdomiþs warþ.

12 Nauh ganoh skal qiþan ïzwis, akei ni maguþ frabairan nu.

13 Ïþ þan qimiþ yains ahma sunyos, briggiþ ïzwis ïn allai sunyai; nih þau rodeiþ af sis silbin, ak swa filu swe hauseiþ, rodeiþ; yah þata anawairþo gateihiþ ïzwis.

14 Yains mik hauheiþ, unte us meinamma nimiþ, yah gateihiþ ïzwis.
15 All, þatei aih atta, mein ïst; duhþe qaþ, þatei us meinamma nimiþ, yah gateihiþ ïzwis.

16 Leitil nauh, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, unte ïk gagga du attin.
17 Þaruh qeþun us þaim siponyam du sis misso, Wha ïst þata þatei qiþiþ unsis, Leitil, ei ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik, yah þatei ïk gagga du attin?
18 Qeþunuh þata, Wha siyaí, þatei qiþiþ, Leitil? ni witum wha qiþiþ.

þing æt fruman, forðam ðe ic wæs eow.†

5 Nú ic fare to ðam ðe me sende, eower nán ne ácsaþ me, Hwyder ic

6 Ac forðam ðe ic spræc ðás þi eow, unrótnys gefylde eowre heorta

7 Ac ic eow secge sóþfæstnysse, fremaþ, ðæt ic fare; gif ic ne far cymþ se frefriend to eow; witodlic ic fare, ic hyne sende to eow.

8 And ðonne he cymþ, he þýwþ ð middan-eard be synne, and be riht nesse, and be dóme.
9 Be synne, forðam hí ne gelýfdo me;
10 Be rihtwísnesse, forðam ic far fæder, and ge me ne geseoþ;

11 Be dóme, forðam ðyses mid eardes ealdor ys gedémed.

12 Gyt ic hæbbe eow fela to secge ac ge hyt ne mágon nú ácuman.

13 Ðonne ðære sóþfæstnysse gást cy he lærþ eow ealle sóþfæstnysse; spryceþ he of him sylfum, ac he sp ða þing ðe he gehýrþ; and cýþ eow þing ðe towearde synd.

14 He me geswútelaþ, forðam he n of mínum, and cýþ eow.
15 Ealle ða þing, ðe mín fæder h synd míne; fordig ic cwæþ, ðæt nimþ of mínum, and cýþ eow.†

16 Nú ymbe án lytel, ge me ne gese and eft ymbe lytel, ge me geseoþ, ðam ðe ic fare to fæder.
17 Ðá cwǽdon hys leorning-cnih him betwýnan, Hwæt ys ðæt he us s Ymbe lytel, ge me ne geseoþ; and ymbe lytel, and ge me geseoþ, and ic fare to fæder?
18 Hig cwǽdon witodlice, Hwæt ðæt he cwyþ, Ymbe lytel? we ny hwæt he spryceþ.

o 3ou thes thingis fro the bigyn-
for I was with 3ou.

nd now I go to him that sente me,
no man of 3ou askith me, Whidur
goist?

ut for I haue spokyn to 3ou thes
is, sorwe† hath fulfillid 3oure herte.

ut I seie to 3ou treuthe, it spedith
u, that I go; sothli if I schal not
wey, the coumfortour schal not
to 3ou; forsoth if I schal go a
I schal sende hym to 3ou.

nd whanne he schal come, he schal
ue the world of synne, and of ri3t-
sse, and of dom.

orsothe of synne, for thei han not
yd in to me;

Forsothe of ri3tfulnesse, for I go to
adir, and now 3e schulen not se me;

Forsothe of dom, for the prince of
world is now demyd.

3it I haue many thingis for to seie
u, but 3e mown not bere now.

Sotheli whanne the ilke spirit of
he schal come, he schal teche 3ou
euthe; sothli he schal not speke
m self, but what euere thingis he
heere, he schal speke; and he
telle to 3ou the thingis that ben
mynge.

He schal clarifie me, for of myne
hal take, and schal telle to 3ou.

Alle thingis, what euere thingis the
hath, ben myne; therfore I seide
u, for of myne he schal take, and
telle to 3ou.

A litil, and now 3e schulen not se
and eft a litil, and 3e schulen se
for I go to the fadir.

Therfore summe of his disciplis
n to gidere, What is this thing that
eith to vs, A litil, and 3e schulen
e me; and eft a litil, and 3e schulen
e, for I go to the fader?

Therfore thei seiden, What is this,
he seith to vs, A litel? we witen
what he spekith.

These thynges sayde I not vnto you at the begynnynge, be cause I was present with you.

5 Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me, Whither goest thou?

6 But be cause I have sayde suche thynges vnto you, youre hertes are full off sorowe.

7 Neverthelesse I tell you the trueth, it is expedient for you, that I goo a waye; for yf I goo nott awaye, that comforter will nott come vnto you; yff I de parte, I will sende hym vnto you.

8 And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement.

9 Of synne, because they beleve not on me;

10 Of rightwesnes, be cause I goo to my father, and ye shall se me no moare;

11 And of iudgement, be cause the chefe rueler of this worlde is iudged alredy.

12 I have yet many thynges to saye vnto you, but ye cannot beare them awaye nowe.

13 When he is wons come, I meane the sprete of verite, he will leade you into all trueth; he shall nott speake of hym silfe, but whatsoever he shall heare, that shall he speake; and he will shewe you thynges to come.

14 He shall glorify me, for he shall receave of myne, and shall shewe vnto you.

15 All thynges, that my father hath, ar myne; therfore sayd I vnto you, that he shal take of mine, and shewe vnto you.

16 After a whyle, ye shall nott se me; and agayne after a whyle, ye shall se me, for I goo to my father.

17 Then sayd some of his disciples bitwene them selves, What is this that he sayth vnto vs, After a whyle, ye shall not se me; and agayne after awhyle, ye shall se me, and that I goo to my father?

18 They sayde therfore, What is this, that he sayth, After a while? we cannot tell what he saith.

19 Iþ Iesus wissuh, þatei wildedun ïna fraihnan, yah qaþ ïm, Bi þata sokeiþ miþ ïzwis misso, þatei qaþ, Leitil, yah ni saiwhiþ mik; yah aftra leitil, yah gasaiwhiþ mik.

20 Amen, amen, qiþa ïzwis, þei greitiþ yah gaunoþ yus, ïþ manaseþs faginoþ; yus saurgandans wairþiþ, akei so saurga ïzwara du fahedai wairþiþ.

21 Qino þan bairiþ, saurga habaid, unte qam wheila ïzos; ïþ biþe gabauran ïst barn, ni þanaseiþs ni gaman þizos aglons, faura fahedai, unte gabaurans warþ manna ïn fairwhau.

22 Yah þan yus auk nu saurga habaiþ, ïþ aftra saiwha ïzwis, yah faginoþ ïzwar hairto, yah þo fahed ïzwara ni ainshun nimiþ af ïzwis.

23 Yah ïn yainamma daga mik ni fraihniþ waihtais; amen, amen, qiþa ïzwis, þatei þiswhah þei bidyiþ attan ïn namin meinamma, gibiþ ïzwis.

24 Und hita ni beduþ ni waihtais ïn namin meinamma; bidyaiþ, yah nimiþ, ei faheþs ïzwara siyai usfullida.

25 Þata ïn gayukom rodida ïzwis; akei qimiþ wheila, þanuh ïzwis ni þanaseiþs ïn gayukom rodya, ak andaugiba bi attan gateiha ïzwis.

26 Ïn yainamma daga ïn namin meinamma bidyiþ; yah ni qiþa ïzwis, þei ïk bidyau attan bi ïzwis;

27 Ak silba atta friyoþ ïzwis, unte yus mik friyodeduþ, yah galaubideduþ, þatei ïk fram Guþa urrann.

28 Uzuhïddya fram attin, yah atïddya ïn þana fairwhu; aftra bileiþa þamma fairwhau, yah gagga du attin.

29 Þaruh qeþun þai siponyos ïs, Sai! nu andaugiba rodeis, yah gayukono ni ainohun qiþis.

30 Nu witum, ei þu kant alla; yah ni þarft, ei þuk whas fraihnai. Bi þamma galaubyam, þatei þu fram Guþa urrant.

31 Andhof ïm Iesus, Nu galaubeiþ.

19 Se Hælend wiste, ðæt hī w hyne ácsian, and he cwæþ to hi ðam ge smeageaþ betwýnan eow, fc ic sǽde, Ymbe lytel, ge me ne ge and eft ymbe lytel, ge me geseoþ.

20 Sóþ, ic eow secge, ðæt ge h and wépaþ, middan-eard geblissaþ ge beoþ unróte, ac eower unrótny gewend to gefeán.

21 Ðænne wīf cenþ, heo hæfþ u nysse, forðam ðe hyre tíd com; ð heo cenþ cnapan, ne geman heo hefinysse, for gefeán, forðam ma ácenned on middan-eard.

22 And wítodlíce ge habbaþ nú u nysse, eft ic eow geseo, and eower h geblissaþ, and nán man ne nimþ eo gefeán fram eow.

23 And on ðam dæge ge ne bidda nánes þinges;† sóþ, ic eow secge, g hwæt biddaþ mínne fæder on m naman, he hyt sylþ eow.

24 Oð ðis ne bǽde ge nán þin mínum naman; biddaþ, and ge u fóþ, ðæt eower gefeá sý full.

25 Ðús þing ic eow sǽde on big lum; seo tíd cymþ, ðonne ic eo sprece on bigspellum, ac ic cýðe openlíce be mínum fæder.

26 On ðam dæge ge biddaþ on mī naman; and ic eow ne secge, forða bidde mínne fæder be eow;

27 Wítodlíce se fæder eow lufaþ, ðam ðe ge lufedon me, and gelýf ðæt ic com of Gode.

28 Ic fór fram fæder, and com on dan-eard; eft ic forlǽte middan- and fare to fæder.

29 His leorning-cnihtas cwǽdor him, Nú! ðú sprycst openlíce, an segst nán bigspell.

30 Nú we witon, ðæt ðú wást þing; and ðé nis nán þearf, ðæt ð ðé ácsige. On ðysum we gelýfaþ, ðú come of Gode.

31 Se Hælend him andswarode cwæþ, Nú ge gelýfaþ.

Forsothe Jhesu knew, for thei wold-
xe him, and he seide to hem, Of
thing ȝe seken a mong ȝou, for I
, A litil, and ȝe schulen not se me ;
eft a litel, and ȝe schulen se me.

Treuli, treuli, I seye to ȝou, for ȝe
len morne and wepe, forsothe the
d schal enioye ; forsothe ȝe schulen
ɔrwful, but ȝoure sorwe schal turne
ioye.

Sothly a womman whanne sche
h child, hath sorwe, for hir our
eth ; forsothe whanne sche hath
n a sone, now sche thenkith not on
pressure,† for ioye, for a man is
n in to the world.

And therfore ȝe han now sorwe,
li eft I schal se ȝou, and ȝoure herte
l enioye, and no man schal take fro
ȝoure ioye.

And in that day ȝe schulen not axe
ony thing ; treuli, treuli, I seie to
if ȝe schulen axe the fadir ony
g in my name, he schal ȝyue to ȝou.

Til now ȝe axiden not ony thing in
name ; axe ȝe, and ȝe schulen take,
ȝoure ioye be ful.

I haue spokun to ȝou thes thingis
ɔrouerbis ;† the our cometh, whanne
I schal not speke to ȝou in pro-
ɔis, but opynly of my fadir I schal
e to ȝou.

In that day ȝe schulen axe in my
ne ; and I seie not to ȝou, for I schal
ye the fadir for ȝou ;

Forsothe he the fadir loueth ȝou, for
nan loued me, and han bileuyd, for I
ite out fro God.

I wente out fro the fadir, and I
in to the world ; eftsoones I leeue
world, and I go to the fadir.

His disciplis seyen to him, Lo!
thou spekist opynli, and thou seist
prouerbe.

Now we witen, for thou wost alle
ngis ; and it is no nede to thee, that
man axe thee. In this thing we
euen, for thou wentist out fro God.

Jhesu answeride to hem, Now ȝe
euen.

19 Jesus perceaved, that they wolde axe hym, and sayde vnto them, This is it that ye enquyre of bitweue youre selves, that I sayd, After a whyle, ye shall nott se me ; and agayne after a whyle, ye shall se me.

20 Verely, verely, I saye vnto you, ye shall wepe and lament, and the worlde shall reioyce ; ye shall sorowe, but youre sorowe shalbe tourned to ioye.

21 A woman when she traveyleth, hath sorowe, be cause her houre is come ; but as sone as she is delivered off her chylde, she remembreth no moare her anguysshe, for ioye, that a man is borne in to the worlde.

22 And ye nowe are in sorowe, butt I will se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you.

23 And in that daye shall ye axe me no question ; verely, verely, I saye vnto you, whatsoever ye shall axe the father in my name, he will geve it you.

24 Hetherto have ye axed no thinge in my name ; axe, and ye shall receave it, that youre ioye maye be full.

25 These thinges have I spoken vnto you in proverbes ; the tyme will come, when I shall no moare spake to you in proverbes, but I shall shewe you playnly from my father.

26 At that daye shall ye axe in myne name ; and I saye not vnto you, that I will speake vnto my father for you ;

27 For my father hym silfe loveth you, be cause ye have loved me, and beleved, that I cam out from God.

28 I went out from the father, and cam into the worlde ; I leve the worlde agayne, and go to the father.

29 His disciples sayd vnto hym, Loo! nowe speakest thou playnly, and thou vsest no proverbe.

30 Nowe knowe we, that thou vnderstondest all thinges ; and nedest not, that eny man shulde axe the eny question. Therfore beleve we, that thou camst from God.

31 Jesus answered them, Nowe ye do beleve.

32 Sai! qimiþ wheila, yah nu qam, ei distahyada, wharyizuh du seina, yah mik ainana bileiþiþ; yah ni ïm ains, unte atta miþ mis ïst.

33 Þata rodida ïzwis, þei ïn mis gawairþi aigeiþ; ïn þamma fairwhau aglons habaid, akei þrafsteiþ ïzwis, ïk gayiukaida þana fairwhu.

Chap. XVII. 1 Þata rodida Ïesus, uzuhhof augona seina du himina, yah qaþ, Atta, qam wheila, hauhei þeinana sunu, ei sunus þeins hauhyai þuk.

2 Swaswe atgaft ïmma waldufni allaize leike, ei all þatei atgaft ïmma, gibai ïm libain aiweinon.

3 Soh þan ïst so aiweino libains, ei kunneina þuk ainana sunya Guþ, yah þanei ïnsandides, Ïesu Christu.
4 Ïk þuk hauhida ana airþai, waurstw ustauh, þatei atgaft mis du waurkyan.

5 Yah nu, hauhei mik þu, atta, at þus silbin, þamma wulþau þanei habaida at þus, faurþizei sa fairwhus wesi.

6 Gabairhtida þeinata namo mannam, þanzei atgaft mis us þamma fairwhau; þeinai wesun, yah mis atgaft ïns, yah þata waurd þeinata gafastaidedun.

7 Nu ufkunþa, ei alla þoei atgaft mis, at þus sind.

8 Unte þo waurda þoei atgaft mis, atgaf ïm; yah eis nemun bi sunyai, þatei fram þus urrann; yah galaubidedun, þatei þu mik ïnsandides.

9 Ïk bi ïns bidya, ni bi þo manaseþ bidya, ak bi þans, þanzei atgaft mis, unte þeinai sind.
10 Yah meina alla þeina sind, yah þeina meina; yah hauhiþs ïm ïn þaim.

11 Ni þanaseiþs ïm ïn þamma fairwhau,

32 Nú! com tíd, and cymþ, ðæt g
faron, æghwylc to his ágenum, and
læton me ánne; and ic ne eom
forðam mín fæder is mid me.

33 Ðás þing ic eow sæde, ðæ
habbon sibbe on me; ge habbaþ
byrdene on middan-earde, ac getrú
ic ofer-swíðde middan-eard.

Chap. XVII. †1 Ðás þing se Ha
spræc, and áhóf up his eagan to
enum, and cwæþ, Fæder, tíd ys cu
geswútela ðinne sunu, ðæt ðín sunu
swútelige ðé.
2 And swá ðú him sealdest anw
ælces mannes, ðæt he sylle éce líf ea
ðam, ðe ðú him sealdest.

3 Ðis ys sóþlíce éce líf, ðæt hí oncn
ðæt ðú eart án sóþ God, and se ð
sendest, Hælend Crist.
4 Ic ðé geswútelode ofer eorþan, i
endode ðæt weorc, ðæt ðú me sea
to dónne.
5 And nú, ðú fæder, gebeorhta me
ðé sylfum, ðære beorhtnysse ðe ic h
myd ðé, ærðam ðe middan-eard wæ

6 Ic geswútelode ðinne naman
mannum, ðe ðú me sealdest of mid
earde; hig wæron ðine, and ðú hí se
est me, and hí geheoldon ðíne spræc

7 Nú hí gecneowon, ðæt ealle ða
ðe ðú me sealdest, synd of ðé.

8 Forðam ic sealde him ða word, ð
sealdest me; and hig underféngon,
oncneowon sóþlíce, ðæt ic com of
and hig gelýfdon, ðæt ðú me sendest

9 Ic bidde for hig, ne bidde ic for n
dan-earde, ac for ða, ðe ðú me seald
forðam hí synd ðine.
10 And calle mine synd ðine, and ð
synd míne; and ic eom geswútelod
him.†
11 And nú ic ne eom† on midd

Lo! the our cometh, and now it
th, that ȝe be disparplid,† ech in to
wne thingis, and leeue me aloone;
I am not aloone, for the fadir is
me.
Thes thingis I haue spokun to ȝou,
ȝe haue pees in me; in the world
nulen haue pressing,† but triste ȝe,
e ouercome the world.

AP. XVII. 1 Jhesu spak thes
is, and the yȝen lift vp in to he-
he seide, Fadir, the our cometh,
e thi sone, that thi sone clarifie

s thou hast ȝouun to him power of
eisch,† that al thing that thou hast
to hym, he ȝyue to hem euerlast-
f.
orsothe this is euerlasting lyf, that
knowe thee aloone verry God, and
thou sentist, Jhesu Crist.
haue clarifyed thee on erthe, I
endid the werk, that thou hast
to me, that I do.
nd now, fadir, clarifie thou me at
lf, with clerenesse that I hadde at
bifore the world was maad.

haue schewid thi name to the men,
ie thou hast ȝouun to me of the
l; thei weren thine, and thou hast
hem to me, and thei han kept thi
.
nd now thei han knowun, for alle
is that thou hast ȝouun to me, ben
ee.
or the wordis that thou hast ȝouun
ie, I ȝaf to hem; and thei han
n, and han knowun verili, for I
e out fro thee; and thei bileuyden,
ou sentist me.
preie for hem, not for the world,
for hem, that thou hast ȝouun to
or thei ben thine.
And alle myne thingis ben thine,
thin thingis ben myne; and I am
fied in hem.
And now I am not in the world,

32 Beholde! the houre draweth nye, and ys alredy come, that ye shalbe scatered, every man his wayes, and shall leave me alone; and yet am I not alone, for my father is with me.

33 These wordes have I spoken vnto you, that in me ye myght have peace; in the worlde shall ye have tribulacion, but be of good cheare, I have overcome the worlde.

CHAP. XVII. 1 These wordes spake Jesus, and lifte vppe his eyes to heven, and sayde, Father, the houre is come, glorify thy sonne, that thy sonne maye glorify the.

2 As thou hast geven hym power over all fleshe, that he shulde geve eternall life, to as many as thou hast geven him.

3 This is life eternall, that they myght knowe the that only very God, and whom thou hast sent, Jesus Christ.

4 I have gloryfied the on the erth, I have fynyssheed the workes, whych thou gavest me to do.

5 And nowe, glorify me thou, father, in thyn awne presence, with the glory which I had with the, yerre the worlde was.

6 I have declared thy name vnto the men, whych thou gavest me out off the worlde; thyne they were, and thou hast geven them me, and they have kept thy sayinges.

7 Nowe have they knowen, that all thinges whatsoever thou hast geven me, are of the.

8 For I have geven vnto them the wordes, which thou gavest me; and they have receaved them, and have knowen surely, that I cam out from the; and have beleved, that thou diddest send me.

9 I praye for them, I praye not for the worlde, but for them, which thou hast geven me, for they are thyne.

10 And all myne are thyne, and thyne are myne; and I am glorifyed in them.

11 And now am I no moare in the

ïþ þai ïn þamma fairwhau sind, yah ïk du þus gagga. Atta weiha, fastai ïns ïn namin þeinamma, þanzei atgaft mis, ei siyaina ain, swaswe wit.

12 Þan was miþ ïm ïn þamma fairwhau, ïk fastaida ïns ïn namin þeinamma; þanzei atgaft mis, gafastaida, yah ainshun us ïm ni fraqistnoda, niba sa sunus fralustais, ei þata gamelido usfulliþ waurþi.

13 Iþ nu du þus gagga, yah þata rodya ïn manasedai, ei habaina faheđ meina usfullida ïn sis.

14 Ïk atgaf ïm waurd þeinata, yah so manaseþs fiyaida ïns; unte ni sind us þamma fairwhau, swaswe ïk us þamma fairwhau ni ïm.

15 Ni bidya, ei usnimais ïns us þamma fairwhau, ak ei bairgais ïm faura þamma unselyin.

16 Us þamma fairwhau ni sind, swaswe ïk us þamma fairwhau ni ïm.

17 Weihai ïns ïn sunyai; waurd þeinata sunya ïst.

18 Swaswe mik ïnsandides ïn manaseþ, swah ïk ïnsandida ïns ïn þo manased.

19 Yah fram ïm ïk weiha mik silban, ei siyaina yah eis weihai ïn sunyai.

20 Aþþan ni bi þans bidya ainans, ak bi þans galaubyandans þairh waurda ïze du mis;

21 Ei allai ain siyaina, swaswe þu, atta, in mis, yah ïk ïn þus, ei yah þai ïn uggkis ain siyaina; ei so manaseþs galaubyai, þatei þu mik ïnsandides.

22 Yah ïk wulþu þanei gaft mis, gaf ïm, ei siyaina ain, swaswe wit ain siyu;

23 Ïk ïn ïm, yah þu ïn mis, ei siyaina ustauhanai du ainamma; yah kunnei so manaseþs, þatei þu mik ïnsandides, yah friyodes ïns, swaswe mik friyodes.

24 Atta, þatei atgaft mis, wilyau ei þarei ïm ïk, yah þai siyaina miþ mis, ei saiwhaina wulþu meinana, þanei gaft mis; unte friyodes mik faur gaskaft

earde, and hí synd on middan-e and ic cume to đé.† Hálega† f heald on đínum naman, đæt đú sealdest, đæt hí sýn án, swá wyt sy

12 Đá ic wæs mid him, ic heold đínum naman; ic heold đa đe đ sealdest, and ne forwearþ hyra nán, forspillednysse bearn, đæt đæt gewrit sý gefylled.

13 Nú ic cume to đé, and đás þi sprece on middan-earde, đæt hí h mínne gefean gefylledne on him sy

14 Ic sealde him đíne spræce, middan-eard hí hæfde on hatunge đam hí ne synd of middan-earde, eac ne eom of middan-earde.

15 Ne bidde ic, đæt đú hí ny middan-earde, ac đæt đú hí geh of yfele.

16 Ne synd hí of middan-earde, ne eom of middan-earde.

17 Gehálga him sóþfæstnysse; spræc ys sóþfæstnys.

18 Swá đú me sendest on middan- ic sende hí on middan-eard.

19 And for hig ic hálgige me sy đæt hig sýn eac gehálgode on sóþ nysse.

20 Witodlíce ne gebidde ic for hí ac eác for đa đe gyt sceolon ge þurh hyra word on me;

21 Đæt ealle sýn án, swá đú, fa eart on me, and ic on đé, đæt hig eác án on unc; đæt middan-eard g đæt đú me sendest.

22 And ic sealde him đa beorhtn đe đú me sealdest, đæt hí sýn án, wyt sýn án;

23 Ic eom on him, and đú ear me, đæt hí sýn ge-endode on án; middan-eard oncnáwe, đæt đú me sen and lufodest hig, swá đú me lufodes

24 Fæder, ic wylle đæt đa đe đú sealdest, sýn mid me đar ic eom, hig geseon mine beorhtnysse, đe đú sealdest; forđam đú lufodest me

thes ben in the world, and I come hee. Hooli fadir, kepe hem in thy ie, whiche thou hast 3ouun to me, thei be oon, as and we.

Whanne I was with hem, I kepte in thi name; whiche thou hast ın to me, I kepte, and no man of perischide, no but the sone of per-ɔun,† that the scripture be fillid.

Forsothe now I come to thee, and eke thes thingis in the world, that haue my ioye fillid in hem silf.

I 3af to hem thi word, and the ld hadde hem in hate; for thei ben of the world, as and I am not of the ld.

I preie not, that thou take a wey fro the world, but that thou kepe fro yuel.

Thei ben not of the world, as and ı not of the world.

Halwe thou hem in treuthe; thi d is treuthe.

As thou sentist me in to the world, I sente hem in to the world.

And I halwe my silf for hem, that thei be halwid in treuthe.

Sotheli I preie not oonli for hem, and for hem that ben to bileuynge ɔ me bi the word of hem;

That alle thei be oon, as thou, fadir, ne, and I in thee, that and thei in ɔe oon; that the world bileue, for ı hast sent me.

And I haue 3ouun to hem the enesse, that thou hast 3ouun to that thei be oon, as and we ben ;

I in hem, and thou in me, that thei endid in oon; and that the world we, that thou sentist me, and hast d hem, as thou hast louyd and me.

Fadir, I wole that and thei whiche ı hast 3ouun to me, be with me re I am, that thei se my cleernesse, thou hast 3ouun to me; for thou

worlde, but they are in the worlde, and I come to the. Wholy father, kepe in thyne awne name, them which thou hast geven me, that they maye be one, as we are.

12 Whyll I was with them in the worlde, I kepte them in thy name; those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

13 Nowe come I to the, and these wordes speake I in the worlde, that they myght have my ioye full in them.

14 I have geven them thy doctryne, and the worlde hath hated them; because they are nott off the worlde, even as I am not of the worlde.

15 I desyre not, that thou shuldest take them out of the worlde, but that thou kepe them from evyll.

16 They are not off the worlde, as I am not of the worlde.

17 Sanctify them in thy trueth; thy sayinge is verite.

18 As thou diddest send me into the worlde, even soo have I sent them into the worlde.

19 And for their sakes sanctify I my silfe, thatt they also myght be sanctified thorowe the trueth.

20 I praye not for them alone, butt for them also which shall beleve on me thorowe their preachynge;

21 That they all maye be one, as thou, father, arte in me, and I in the, that they maye be alsoo one in vs; that the worlde maye beleve, that thou hast sent me.

22 And that glory that thou gavest me, I have geven them, that they maye be wone, as we are wone;

23 I am in them, and thou arte in me, that they maye be made perfecte in won; and that the worlde maye knowe, that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they which thou hast geven me, be with me where I am, that they maye se my glory, which thou hast geven me; for thou hast loved me

fairwhaus.

25 Átta garaihta, yah so manaseþs þuk ni ufkunþa, ïþ ïk þuk kunþa, yah þai ufkunþedun, þatei þu mik ïnsandides.

26 Yah gakannida ïm namo þeinata, yah kannya; ei friaþwa þoei friyodes mik, ïn ïm siyai, yah ïk ïn ïm.

middan-eard geset wǽre.

25 Lá rihtwisa fæder, middan-ear ne gecneow, witodlice ic ðé gecn and hí oncneowon, ðæt ðú me send

26 And ic him cýðde ðinne na and gyt wylle cýðan; ðæt seo luf ðú me lufodest, sý on him, and ic on him.

Chap. XVIII. 1 Þata qiþands Ïesus, usïddya miþ siponyam seinaim ufar rinnon þo Kaidron, þarei was aurtigards, ïn þanei galaiþ Ïesus, yah siponyos ïs.

2 Wissuh þan yah Ïudas, sa galewyands ïna, þana stad, þatei ufta gaïddya Ïesus yainar miþ siponyam seinaim.

3 Ïþ Ïudas nam hansa, yah þize gudyane yah Fareisaie andbahtans, ïddyuh yaindwairþs miþ skeimam, yah haizam, yah wepnam.

4 Ïþ Ïesus witands alla þoei qemun ána ïna, usgaggands ut, qaþ ïm, Whana sokeiþ?

5 Andhafyandans ïmma qeþun, Ïesu þana Nazoraiu. Þaruh qaþ ïm Ïesus, Ïk ïm. Stoþuh þan yah Ïudas, sa lewyands ïna, miþ ïm.

6 Þaruh swe qaþ ïm, Þatei ïk ïm, galiþun ïbukai, yah gadrusun dalaþ.

7 Þaþroh þan ïns aftra frah, Whana sokeiþ? Ïþ eis qeþun, Ïesu þana Nazoraiu.

8 Andhof Ïesus, qaþ ïzwis, þatei ïk ïm; yabai nu mik sokeiþ, letiþ þans gaggan.

9 Ei usfullnodedi þata waurd þatei qaþ, Ei þanzei atgaf mis, ni fraqistida ïze ainummehun.

10 Ïþ Seimon Paitrus habands hairu, uslauk ïna, yah sloh þis auhumistins gudyins skalk, yah afmaimait ïmma auso taihswo. Sah þan haitans was namin Malkus.

Chap. XVIII. †1 Ðá se Hǽlend þing cwæþ, ðá eode he . . . . ofe burnan Cedron, ðær wæs án wyrt in to ðam he eode, and his leor cnihtas.

2 Witodlice Iudas, ðe hyne belæ wiste ða stówe, forðam ðe se Ha oft-rædlice com ðyder mid his leor cnihtum.

3 Ðá underféng Iudas ðæt folc, ar þegnas æt ðam biscepum and æt Phariseon, and com ðyder mid l fatum, and mid blásum, and mid w um.

4 Witodlice se Hǽlend wiste eal þing ðe him towearde wǽron, he ðá forþ, and cwæþ to him, Hwæne ge?

5 Hig andswarodon him and cwæ Ðone Nazareniscan Hǽlend. Sé end cwæþ, Ic hit eom. Sóþlice I ðe hine belǽwde, stód mid him.

6 Ðá he openlice sǽde, Ic hit eon eodon hig underbæc, and feollon o eorþan.

7 Eft he hí ácsode, Hwæne sécc Hí cwǽdon, Ðone Nazareniscan Há

8 Se Hǽlend him andswarode, Ic eow, ðæt ic hit eom; gif ge wíto me sécaþ, lætaþ ðás faran.

9 Ðæt seo spræc wǽre gefylled ð cwæþ, Ðæt ic nánne wǽra ne forsl ðe ðú me sealdest.

10 Witodlice Simon Petrus áteal sweord, and slóh ðæs biscepes þeo and ácearf him of ðæt swýðre Ðæs þeowan nama wæs Malchus.

dist me bifor the makinge of the
d.
Riȝtful fadir, the world knew not
, forsothe I knew thee, and thes
wen, for thou sentist me.

And I haue maad thi name knowe
iem, and schal make knowe; that
loue by which thou hast loued me,
n hem, and I in hem.

HAP. XVIII. 1 Whanne Jhesu
Ie seid thes thingis, he wente out
i his disciplis ouer the strond of
ron, where was a ȝerd,† in to which
ntride, and his disciplis.
Sothli and Judas, that bitraiede him,
e the place, for ofte Jhesu cam to
re thidur with his disciplis.

Therfore whanne Judas hadde takun
umpany of kniȝtis, and of the
hopis and Pharisees mynystris, he
with lanternis, and brondis, and
ys.
And so Jhesu witinge alle thingis
weren to comynge on him, wente
h, and seith to hem, Whom seken

Thei answeriden to him, Jhesu of
zareth. Jhesu seith to hem, I am.
soth and Judas that bitrayede hym,
od with hem.
Therfore as he seide to hem, I am,
wenten a bak, and felden doun in
erthe.
Eft he axide hem, Whom seken ȝe?
soth thei seiden, Jhesu Nazaren.

He answeride to hem, I seide to ȝou,
I am; therfore if ȝe seken me, suffre
hes to go a wey.
That the word which he seide schulde
fillid, For I loste not ony of hem,
che thou hast ȝouun to me.
Forsothe Symount Petre hauynge a
rd, drouȝ it out, and smot the ser-
nt of the bischop, and kitte of his
riȝt eere. Forsothe the name of
seruaunt was Malkus.

before the makynge of the worlde.

25 O righteous father, the very worlde hath nott knowen the, butt I have knowen the, and these have knowen, that thou hast sent me.
26 And I have declared vnto them thy name, and will declare it; that the love wher with thou lovedst me, be in them, and that I be in them.

CHAP. XVIII. 1 When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden, into the which he entred, with his disciples.
2 Judas also, wich betrayed hym, knewe the place, for Jesus often tymes resorted thither with his disciples.

3 Judas then after he had receaved a bonde off men, and ministers of the hy prestes and of the Pharises, cam thither with lanterns, and fyerbrondes, and wepens.
4 Then Jesus knowynge all thynges that shulde come on hym, went forth, and sayde vnto them, Whom seke ye?

5 They answered hym, Jesus off Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stode by with them.
6 As sone as he had sayd vnto them, I am he, they went backe wardes, and fell to the grounde.
7 He axed them agayne, Whome seke ye? They sayde, Jesus off Nazareth.

8 Jesus answered, I sayde vnto you, I am he; iff ye seke me, lett these goo theyr waye.
9 That the sayinge myght be fulfilled which he spake, Of them which thou gavest, have I not lost one.
10 Simon Peter had a swearde, and drue hym out, and smote the hye prestes servaunt, and cut off his right care. The servauntes name was Malchas.

11 Þaruh qaþ Ïesus du Paitrau, Lagei þana hairu ïn fodr ; stikl þanei gaf mis atta, niu drigkau þana ?

12 Þaruh hansa, yah sa þusundifaþs, yah andbahtos Ïudaie, undgripun Ïesu, yah gabundun ïna,

13 Yah gatauhun ïna du Annin frumist ; sa was auk swaihra Kayafin, saei was auhumists weiha þis ataþnyis.

14 Wasuh þan Kayafa, saei garaginoda Ïudaium, þatei batizo ïst ainana mannan fraqistyan faur managein.

15 Þaruh laistida Ïesu Seimon Paitrus, yah anþar siponeis ; sah þan siponeis was kunþs þamma gudyin. Yah miþ iunngalaiþ miþ Ïesua, ïn rohsn þis gudyins ;

16 Ïþ Paitrus stoþ at daurom uta. Þaruh usïddya ut sa siponeis anþar, saei was kunþs þamma gudyin, yah qaþ daurawardai, yah attauh ïnn Paitru.

17 Þaruh qaþ yaina þiwi, so daurawardo, du Paitrau, Ïbai yah þu þize siponye ïs þis mans ? Ïþ ïs qaþ, Ni ïm.

18 Þaruh stoþun skalkos yah andbahtos haurya waurkyandans, unte kald was, yah warmidedun sik ; yah þan was miþ ïm Paitrus, standands yah warmyands sik.

19 Ïþ sa auhumista gudya frah Ïesu bi siponyans ïs, yah bi laisein ïs.

20 Andhof ïmma Ïesus, Ïk andaugyo rodida manasedai ; ïk sinteino laisida ïn gaqumþai, yah ïn gudhusa, þarei sinteino Ïudaieis gaqimand, yah þiubyo ni rodida waiht.

21 Whis mik fraihnis ? fraihn þans hausyandans, wha rodidedyau du ïm ; sai ! þai witun, þatei qaþ ïk.

22 Ïþ þata qiþandin ïmma, sums andbahte standands, gaf slah lofin Ïesua, qaþuh, Swau andhafyis þamma reikistin gudyin ?

23 Andhof Ïesus, Yabai ubilaba rodida, weitwodei bi þata ubil ; aiþþau yabai

11 Đá cwæþ se Hǽlend to Petr ðin sweord on his scǽþe ; ðone ca mín fæder me sealde, ne drince ic

12 Đæt folc, and se ealdor, and Iudea þegnas, námon ðone Hǽlend búndon hine,

13 And lǽddon hine ǽrest to A se wæs Caiphas sweor, and se C wæs ðæs geares bisceop.

14 Witodlice Caiphas dihte ðam deón, and cwæþ, ðæt hyt betere ðæt án man swulte for folce.

15 Simon Petrus fyligde ðam Hǽ and óðer leorning-cniht ; se óðer ing-cniht wæs ðam bisceope cúþ. he eode in mid ðam Hǽlende, o bisceopes cafer-tún ;

16 Petrus stód æt ðære dura ðæ Đá eode se leorning-cniht út, ð ðæs bisceopes cúða, and cwæþ to dure-þinene, and lǽdde Petrum in

17 Đá cwæþ seo duru-þinen to Cwyst ðú, eart ðú of ðyses leo cnihtum ? Đá cwæþ he, Nic, n ic.

18 Đa þeowas and ða þegnas s æt ðam glédon, and wyrmdon forðam hit was ceald ; witodlice stód mid him, and wyrmde hyne.

19 Se bisceop ácsode ðone H ymbe his leorning-cnihtas, and ym láre.

20 Đá andswarode se Hǽlend cwæþ, Ic spræc openlice to mi earde ; and ic lǽrde symle on g nunge, and on temple, ðær calle togædere comon, and ic ne spræ þing digelice.

21 Hwí ácsast ðú me ? ácsa gehýrdon, hwæt ic to him spræ witon, ða þing ðe ic him sæde.

22 Đá he ðis cwæþ, đá slóh án þegna ðe ðar stódon, ðone Hǽlend his handa, and cwæþ, Andswara swá ðam bisceope ?

23 Se Hǽlend andswarode him cwæþ, Gif ic yfele spræce, cýþ

ıerfore Jhesu seide to Petre, Sende ıe swerd in to the schethe ; wolt ıot, that I drynke thilke cuppe, y fadir ȝaf to me ?

herfore the cumpany of knyȝtis, ıe tribune, and the mynystris of token Jhesu, and bounden him,

ınd ledden him first to Annas ; he was fadir of Cayphas wyf, as bischop of that ȝeer.

ȝthli it was Cayphas, that ȝaf coun- the Jewis, that it spedith o man deie for the peple.

ıerfore Symount Petre suede Jhesu, other disciple ; forsoth thilke dis- ras knowun to the bischop. And ıride yn with Jhesu, in to the of the bischop ;

Sothly Petre stood at the dore te forth. Therfore the tothir dis- that was knowun to the bischop, out, and seide to the womman e the dore, and ledde yn Petre.

ıerfore the handmayde, kepere of re, seide to Petre, Wher and thou the disciplis of this man ? He I am not.

orsoth the seruauntis and mynys- ooden at the colis, for it was and thei warmyden hem ; sothli etre was with hem, stondinge and rnge him.

herfore the bischop axide Jhesu disciplis, and of his teching.

hesu answeride to him, I haue ı opynly to the world ; I tauȝte in the synagoge, and in the temple, r alle the Jewis camen to gidere, priuy I spak no thing.

hat axist thou me ? axe hem that ı, what I haue spokun to hem ; hei witen, what thingis I haue

hanne he hadde seid thes thingis, the mynystris stondinge nyȝ, ȝaf at to Jhesu, seyinge, Answerist o to the byschop ?

hesu answeride to him, If I haue ı yuele, bere thou witnessing of

11 Then sayde Jesus vnto Peter, Put vppe thy swearde into the sheath ; shall I not drynke of the cuppe, which my father had geven me ?

12 Then the company, and the captayne, and the ministers off the Iewes, toke Jesus, and bounde hym,

13 And ledde hym awaye to Anna fyrst ; for he was fatherelawe vnto Cayphas, which was the hye preste thatt same yeare.

14 Cayphas was he, that gave counsell to the Iewes, that it was expedient that won man shulde deye for the people.

15 Simon Peter folowed Jesus, and another disciple ; that disciple was knowen of the hye preste. And went in with Jesus, into the pallys off the hye preste ;

16 Peter stode att the dore with outt. Then wentt outt thatt other disciple, which was knowen vnto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter.

17 Then sayde the damsell, that kept the dore, vnto Peter, Arte nott thou wone off this mannes disciples ? He sayde, I am nott.

18 The servauntes and the ministers stode there and had made a fyre off coles, for it was colde, and they warmed them selves ; Peter also stode amonge them, and warmed hym silfe.

19 The hye preste axed Jesus of his disciples, and of his doctrine.

20 Jesus answered hym, I spak openly in the worlde ; I ever taught in the sinagoge, and in the temple, whither all the Iewes resorted, and in secrete have I sayde nothynge.

21 Why axest thou me ? axe them whiche herde me, what I sayde vnto them ; beholde ! they can tell, what I sayde.

22 When he had thus spoken, one off the ministers which stode by, smote Jesus on the face, sayinge, Answrest thou the hye preste soo ?

23 Jesus answered hym, Yf I have evyll spoken, beare witnes of the evyll ;

waila, duwhe mik slahis ?

24 Þanuh ïnsandida ïna Annas gabundanana ũu Kayafin, þamma maistin gudyin.
25 Ïþ Seimon Paitrus was standands yah warmyands sik ; þaruh qeþun du ïmma, Niu yah þu þize siponye þis ïs ? Ïþ ïs afaiaik, yah qaþ, Ne, ni ïm.

26 Qaþ sums þize skalke þis maistins gudyins, sah niþyis was, þammei afmaimait Paitrus auso, Niu þuk sawh ïk ïu aurtigarda miþ ïmma ?
27 Þaruh aftra afaiaik Paitrus, yah suns hana hrukida.
28 Ïþ eis tauhun Ïesu fram Kayafin, ïn praitoriaun ; þanuh was maurgins, ïþ eis ni ïddyedun ïn praitoria, ei ni bisaulnodedeina, ak matidedeina pascha.

29 Þaruh atïddya ut Peilatus du ïm, yah qaþ, Who wrohe bairiþ ana þana mannan ?
30 Andhofun, yah qeþun du ïmma, Nih wesi sa ubiltoyis, ni þau weis atgebeima þus ïna.

31 Þaruh qaþ ïm Peilatus, Nimiþ ïna yus, yah bi witoda ïzwaramma, stoyiþ ïna. Ïþ eis qeþunuh du ïmma Ïudaicis, Unsis ni skuld ïst usqiman manne ainummehun ;
32 Ei waurd Frauyins usfullnodedi, þatei qaþ, bandwyands whileikamma dauþau skulda gaswiltan.
33 Galaiþ ïn praitauria aftra Peilatus, yah wopida Ïesu, qaþuh ïmma, Þu ïs þiudans Ïudaie ?

34 Andhof Ïesus, Abu þus silbin þu þata qiþis, þau anþarai þus qeþun bi mik ?
35 Andhof Peilatus, Waitei ïk Ïudaius ïm ? So þiuda þeina yah gudyans anafulhun þuk mis ; wha gatawides ?

36 Andhof Ïesus, Þiudangardi meina nist us þamma fairwhau ; ïþ us þamma fairwhau wesi meina þiudangardi, aiþþau andbahtos meinai usdaudidedeina, ei ni

witnesse be yfele ; gif ic wel spr
hwi beatst ðú me ?
24 Ðá sende Annas hine to . .
bisceope, gebúndenne.

25 And Symon Petrus stód and w
de hyne ; ðá cwǽdon hí to him, C
ðú, eart ðú of his leorning-cniht
He wið-sóc, and cwæþ, Ic ne eom.

26 Ðá cwæþ án ðæs bisceopes þeow
hys cúða, ðæs eare slóh Petrus of,
ne geseah ic ðé on ðam wyrt-túne
hym ?
27 Petrus ðá eft wið-sóc, and són
cocc creow.
28 Ðá geláeddon hí done Hælen
Caiphan, on ðæt dóm-ern ; hit wæ
morgen, and hi sylfe ne eodon i
ðam dóm-erne, ðæt hyg nǽron bes
ene, ac ðæt hí æton hyra eastron.

29 Ðá eode Pilatus út to him,
cwæþ, Hwylce wróhte bringe ge on
ðysne man ?
30 Hig andswaredon, and cwǽdo
him, Gif he nǽre yfel-dǽde, ne s
we hine ðé.

31 Ðá cwæþ Pilatus to him, N
hine, and démaþ him, be eowre æ.
cwǽdon ða Iudeas to him, Us nis ál
ðæt we ǽnigne man ofslean ;

32 Ðæt ðæs Hælendes spræc v
gefylled, ðe he cwæþ, ðá he geswúte
hwylcon deaþe he swulte.
33 Ðá eode Pilatus eft in to ðam
erne, and clypode done Hælend,
cwæþ to him, Eart ðú Iudea cining

34 Ðá andswarode se Hælend
and cwæþ, Cwyst ðú ðis of ðé syl
hwæðer ðe hyt ðé óðre sǽdon ?
35 Pilatus him andswarode and c
Cwyst ðú, eom ic Iudeisc ? Ðín
and ðíne bisceopas ðé sealdon me ; h
dydest ðú ?
36 Ðá cwæþ se Hælend, Mín ríce
of ðysum middan-eardc ; gif mín
wǽre of ðysum middan-earde, wito
míne þegnas fuhton, ðæt ic nǽre ges

; sothli if wel, whi smytist thou

And Annas sente him boundun to
fas, the bischop.

Forsothe Symount Petre was stond-
e and warmynge him : therfore thei
en to him, Wher and thou art his
iple ? He denyede, and seyde, I am

Oon of the bischopis seruauntis,
n of hym, whos litel eere Petre
ide of, seyde, Wher I syȝ not thee
he gardyn with hym ?

Therfore eft Petre denyede, and
on the koc crew.

Therfore thei leden Jhesu to Cay-
in to the moot halle ; sothli it was
wetyde, and thai entriden not in to
moot halle, that thei schulden not
defoylid, but that thei schulden ete
ke.

Therfore Pilat wente out with oute
th to hem, and seide, What accusing
nge ȝe aȝens this man ?

Thei answeriden, and seiden to hym,
this were not a mysdoer, we hadden
bitakun hym to thee.

Therfore Pilat seith to hem, Take
him, and deme ȝe him, vp ȝoure lawe.
erfore thei seyden to him, It is not
ful to vs for to slee ony man ;

That the word of Jhesu schulde be
id, which he seide, signyfiynge bi what
eth he was to deiynge.

Therfore eft Pilate entride in to
e moot halle, and clepide Jhesu, and
de to him, Ert thou king of Jewis ?

Jhesu answeride, and seide to him,
ist thou this thing of thi silf, ether
here seiden to thee of me ?

Pilat answeride, Wher I am a Jew ?
i folk and bischopis bytokun thee to
e ; what hast thou don ?

Jhesu answeride, My kyngdom is
t of this world ; if my kyngdom were
this world, sothly my mynystris
hulden stryue, that I schulde not be

yf I have well spoken, why smytest thou
me ?

24 Annas sent hym bounde vnto Cay-
phas, the hye preste.

25 Simon Peter stode and warmed hym
silfe ; and they sayde vnto hym, Arte
not thou also won of his disciples ? He
denyed itt, and sayde, I am not.

26 Won of the servauntes of the hye
preste, his cosyn, whose eare Peter
smote of, sayde vnto hym, Did not I
se the in the garden with hym ?

27 Peter denyed it agayne, and im-
mediatly the cocke crewe.

28 Then ledd they Jesus from Cayphas,
into the housse of iudgement ; hit was
in the mornynge, and they them selves
went not into the iudgement housse,
lest they shulde be defyled, butt that
they myght eate pascha.

29 Pilate then went oute vnto them,
and sayde, What accusacion brynge ye
agaynste this man ?

30 They answered, and sayd vnto
hym, Iff he were nott an evyll doar,
we wolde not have delyvered hym vnto
the.

31 Then sayd Pilate vnto them, Take
hym vnto you, and iudge hym, after
youre awne lawe. The Iewes sayde
vnto hym, It is nott lawfull for vs to
putt eny man to deeth ;

32 That the wordes of Jesus myght
be fulfilled, which he spake, signifyinge
what deeth he shulde deye.

33 Then Pilate entred into the iudge-
ment housse agayne, and called Jesus,
and sayd vnto him, Arte thou kynge of
the Iewes ?

34 Jesus answered, Sayst thou that off
thy sylfe, or did other tell ytt the of
me ?

35 Pilate answered, Am I a Iewe ?
Thyne awne nacion and hye prestes have
delivered the vnto me ; what hast thou
done ?

36 Jesus answered, My kyngdome is
not of this worlde ; yff my kyngdome
were of this worlde, then wolde my min-
isters suerly fight, that I shulde not be

galewiþs wesyau Ïudaium ; ïþ nu þiudangardi meina nist þaþro.

37 Þaruh qaþ ïmma Peilatus, An nuh þiudans ïs þu? Andhafyands Ïesus [qaþ],† Þu qiþis, ei þiudans ïm ïk. Ïk du þamma gabaurans ïm, yah du þamma qam ïn þamma fairwhau, ei weitwodyau sunyai. Whazuh saei ïst sunyos, hauseiþ stibnos meinaizos.

38 Þanuh qaþ ïmma Peilatus, Wha ïst so sunya? Yah þata qiþands, galaiþ ut du Ïudaium, yah qaþ ïm, Ïk ainohun fairino ni bigita ïn þamma.

39 Ïþ ïst biuhti ïzwis, ei ainana ïzwis fraletau ïn pascha ; wileidu nu ei fraletau ïzwis þana þiudan Ïudaie?

40 Ïþ eis hropidedun aftra allai, qiþandans, Ne þana, ak Barabban. Sah þan was sa Barabba waidedya.

Chap. XIX. 1 Þanuh þan nam Peilatus Ïesu, yah usblaggw.

2 Yah þai gadrauhteis uswundun wippya us þaurnum, yah galagidedun ïmma ana haubid, yah wastyai paurpurodai gawasidedun ïna,

3 . . . Yah qeþun, Hails, þiudans Ïudaie. Yah gebun ïmma slahins lofin.

4 Atïddya aftra ut Peilatus, yah qaþ ïm, Sai! attiuha ïzwis ïna ut, ei witeiþ, þatei ïn ïmma ni ainohun fairino bigat.

5 Þaruh usïddya ut Ïesus, bairands þana þaurneinan waip, yah þo paurpurodon wastya. Yah qaþ ïm, Sa ïst sa manna!

6 Þaruh biþe sewhun ïna þai maistans gudyans yah andbahtos, hropidedun, qiþandans, Ushramei, ushramei ïna. Qaþ ïm Peilatus, Nimiþ ïna yus, yah hramyiþ, ïþ ïk fairina ïn ïmma ni bigita.

7 Andhofun ïmma Ïudaieis, Weis witoþ aihum, yah bi þamma witoda unsaramma skal gaswiltan, unte sik silban Guþs sunu gatawida.

8 Biþe gahausida Peilatus þata waurd, mais ohta sis.

Iudeum ; nis mïn rïce of ðysum middi earde.

37 Ðá cwæþ Pilatus to him, Eart wïtodlïce cyning? Se Hælend him a swarode and cwæþ, Ðú hit segst, ðæt eom cyng. On ðam ic eom gebor and to ðam ic com on middan-eard, ċ ic cÿðe sóþfæstnysse. Æ'lc ðæra ðe on sóþfæstnysse, gehýrþ mïne stefne.

38 Ðá cwæþ Pilatus to him, Hwæt sóþfæstnys? And ðá he ðis cwæþ, eode he eft út to ðam Iudeum, a cwæþ to him, Ne fúnde ic nánne g on ðysum men.

39 Hit ys eower gewuna, ðæt ic ï gife eow ánne man on eastron ; wy ge ðæt ic forgife eow Iudea cyning?

40 Hig clypedon ealle, and cwæd Ná ðisne, ac Barraban. Wïtodlïce B rabas wæs þeof.

Chap. XIX. 1 Ðá nam Pilatus ðc Hælend, and swang hyne.

2 And ða þegnas wúndon þyrnen cyne-helm, and ásetton hyne on l heáfod, and scrýddon hyne mid pu puran reafe,

3 And hí comon to hym, and cwædc Hál beo ðú, Iudea cyning. And plætton hyne mid hyra handum.

4 Ðá eode Pilatus eft út, and cwæ Nú! ic hyne lǽde hider út to eow, ð ge ongyton, ðæt ic ne fúnde nánne gy on him.

5 Ðá eode se Hælend út, and bs þyrnenne cyne-helm, and purpuran re And sæde him, Hér is man!

6 Wïtodlïce ðá ða bisceopas and ċ þegnas hine gesáwon, ðá clypodon hi and cwǽdon, Hóh hyne, hóh hyne. P cwæþ Pilatus to him, Nime ge hyn and hóþ, ic ne fúnde nánne gylt on hin

7 Ða Iudeas him andswaredon au cwǽdon, We habbaþ æ, and be úre æ h sceal sweltan, forðam ðe he cwæþ ða he wære Godes sunu.

8 Ðá Pilatus gehýrde ðas spræce, ð ondréd he him ðæs ðe swïðor.

to the Jewis ; now forsothe my
dom is not of hennis.†
And so Pilat seide to him, Therfore
ou kyng? Jhesu answeride, Thou
t, for I am a kyng. To this thing
born, and to this I cam in to the
, that I bere witnessing to treuthe.
hat is of treuthe, heerith my voys.

Pilat seith tō him, What is treuthe?
whanne he hadde seid this thing,
wente out to the Jewis, and seide
m, I fynde no cause in him.

Forsoth it is a custom to 3ou, that
yuer oon to 3ou in pask ; therfore
ı 3e I schal dismytte to 3ou the
of Jewis?
Therfore thei cryeden eft alle, sey-
Not this, but Barabas. Forsothe
bas was a theef.

HAP. XIX. 1 Therfore Pilat took
ne Jhesu, and scourgide.
And knyȝtis foldinge a crowne of
nes, puttiden on his heed, and diden
te him a cloth of purpur,

And camen to him, and seiden, Heyl,
of Jewis. And thei ȝauen to hym
tis.
Eft Pilat wente out, and seide to
, Lo! I lede him to 3ou with oute
ı, that 3e knowe, for I fynde no
e in him.
Therfore Jhesu wente out, beringe a
rne of thornes, and a clooth of pur-
And he seith to hem, Loo! the

Therfore whanne the bischopis and
ystris hadde seyn him, thei crieden,
nge, Crucifie, crucifie him. Pilate
ı to hem, Take 3e him, and crucifie
othli I fynde no cause in him.
The Jewis answeriden to him, We
a lawe, and vpon the lawe he owith
leie, for he made him Goddis sone.

Therfore whanne Pilat hadde herd
word, he dredde more.

delyvered to the Iewes ; but nowe is my kingdome not from hence.

37 Pilate sayde vnto hym, Arte thou a kynge then? Jesus answered, Thou sayst, that I am a kynge. For this cause was I borne, and for this cause cam I into the worlde, that I shulde beare witnes vnto the trueth. All that are of the trueth, heare my voice.

38 Pilate sayde vnto hym, What is trueth. And when he had sayde that, he went out agayne vnto the Iewes, and sayde vnto them, I fynde in him no cause at all.

39 Ye have a costome amonge you, that I shulde delyvre you won loosse at ester ; will ye that I loose vnto you the kynge of the Iewes?

40 Then cryed they all againe, sayinge. Not him, but Barrabas. Barrabas was a robber.

CHAP. XIX. 1 Then Pilate toke Jesus, and scourged hym.

2 And the soudiers wonde a croune off thornes, and put it on his heed, and they did on hym a purple garment,

3 . . . And sayd, Hayl, kynge off the Iewes. And they smote hym on the face.

4 Pilate went forthe agayne, and sayde vnto them, Beholde! I brynge him forth to you, that ye maye knowe, that I fynde no faute in hym.

5 Then cam Jesus forthe, wearynge a croune of thornes, and a robe of purple. And Pilate sayd vnto them, Beholde! the man.

6 When the hye prestes and ministers sawe him, they cryed, sayinge, Crucify him, crucify hym. Pilate sayde vnto them, Take ye hym, and crucify hym, for I fynde no cause in hym.

7 The Iewes answered hym, We have a lawe, and by oure lawe he ought to deye, be cause he made hym silfe the sonne of God.

8 When Pilate herde that sayinge, he was the moare afrayde.

9 Yah galaiþ ïn praitauria aſtra, yah qaþ du Ïesua, Whaþro ïs þu? Ïþ Ïesus andawaurdi ni gaf ïmma.

10 Þaruh qaþ ïmma Peilatus, Du mis ni rodeis? Niu waist, þatei waldufni aih ushramyan þuk, yah waldufni aih fraletan þuk?

11 Andhof Ïesus, Ni aihtedeis waldufnye ainhun ana mik, nih wesi þus atgiban ïupaþro; duhþe sa galewyands mik þus, maizein frawaurht habaid.

12 Framuh þamma sokida Peilatus fraletan ïna; ïþ Ïudaieis hropidedun, qiþandans, Yabai þana fraletis, ni ïs friyonds Kaisara; sawhazuh ïzei þiudan sik silban tauyiþ, andstandiþ Kaisara.

13 Þanuh Peilatus, hausyands þize . .

9 And eode eft in to ðam dóm-e and cwæþ to ðam Hǽlende, Hwæ eart ðú? Witodlice se Hǽlend hin sealde nâne andsware.

10 Ðá cwæþ Pilatus to him, Hwí spryest ðú wið me? Nást ðú, ðæ hæbbe mihte ðé to hónne, and ic ha mihte ðé to forlǽtenne?

11 Se Hǽlend him andswarode, N dest ðú náne mihte ongean me, bu hyt wǽre ðé ufan geseald; forðan hæfþ máran synne, se ðe me ðé seal

12 And syððan sóhte Pilatus hú hyne forlǽte; ðá Iudeas clypodon, cwǽdon, Gif ðú hine forlǽtst, ne ðú ðæs Caseres freond; ǽlc ðæra hyne to cynge déþ, ys ðæs Caswiðer-saca.

13 Ðá Pilatus, ðás spræce gehýrde lǽdde he út ðone Hǽlend, and sæt fóran ðam dóm-setle on ðære stówe is genemned Lithostratos, and on E isc Gabbatha.

14 Hit wæs ðá eastra gegearcung-d and hyt wæs seo syxte tíd. Ðá cw he to ðam Iudeum, Hér ys eower c ing!

15 Hí clypodon ealle, and cwǽd Nim hyne, nim hyne; and hóh. cwæþ Pilatus, Sceal ic hón eowerne c ing? Him andswaredon ða biscec and cwǽdon, Nǽbbe we nánne cyn búton Casere.

16 Ðá sealde he hyne him, to áhón Ðá námon hí ðone Hǽlend, and tu hine út.

17 And he sylf bær his róde mid h on ða stówe, ðe ys genemned Heaf pannan stów, and on Ebreisc Golgotl

18 Dær hí hyne áhéngon, and twe óðre mid him, on twá healfa, and ð Hǽlend on middan.

19 Witodlice Pilatus wrát ofer-gew and sette ofer his róde; dær wæs on writen, ÐIS YS SE NAZARENIS HÆLEND, IUDEA CYNING.

20 Manega ðæra Iudea ræddon gewrit, fordam ðe seo stów wæs gehen

And he wente in to the moot halle
and seyde to hym, Of whennus art
u? Forsothe Jhesu 3af not answere
him.

Pilat seith to him, Spekest thou
to me? Wost thou not, for I haue
er for to crucifie thee, and I haue
er for to delyuere thee?

Jhesu answeride, Thou schuldist
haue ony power a3ens me, no but
ere 3ouuen to thee fro aboue; ther-
he that bitook me to thee, hath the
e synne.

Therof† Pilat sou3te for to delyuere
su; forsothe the Jewis crieden, sey-
e, If thou leeuyst this *man*, thou ert
frend of Cesar; for ech man that
kith him silf kyng, a3en seith Cesar.

Therfore Pilat, whanne he hadde
d thes wordis, ledde Jhesu forth,
saat for domesman in a place, that
seide Licostratos, in Ebrew forsothe
lgatha.†

Forsoth it was the makinge redy†
pask, as the sixte our.† And he seith
the Jewis, Loo! 3oure kyng.

Forsoth thei cryeden, seyinge, Do
vey, do a wey; crucifie hym. Pilat
th to hem, Schal I crucifie 3oure
ng? The bischopis answeriden, We
n no kyng no but Cesar.

Therfore thanne Pilat bitook him
hem, that he schulde be crucifyed.
rsothe thei token Jhesu, and ledden
t.

And he berynge to him silf a cros
nte out in to that place, that is seid
Caluarie, in Ebrew Golgatha;

Where thei crucifieden him, and
here tweye with him, on this syde
d on that syde, forsothe Jhesu the
yddil.

Forsothe and Pilat wroot a title,
d puttide on the cross; sothli it was
ritun, Jhesu Nazaren, kyng of Jewis.

Therfore manye of the Jewis radden
is title, for the place where Jhesu was

And went agayne in to the iudgment
housse, and sayde vnto Jesus, Whence
arte thou? Jesus gave hym none an-
swere.

Then sayde Pilate vnto hym, Speak-
est thou not vnto me? Knowest thou
nott, that I have power to crucify the,
and have power to loose the?

Jesus answered, Thou coudest have
no power att all agaynst me, except it
were geven vnto the from above; ther-
fore he that delivered me vnto the, is
moare in synne.

And from thence forthe sought
Pilate meanes to loose hym; but the
Iewes cryed, sayinge, Yf thou lett hym
goo, thou arte not Cesars frende; who-
soever maketh himsilfe a kynge, is
agaynst Cesar.

When Pilate herde that sayinge, he
brought Jesus forthe, and sate doune to
geve sentence in a place, called the
Pavement, butt in the Hebrue tonge
Gabbatha.

Hitt was the saboth even which
falleth in the ester fest, and aboute the
sixte houre. And he sayde vnto the
Iewes, Beholde! youre kynge.

They cryed, Awaye with hym, awaye
with hym; crucify hym. Pilate sayde
vnto them, Shall I crucify youre kynge?
The hye prestes answered, We have noo
kynge but Cesar.

Then delivered he hym vnto them,
to be crucified. And they toke Jesus,
and ledde hym awaye.

And he bare his crosse and went
forthe into a place, called the place off
deed menns sculles, which is named in
Hebrue Golgatha;

Where they crucified hym, and with
hym two other, on ether syde won, and
Jesus in the myddes.

Pilate wrote his title, and put it on
the crosse; the wrytynge was, Jesus off
Nazareth, kynge off the Iewes.

This tytle reed many off the Iewes,
for the place where Jesus was crucified,

ðære ceastre, ðær se Hǽlend wæs áha
en, hit wæs áwriten Ebreiscum staf
and Greciscum, and Leden stafum.
21 Ðá cwǽdon ða bisceopas to Pil
Ne writ ðú Iudea cyning, ac ðæt
cwǽde, Ic eom Iudea cyning.

22 Ðá cwæþ Pilatus, Ic wrât, ðæt
wrât.
23 Ðá ða cempan hine áhéngon,
námon his reaf, and worhton feo
dǽlas, ǽlcum cempan ánne dǽl, a
tunecan. Seo tunece wæs unásiw
and wæs eall áwefen.

24 Ðá cwǽdon hí him betweonan,
slíte we hý, ac uton hleotan, hwyl
úre heo sý; ðæt ðæt hálige gewrit
gefylled, ðe ðus cwyþ, Hí to dǽld
him mine reaf, and ofer mine reaf
wurpon hlot. Witodlice ðus dydon
cempan.
25 Ðá stódon wið ða róde ðæs Ha
endes módor, and his módor swust
Maria Cleophe, and Maria Magdalenis

26 Ðá se Hǽlend geseah his mód
and ðone leorning-cniht standende,
he lufode, ðá cwæþ he to his méd
Wíf, hér! ys ðín sunu.
27 Eft he cwæþ to ðam leorning-cnih
Hér! ys ðín módor. And of ðære tí
se leorning-cniht hí nam to him.
28 Æfter ðyson, ðá se Hǽlend wis
ðæt ealle þing wǽron ge-endode, ð
ðæt hálige gewrit wǽre gefylled,
cwæþ he, Me þyrst.
29 Ðá stód án fæt full ecedes.
bewúndon áne spingan mid ysopo s
wæs full ecedes, and setton to his mú

30 Ðá se Hǽlend onféng ðæs eced
ða cwæþ he, Hyt ys ge-endod. And
áhylde his heafod, and ágeaf his gást.

31 Ðá Iudeas bǽdon Pilatum, ðæt ma
forbræce hyra sceancan, and léte
nyðer, forðam ðe hit wæs gegearcun
dæg, ðæt ða líchaman ne wunodon o
róde on reste-dæge, se dæg wæs mær
reste-dæg.

ɜifiede, was nyɜ the citee, and it was ten in Ebrew, Greek, and Latyn.

Therfore the bischops of Jewis len to Pilat, Nyle thou write kyng Jewis, but for he seyde, I am kyng ewis.
Pilat answeride, That that I haue ten, I haue writen.
Therfore the knyɜtis whanne thei den crucified him, token his clothis, maden foure partis, to ech knyɜt a t, and a coote. Forsothe the coote s with out seem, and aboue wouun al.
Therfore thei seiden to gidere, te we not it, but leye we lott, whos is; that the scripture be fillid, seye, Thei partiden my clothis to hem, in to my cloth thei senten lott. d sothli knyɜtis diden thes thingis.

Forsothe bisydis the cross of Jhesu oden his modir, and Marie Cleaphe, sister of his modir, and Marie Maudeyn.
Therfore whanne Jhesu hadde seyn modir, and the disciple stondinge, om he louede, he seith to his modir, omman, lo! thi sone.
Aftirward he seith to the disciple, ! thi modir. And fro that our the sciple took hire in to his *thingis*.
Aftirward Jhesu witinge, for now le thingis ben endid, that the scripture hulde be fillid, he seith, I thirste.

Sothli a vessel was putt ful of vnegre. Thei forsothe puttinge aboue ith ysope the spounge ful of vynegre, friden to his mouth.
Therfore whanne Jhesu hadde take vnegre, he seide, It is endid. And the eed bowid doun, he bitook the spirit.

Therfore for it was the makynge edy of pask, that the bodies schulde ot dwelle in the cross in the saboth, r that day of saboth was greet, the ewis preieden Pilat, that the hupis of em schulden be brokun, and takun wey.

was neye to the cite, and it was written in Hebrue, Greke, and Latyn.

21 Then sayde the hye prestes off the Iewes to Pilate, Wryte nott kynge off the Iewes, butt that he sayde, I am kynge of the Iewes.
22 Pilate answered, What I have written, that have I written.
23 The soudiers when they had crucified Jesus, toke his garmentes, and made foure partes, to every soudier a parte, and also his coote. The coote was with out seme, woven vppon thorowe and thorowe.
24 And they sayde won to another, Lett vs nott devyde it, butt cast lootes, who shall have it; that the scripture myght be fulfilled, which sayth, They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.
25 There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary Magdalene.
26 When Jesus sawe his mother, and the disciple stondynge, whom he loved, he sayde vnto his mother, Woman, beholde! thy sonne.
27 Then sayde he to the disciple, Beholde! thy mother. And from that houre the disciple toke her for his awne.
28 After that, when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfyled, he sayde, I thyrst.
29 There stode a vessell full off veneger by. They filled a sponge with venegre, and wonde it about with ysoppe, and put it to his mougth.
30 As sone as Jesus had receaved of the venegre, he sayd, It is fynnesshed. And bowed his heed, and gave vppe the goost.
31 The Iewes then be cause it was the saboth even, that the bodyes shuld not remayne apon the crosse on the saboth daye, for that saboth daye was an hye daye, besought Pilate, that their legges myght be broken, and that they myght be taken doune.

32 Đâ comon đa cempan, and brâ
ǽrest đæs sceancan . . . ., đe mid
âhangen wæs.

33 Đâ hî to đam Hǽlende comon,
gesâwon đæt he dead wæs, ne brǽ
hî nâ his sceancan ;

34 Ac ân đæra cempena ge-open
his sîdan mid spêre, and hrædlîce
fleów blód út and wæter.

35 And se đe hit geseah, cýđde
witnesse, and his gewitnes is sóþ ;
he wât đæt he sóþ sæde, đæt ge
lýfon.

36 Đâs þing wǽron gewordene,
đæt gewrit wǽre gefylled, Ne forbr
ge nân bân on him.

37 [And eft ôđer gewrit segþ],† Hî
seoþ on hwæne hig on-fæstnodon.

38 Witodlîce [æfter đam]† Iosep fr
Arimathéa bæd Pilatus, đæt he mó
niman đæs Hǽlendes lîchaman, forđ
đe he wæs đæs Hǽlendes leorni
cnîht, đis he dyde dearnunga, for đâ
Iudea ege. And Pilatus him lýfde.
com he, and nam đæs Hǽlendes
haman.

39 And Nichodemus com đyder, se
ǽrest com to đam Hǽlende on ni
and brohte wyrt-gemang and alew
swylce hund-teontig boxa.

40 Hig nâmon đæs Hǽlendes licham
and bewúndon hine mid linenum clâ
mid wyrt-gemangum, swâ Iudea þe
ys to bebyrgenne.

41 Witodlîce đar wæs wyrt-tún,
đære stówe đar se Hǽlend âhang
wæs, and on đam wyrt-túne wæs nî
byrgen, on đære dâ gyt nân man n
âlêd.

42 Sóþlîce đar hig lédon đone Hǽle
for đam đæra Iudea gearcung wæs w
đa byrgene.

Chap. XX. †1 Witodlîce on ânu
reste-dæge, seo Magdalenisce Maria co
on mergen, ǽr hit leoht wǽre, to đæ

Therfore knyȝtis camen, and sothly braken the thiȝes of the firste, and the tothir, that was crucified with

Forsothe whanne thei hadden come hesu, as thei syȝen him deed thanne, braken not his thiȝes ;
But oon of the knyȝtis openyde his e with a sper, and a noon bloot and ir wente out.

And he that syȝ, bar witnessing, his witnessing is trewe ; and he ȝt for he seith trewe thingis, that ȝe ue.
Forsothe thes thingis ben don, that scripture schulde be filled, ȝe schulen breke† a boon of him.
And eft anothir scripture seith, Thei ulen se in to whom they piȝten thorw.

Sotheli aftir thes thingis Joseph of mathi preiede Pilat, that he schulde e awey the body of Jhesu, for that was a disciple of Jhesu, forsothe uey, for the drede of Jewis. And at suffride. Therfore he cam, and k awey the body of Jhesu.

Sothli and Nycodeme cam, that lde come first to Jhesu in the nyȝt, inge a medlynge of myrre and aloes, an hundrid pound.

Therfore thei token the body of esu, and bounden it in lynnen clothis h oynementis, as it is custom to Jewis to birye.
Sothli in the place wher he was cified, was a ȝerd, and in the ȝerd a we graue, in which not ȝit ony man s put.

Therfore there for the makynge redy Jewis, for the graue was nyȝ, thei ttiden Jhesu.

32 Then cam the soudiers, and brake the legges of the fyrst, and of the other, which was crucified with Jesus.

33 When they cam to Jesus, and sawe that he was deed alredy, they brake not his legges ;
34 Butt one off the soudiers with a speare thrust hym into the syde, and forth with cam there out blude and water.
35 And he that sawe it, bare recorde, and his recorde is true ; and he knoweth that he sayth true, that ye myght beleve also.
36 These thinges were done, that the scripture shulde be fulfilled, Ye shall not breake a boone of him.
37 And agayne another scripture sayeth, They shall loke on hym whom they pearsed.
38 After that Joseph off Aramathia, whych was a disciple of Jesus, but secretly, for feare off the Iewes, besought Pilate, that he myght take doune the boddy off Jesus. And Pilate gave him licence. . . . . .

39 And there cam also Nicodemus, which att the begynnynge cam to Jesus by nyght, and brought of mirre and aloes mingled to gedder, aboute an hundred pounde wayght.
40 Then toke they the body of Jesu, and wonde it in lynnen clothes with those confeccions, as the manner of the Iewes is to bury.
41 In the place where Jesus was crucified, was a garden, and in the garden a newe sepulcre, wherin was never man layde.

42 There layde they Jesus, be cause of the Iewes saboth even, for the sepulcre was nye at honde.

CHAP. XX. 1 Forsothe in the oon the saboth,† Mary Mawdeleyn cam ly, whanne derknessis weren ȝit, at

CHAP. XX. 1 The morowe after the saboth daye, cam Mary Magdalene erly, when it was yet darcke, vnto the sepul-

byrgene. And heo geseah ðæt s
áweg ánumen wæs fram ðære byrg
2 Đá arn heo, and com to S
Petre, and to ðam ôðrum leo
cnihte, ðe se Hælend lufode, an
cwæþ to him, Hí námon Driht
byrgene, and we nyton, hwar hí
lêdon.
3 Petrus eode út, and se óðer leo
cniht, and comon to ðære byrgene.

4 Witodlíce hig twegen urnon ætg
and se ôðer leorning-cniht fór-arr
rus fórne, and com raðor to ðære
ene.
5 And ðá he nyðer-ábeah, he g
ða lín-wǽda licgan, and ne eode
in.
6 Witodlíce Simon Petrus com
him, and eode into ðære byrgene
he geseah lín-wæda licgan,
7 And ðæt swát-lín ðe wæs upp
heafde, ne læg hyt ná mid ðan
wǽdum, ac on-sundron gefealde
ánre stówe.
8 Đá eode eac in se leorning-cnih
ǽrest com to ðære byrgene, and g
and gelýfde.
9 Witodlíce đá git hí ne cúðon
gewrit, ðæt hit gebyrede ðæt he s
fram deaþe árísan.
10 Đá fóron eft ða leorning-cnih
ðam óðrum.†
11 Witodlíce Maria stód ðar ú
ðære byrgene and weop. And ð
weop, heo ábeah nyðer, and b
innan ða byrgene.
12 And geseah twegen englas
mid hwítum reafe, ánne æt ðam hea
and óðerne æt ðam fótum, ðær
Hælendes líc álé́d wæs.
13 Hí cwǽdon to hyre, Wíf, hwí
đú? Đá cwæþ heo to hym, Forða
námon mínne Drihten, and ic nát,
hí hine lêdon.
14 Đá heo ðás þing sæde, đá be
heo hí on-bæc, and geseah hw
Hælend stód, and heo nyste ðæt
Hælend wæs.
15 Đá cwæþ se Hælend to hyre,
hwí wépst đú? hwæne sécst đú?
wénde ðæt hit se wyrt-weard wære

e graue. And she syȝ the stoon turn-
aȝen fro the graue.
Therfore she ran, and cam to Sy-
unt Petre, and to a nothir disciple,
om Jhesu louyde, and seith to hem,
ei han take the Lord fro the graue,
l we witen not, where thei han put
n.
Therfore Petre wente out, and thilke
ere disciple, and thei camen to the
ue.
Forsoth thei tweyne runnen to
lere, and thilke other disciple ran
ore sunner than Petre, and cam first
the graue.
And whanne he hadde ynbowyd him,
syȝ the scheetis putt, nethelees he
ride not.
Therfore Symount Petre cam suynge
n, and he entride in to the graue,
l he syȝ the scheetis putt,
And the sudarie that was on his
d, not putt with the scheetis, but by
ilf wlappid in to o place.

Therfore thanne and thilke disciple
t cam first to the graue, entride, and
, and bileuede.
Forsothe thei wisten not the scrip-
e, for it bihofte him for to ryse aȝen
deede men.
o Therfore the disciplis wenten eft to
n selue.
r Forsoth Marie stood at the graue
houte forth wepynge. Therfore while
wepte, sche bowide hir, and biheld
th in to the graue.
2 And she syȝ twey angelis sittynge
whyt, oon at the heed and oon at the
t, wher the body of Jhesu was putt.

3 Thei seyn to hir, Womman, what
pist thou? She seid to hem, For
i han takun a wey my lord, and I
ot not, where thei han putt him.
4 Whanne she hadde seid thes thingis,
was turnyd a bak, and syȝ Jhesu
ndinge, and wiste not for it was
esu.
5 Jhesu seith to hir, Womman, what
pist thou? whom sekist thou? She
singe for he was a gardener, seith

cre. And sawe the stone rowled awaye from the toumbe.
2 Then she ranne, and cam to Simon Peter, and to the other disciple, whom Jesus loved, and sayde vnto them, They have taken awaye the Lorde out off the toumbe, and we cannot tell, where they have layde hym.
3 Peter went forth, and that other disciple, and cam vnto the sepulcre.

4 They ranne bothe to gether, and that other disciple did out runne Peter, and cam fyrst to the sepulcre.

5 And he stouped doune, and sawe the lynnen clothes, yet went he not in.

6 Then cam Simon Peter folowynge hym, and went into the sepulcre, and sawe the lynnen clothes lye,
7 And the napkyn that was aboute hys heed, nott lyinge wyth the lynnen clothes, but wrapped togedder in a place by yt sylfe.
8 Then went in also that other disciple whych cam fyrst to the sepulcre, and he sawe, and beleved.
9 For as yett they knew nott the scriptures, that he shulde ryse agayne from deeth.
10 And the disciples went awaye agayne vnto their awne home.
11 Mary stode with out att the sepulcre wepynge. As she wept, she bowed her sylfe into the sepulcre,

12 And sawe two angels clothed in whyte sittyng, the one att the heed and the other at the fete, where they had layde the body of Jesus.
13 They sayde vnto her, Woman, why wepest thou? She sayde vnto them, They have taken awaye my lorde, and I wote not, where they have layde him.
14 When she had thus sayde, she turned her sylfe backe, and sawe Jesus stondynge, and knewe not that it was Jesus.
15 Jesus sayde vnto her, Woman, why wepest thou? whom sekest thou? She supoosynge that he had bene the gar-

cwæþ to him, Leof, gif đú hine n
sege me, hwar đú hine lédest, an
hine nime.

16 Đá cwæþ se Hælend to hyre, M
Heo bewende hí and cwæþ to him,
boni, đæt ys gecweden, láreow.
17 Đá cwæþ se Hælend to hyre,
æt-hrín đú mín, nú gyt ic ne á
to mínum fæder; gang to mínum br
um, and sege him, Ic ástige to mí
fæder and to eowrum fæder, an
mínum Gode and to eowrum Gode.
18 Đá com seo Magdalenisce M
and cýđde đam leorning-cnihtum
cwæþ, Ic geseah Drihten, and đás
he me sæde.†
19 Đá hit wæs æfen, on ánon đ
reste-daga, and đa dura wǽron beloc
đær đa leorning-cnihtas wǽron ge
erode, for đæra Iudea ege, se Hæ
com, and stód to-middes hyra, and c
to him, Síg sibb mid eow.

20 And đá he đæt cwæþ, he æt-ý
him his handa and his sídan; đa le
ing-cnihtas wǽron blíþe, đá hí hæ
Drihten gesewen.
21 He cwæþ eft to him, Síg sibb
eow; swá swá fæder me sende, ic se
eow.
22 Đá he đæt cwæþ, đá bleow he
hí, and cwæþ to him, Underfóþ Háli
Gást;
23 Đæra synna đe ge forgyfaþ, hí
him forgyfene; and đara đe ge heal
hig beoþ gehealdene.

24 Witodlice Thomas, án of
twelfum, đe ys gecweden Didimus,
ys, Gelýcost, on úre geþeode, he
mid him, đá se Hælend com.
25 Đá cwǽdon đa óđre leorning-cni
to him, We gesáwon Drihten. Đá c
he to him, Ne gelýfe ic, búton ic g
đæra nægla fæstnunge on his handa,
ic dó mínne finger on đæra nægla st
and dó míne hand to his sídan.

26 And eft æfter eahta dagum
leorning-cnihtas wǽron inne, and Th
as mid him. Se Hælend com, belocen

o him, Sire, if thou hast takun him vp, eye to me, where thou hast put him, nd I schal take him a wey.

16 Jhesu seith to hir, Marie. She onuertid seith to him, Rabbony, that is eid, maistir.

17 Jhesu seith to hir, Nyle thou touche ne, for I haue not 3it sty3ed to my adir; forsothe go to my britheren, and eye to hem, I stye to my fadir and oure fadir, to my God and 3oure God.

18 Mary Mawdeleyn cam, tellinge to isciplis, For I sy3 the Lord, and thes hingis he seide to me.

19 Therfore whanne euentid was in that ay, oon of the sabotis, and the 3atis eren schitt, where disciplis weren ederid, for the drede of Jewis, Jhesu am, and stood in the myddel of hem, nd seide to hem, Pees to 3ou.

20 And whanne he hadde seid this hing, he schewide to hem hondis and he syde; therfore the disciplis ioyeden, he Lord seyn.

21 Therfore he seith to hem eft, Pees o 3ou; as the fadir sente me, and I ende 3ou.

22 Whanne he hadde seid thes thingis, e blew ynne, and seide, Take 3e the Iooly Gost;

23 Whos synnes 3e schulen for3yue, hei ben for3ouun; and whos synnes 3e chulen withholde, thei ben withholdun.

24 Forsothe Thomas, oon of the twelue, hat is seid Didymus, ... was ot with hem, whanne Jhesu cam.

25 Therfore othere disciplis seiden, We an seyn the Lord. Forsothe he seide o hem, No but I schal se in his hondis he ficching of naylis, and schal sende ny fyngris in to places of naylis, and schal sende myn honde in to his syde, schal not bileue.

26 And aftir eig3te dayes eft his disiplis weren with ynne, and Thomas vith hem. Jhesu cam, the 3atis schitt,

dener, sayde vnto hym, Syr, if thou have borne him hence, tell me, where thou hast layde him, and I will take hym awaye.

16 Jesus sayde vnto her, Mary. She turned her sylfe and sayde vnto hym, Raboni, which is to saye, master.

17 Jesus sayde vnto her, Touche me not, for I have nott yet ascended to my father; butt goo to my brothren, and saye vnto them, I ascende vnto my father and youre father, my God and youre God.

18 Mary Magdalene cam, and tolde the disciples, That she had sene the Lorde, and that he had spoken soche thinges vnto her.

19 The same daye at nyght, whych was the morowe after the saboth daye, when the dores were shutt, where the disciples were assembled to gedder, for feare of the Iewes, cam Jesus, and stode in the myddes, and sayd to them, Peace be with you

20 And when he had so sayde, he shewed vnto them his hondes and his fete and his syde; then were the disciples glad, when they sawe the Lorde.

21 He sayde vnto them agayne, Peace be with you; as my father sent me, even so sende I you.

22 When he had sayde that, he bluwe on them, and sayde vnto them, Receave the Holy Goost;

23 Whosoevers synnes ye remyt, they are remitted vnto them; and whosoevers synnes ye retayne, they are retayned.

24 Thomas, one off the twelve, called Didimus, ... was not with them, when Jesus cam.

25 The other disciples sayd vnto hym, We have sene the Lorde. And he sayde vnto them, Except I se in his hondes the prent of the nayles, and put my fynger in the holes off the nayles, and thruste my honde into hys syde, I will not beleve.

26 And after viij dayes agayne the disciples were with in, and Thomas was with them. Jesus cam, when the dores

durum, and stód to-middes him, a
cwæþ, Sîg eow sibb.

27 Syððan he sæde Thome, Dó ðîn
finger hider, and geseoh mîne han
and nim ðîne hand, and dó on m
sîdan, and ne beo ðú ungeleafful, ac
leafful.

28 Thomas andswarode, and cwæþ
him, Ðú eart mîn God and mîn Driht

29 Se Hælend cwæþ to him, Ðú
lŷfdest, forðam ðú me gesâwe;
synd eadige, ðe ne gesâwon, and
lŷfdon.

30 Witodlîce manege ôðre tâcen
Hælend worhte on his leorning-cni
gesyhþe, ðe ne synd on ðysse bêc áwr
ene.

31 Witodlîce ðâs þing synd áwrite
ðæt ge gelŷfon, ðæt se Hælend ys Cr
Godes sunu, and ðæt ge habbon éce
ðonne ge gelŷfaþ on his naman.

Chap. XXI. †1 Eft æfter ðam
Hælend hine geswútelode ðus . . .
ðære Tiberiâdiscan sæ. . . . .

2 Simon Petrus, and Thomas, ðe
gecweden Gelicost, wæron ætgæde
and Nathanahel, se wæs of Chanaâ G
lileæ, and Zebedeus suna, and ôðre tw
gen ðæra leorning-cnihta.

3 Ðâ cwæþ Simon Petrus to him,
wylle gân on fixoþ. Ðâ cwædon hî
him, And we wyllaþ gân mid ðê. A
hî eodon út, and eodon on scip. A
ne fêngon nân þing on ðære nihte.

4 Witodlîce on æ̂rne mergen, se Hæ
end stôd on ðam strande; ne gecneow
ðeah ða leorning-cnihtas, ðæt hit
Hælend wæs.

5 Ðâ cwæþ se Hælend to him, Cnapa
cweðe ge, hæbbe ge sufol? Hig an
swarodon him and cwædon, Nese.

6 He cwæþ to him, Lætaþ ðæt nett
ða swîðran healfe ðæs réwettes, and
gemétaþ. Hig léton witodlîce, and
mihton hit áteon, for ðæra fixa mænige

7 Witodlîce se leorning-cniht, ðe

nd stood in the myddel, and seide, ?ees to 3ou.

27 Aftirward he seith to Thomas, Bryng yn hidur thi fyngur, and se myn ondis, and bryng to thin hond, and end in to my syde, and nyle thou be nbileueful, but feithful.

28 Thomas answeride, and seide to im, My Lord and my God.

29 Jhesu seith to him, Thomas, for hou hast seyn me, thou bileuedist; lessid ben thei, that sy3en not, and han ileuyd.

30 Forsothe and Jhesus dide manye there signes in the sy3t of his disciplis, hiche ben not writun in this book.

31 Forsothe thes ben writun, that 3e ileue, for Jhesu is Crist, the sone of od, and that 3e bileuynge haue lyf in is name.

Chap. XXI. 1 Aftirward Jhesu eft chewide him to his disciplis, at the see f Tyberias. Sothli he schewide thus.

2 Ther weren to gidere Symount Petre, nd Thomas, that is seid Didymus, and Nathanael, that was of the Cane of Gali-ee, and the sones of Zebedee, and tweye there of his disciplis.

3 Symount Petre seith to hem, I go or to fysche. Thei seyn to him, And ve comen with thee. And thei 3eden ut, and sti3eden in to a boot. And in hat ni3t thei token nothing.

4 Forsoth the morwe maad, Jhesu tood in the brynke; nethelees the disiplis knewen not, for it was Jhesu.

5 Therfore Jhesu seith to hem, Chilren, wher 3e han ony soupynge thing? Thei answeriden, Nay.

6 He seide to hem, Send 3e the nett n to the ri3thalf of the rowyng, and 3e chulen fynde. Therfore thei senten the ett, and now thei my3ten not drawe it, or multitude of fyschis.

7 Therfore thilke disciple, whom Jhesu

were shet, and stode in the myddes, and sayde, Peace be with you.

27 Then sayde he to Thomas, Put in thy fynger here, and se my hondes, and putt forth thy honde, and thrust hym into my syde, and be nott wyth out fayth, but beleve.

28 Thomas answered, and sayde vnto hym, My Lorde and my God.

29 Jesus sayde vnto hym, Thomas, because thou hast sene me, therfore hast thou beleved; happy are they, that have not sene, and yet have beleved.

30 And many other signes did Jesus in the presence of his disciples, which are not written in this boke.

31 These are written, that ye myght beleve, that Jesus is Christ, the sonne of God, and that ye in belevynge myght have life thorewe his name.

Chap. XXI. 1 After thatt Jesus shewed hym silfe agayne . . . at the see of Tyberias. And on this wyse shewed he him silfe.

2 There were to gedder Simon Peter, and Thomas, which is called Didimus, and Nathanael, of Cana a cite of Galile, and the sonnes off Zebedei, and two other off the disciples.

3 Simon Peter sayde vnto them, I goo afysshynge. They sayde vnto hym, We also wyll goo wyth the. They went their waye, and entred into a shippe strayght waye. And that nyght caught they noo thynge.

4 When the mornynge was nowe come, Jesus stode on the shore; neverthelesse the disciples knewe not, that it was Jesus.

5 Jesus sayde vnto them, Syrs, have ye eny meate? They answered hym, Noo.

6 And he sayde vnto them, Cast out youre nett on the right syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it, for the multitude of fysshes.

7 Then sayde the disciple, whom Jesus

Hælend lufode, cwæþ to Petre, Hit
Drihten. Đá Petrus gehýrde đæt
Drihten wæs, đá dyde he on his tunec
and begyrde hine, witodlice he wæs
nacod, and scét innan sæ.

8 Đa óđre leorning-cnihtas reow
đær-to, hí wæron unfeor fram lan
swylce hit wære twá hund elna, a
tugon hyra fisc-nett.

9 Đá hig on land eodon, hí gesáw
licgan glēda, and fisc đar on fýr, a
hláf.

10 Đá cwæþ se Hælend to him, Bri
aþ đa fixas, đe ge nú gefēngon.

11 Simon Petrus eode up, and téh
nett on land, micelra fixa full, đæra w
hund-teontig and þreo and fiftig; a
đá hyra swá fæla wæs, næs đæt n
tobrocen.

12 Đá cwæþ se Hælend to him, C
hyder, and etaþ. And nán đæra đe
sæt, ne dorste hine ácsian, Hwæt
wære, hí wiston đæt hit wæs Drihten.

13 And se Hælend com, and nam hl
and eac fisc, and sealde him.

14 On đysum wæs se Hælend þrí
geswútelod his leorning-cnihtum, đá
árás of deaþe.

15 Đá hí æton, †đá cwæþ se Hæle
to Simon Petre, Simon Iohannis, luf
đú me swiđor đonne đás? He cwæþ
him, Gea, Drihten, đú wást đæt ic
lufige. He cwæþ to him, Heald m
lamb.

16 He cwæþ eft to him, Simon Ioh
nis, lufast đú me? He cwæþ to hi
Gea, Drihten, đú wást đæt ic đé lufi
Đá cwæþ he to him, Heald mīne lam

17 He cwæþ þriddan síđe to him, Sim
Iohannis, lufast đú me? Đá wæs Pet
sárig, forđam đe he cwæþ þriddan s
to him, Lufast đú me, and he cwæþ
him, Drihten, đú wást ealle þing;
wást đæt ic đé lufige. Đá cwæþ he
him, Heald mīne sceap.

18 Sóþ, ic secge đé, đá đú gingra wæ
đú gyrdest đé, and eodest đær đú wo
est; witodlice đonne đú ealdest,
strecst đīne handa, and óđer đé gy

uede, seide to Petre, It is the Lord. ymount Petre, whanne he hadde herd r it was the Lord, girte him with a oote, sothli he was nakid, and sente im in to the see.

8 Sothli othere disciplis camen by oot, for thei weren not fer fro the lond, ut as two hundrid cubitis, drawynge he nett of fischis.

9 Therfore as thei camen doun in to he lond, thei syȝen colis put, and a ysch put aboue, and breed.

10 Jhesu seith to hym, Brynge ȝe of he fischis, whiche ȝe han taken now.

11 Symount Petre stiȝede vp, and drowȝ the nett in to the lond, ful of ȝrete fischis, an hundrid fyfti and thre; nd whanne thei weren so greete, the ett is not brokun.

12 Jhesu seith to hem, Come ȝe, ete e. And no man of the sittinge at mete durste axe him, Who art thou, witinge or it is the Lord.

13 And Jhesu cam, and took breed, nd ȝaf to hem, and the fysch also.

14 Now this thridde day Jhesu is schewid to his disciplis, whanne he hadde rise aȝen fro deed *men*.

15 Therfore whanne thei hadden etyn, Jhesu seith to Symount Petre, Symount of John, louest thou me more than thes *don?* He seith to hym, ȝhe, Lord, thou wost for I loue thee. Jhesu seith to him, Feede thou my lambren.

16 Eft he seith to hym, Symount of John, louest thou me? And he seith to him, ȝhe, Lord, thou wost for I loue thee. He seith to him, Feede thou my lambren.

17 He seith to him the thridde tyme, Symount of John, louest thou me? Petre is sori, for he seith to him the thridde tyme, Louest thou me, and he seith to him, Lord, thou wost alle thingis; thou wost for I loue thee. Jhesu seith to him, Feede thou my scheep.

18 Treuli, treuli, I seie to thee, whanne thou were ȝongere, thou girdedist thee, and wandridest where thou woldist; sothli whanne thou schalt wexe eldere,

loved, vnto Peter, It is the Lorde. When Simon Peter herde that it was the Lorde, he gyrde his mantell to hym, for he was naked, and sprange into the see.

8 The other disciples cam by shippe, for they were nott farre from londe, butt as itt were two hondred cubites, and they drewe the net with fisshes.

9 As sone as they were come to londe, they sawe hoot coles layde, and fisshe layde ther on, and breed.

10 Jesus sayde vnto them, Brynge of the fisshes, which ye have nowe caught.

11 Simon Peter stepped forthe, and drewe the nett to londe, full of greate fisshes, an hondred and .liij. and for all there were so many, yet was not the net broken.

12 Jesus sayde vnto them, Come, and dyne. And none of the disciples durste axe hym, What arte thou, for they knewe that it was the Lorde.

13 Jesus then cam, and toke breed, and gave them, and fisshe lykwyse.

14 And this is nowe the thyrde tyme that Jesus apered to his disciples, after that he was rysen agayne from deeth.

15 When they had dyned, Jesus sayde to Simon Peter, Simon Joanna, lovest thou me more then these? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my lambes.

16 He sayde to hym agayne the seconde tyme, Simon Joanna, lovest thou me? He sayde vnto hym, Ye, Lorde, thou knowest that I love the. He sayde vnto hym, Fede my shepe.

17 He sayde vnto hym the thyrde tyme, Simon Joanna, lovest thou me? Peter sorowed, because he sayde the thyrde tyme, Lovest thou me, and sayde vnto hym, Lorde, thou knowest all thynge; thou knowest that I love the. Jesus sayde vnto hym, Fede my shepe.

18 Verely, verely, I saye vnto the, when thou wast yonge, thou gerdedst thy silfe, and walkedst whither thow woldest; but when thou arte olde, thou shalt

and lǽt ðyder ðe ðú nelt.

19 Ðæt he witodlíce sǽde, and tácn
hwylcon deaþe he wolde God gesw
elian. *And ðá he ðæt sǽde, ðá cw
he to him, Fylig me.

20 Ðá Petrus hine bewende, ðá ges
he ðæt se leorning-cniht him fyligde
se Hǽlend lufode, se ðe hlinode on
beorscype ofer his breost, and cw
Drihten, hwæt ys, se ðe ðé belǽwþ?

21 Witodlíce ðá Petrus ðysne gesa
ðá cwæþ he to ðam Hǽlende, Drih
hwæt sceal ðes?

22 Ðá cwæþ se Hǽlend to him,
wylle ðæt he wunige ðus oð ic cu
hwæt to ðé? fylig ðú me.

23 Witodlíce ðeos spræc com út
mang bróðrum, ðæt se leorning-cn
ne swylt. And ne cwæþ se Hælend
him, ne swylt he, ac, Ðus ic wylle ð
he wunige oð ic cume, hwæt to ðé?

24 Ðis ys se leorning-cniht, ðe
gewitnesse be ðyson, and wrát ðás þi
and we witon, ðæt hys gewitnes ys só

25 Witodlíce óðre manega þing sy
ðe se Hǽlend worhte, gif ða ealle
writene wǽron, ic wéne ne mihte ð
middan-eard ealle ða béc befón. Am

u schalt holde forth thin hondis, and thir schal girde thee, and leede thee dir thou wolt not.

Sothli he seide this thing, signyfye by what deeth he was to glorifiynge d. And whanne he hadde seid thes gis, he seith to him, Sue thou me.

Petre conuertid sy3 thilke disciple, om Jhesu louede, and which restide he souper on his brest, and he seide *ym*, Lord, who is it, that schal bi- e thee?

Therfore whanne Petre hadde seyn *disciple*, he seith to Jhesu, Lord, t forsothe this?

Jhesu seith to him, So I wole him lle til I come, what to thee? sue me.

Therfore this word wente out a g britheren, for thilke disciple dey- not. And Jhesu seide not to him, he deieth not, but, So I wole him lle til I come, what to thee?

This is thilke disciple, that berith essing of thes thingis, and wroot thingis; and we witen, for his wit- ing is trewe.

Forsothe there ben and manye re syngnes† that Jhesu dide, whiche ei ben writun by eche by hem silue, eme neither the world him silf to ve take tho bookis, that ben to be un.

Here endith the gospel of John.

stretche forthe thy hondes, and a nother shall gyrde the, and leade the whither thou woldest not.

19 That spake he, signifyinge by what deeth he shulde glorify God. And when he had sayde thus, he sayd to hym, Folowe me.

20 Peter turned about and sawe that disciple, whom Jesus loved, folowynge, which also lened on his brest at super, and sayde, Lorde, which is he, that shall betraye the?

21 When Peter sawe hym, he sayde to Jesus, Lorde, what shall he here do?

22 Jesus sayd vnto hym, Yf I will have hym to tary tyll I come, what is that to the? folowe thou me.

23 Then went this sayinge a broode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye, butt, Yff I will that he tary tyll I come, what is that to the?

24 The same disciple is he, which testifieth off these thynges, and wrote these thynges; and we knowe, thatt hys testymony is true.

25 There are also many other thynges which Jesus did, the which yff they shulde be written every won, I suppose the worlde coulde nott contayne the bokes, that shulde be written.

Here endeth the Gospell off Sainct Jhon.

NOTES ON

THE GOTHIC VERSION.

Title, p. 2, column 1.—The Title of St. Matthew does not exist in the Codex Argenteus, but it is complete in St. Mark, where the MS. has Aiwaggelyo þairh Marku anastodeiþ *Evangelium secundum Marcum incipit.* From this, the Title of St. Matthew is taken. Aiwaggelyo is a mere transliteration of the Greek Εὐαγγέλιον; for, as γ, before another γ in Greek, has the sound of n, so it has in the Gothic, and Aiwaggelyo is, therefore, pronounced Aiwangelyo, with the same meaning as Εὐαγγέλιον, and the Latin Evangelium, that is *glad tidings, good news.* Our Anglo-Saxon forefathers translated Εὐαγγέλιον by gód *good*, and spell *a narration, news,* that is Gódspell, our present Gospel. The writers of the Gospels were then styled Gódspelleras, our old Gospellers, and now Evangelists, from Εὐαγγελιστής, and the Latin Evangelista *an Evangelist*, or *bringer of glad tidings.*

Matt. i. 21. The Gothic text is based upon the Codex Argenteus, as given in —"Codex Argenteus, sive sacrorum Evangeliorum Versionis Gothicæ fragmenta, quæ iterum recognita adnotationibusque *instructa per lineas singulas ad fidem codicis,* additis fragmentis evangelicis codicum Ambrosianorum, et tabula lapide expressa. Edidit Andreas Uppström, Ph. D. AA. LL. M. in Regia Academia Upsaliensi Linguæ Gothicæ docens, et in schola Cathedrali adjunctus. Upsaliæ: C. A. Leffler Reg. Acad. Typographus, 1854 et 1857."

Dr. Uppström has published, on the same plan, the Gothic Fragments of St. Matthew's Gospel from the MS. in the Ambrosian Library at Milan, taining ch. xxv. 38–46: xxvi. 1–3, 6, and xxvii. 1;—Part of St. Paul's E to the Romans from the Codex linus, in the Library of Wolfenl in the Duchy of Brunswick;—an Skeireins, i. e. Ἑρμηνεία, Interpre or *Commentary* of part of St. J Gospel, from the MSS. in the Va and Ambrosian Libraries. They printed in an inexpensive form, 8vo. pamphlet of 48 pages,—with Title,—"Fragmenta Gothica Se ad fidem codicum Ambrosianorum C ini Vaticani. Edidit Andreas Upps Upsaliæ, C. A. Leffler, Reg. Acad. T graphus MDCCCLXI." In his pr he defends himself from some s strictures, which his laborious valuable work does not appear to deserved.

Where our text differs from Dr. ström's, a small † is placed after word or clause in the text, referrir these notes for the reason of the al tion, or for the source of the addi The indefatigable and learned Massr has made up some of the verses o lost chapters of St. Matthew by q tions from other sources. These v are given from the other Gospels, ir text of Upps. on the plan of Profe Massmann's most useful and com hensive "Ulfilas. Die Heiligen Scl en alten und neuen Bundes in G ischer Sprache: Mit gegenüberstehen Griechischem und Lateinischem Te Anmerkungen, Wörterbuch, Sprachl und geschichtlicher Einleitung von F. Massmann. 8vo. Stuttgart, 1857."

Matt. i. 21. Taken partly, from Lk. i. For Ïesu, see Note on Mt. vii. 28.
1. 3. Partly, from Lk. iii. 4; Mk. i. 7, 8. Partly, from Lk. iii. 7, 8.—Partly, from Lk. iii. 8 Mass.—10. ctly, from Lk. iii. 9, the text of s. which agrees with Mass. — 11. ly, from Lk. iii. 16: Mk i. 8: reins 4to. Mass. p. 14, and 42: s. 4to. p. 1: 8vo. p. 25. The ds within square brackets [ ] are ed here and in other places to come the sense. See Mass. Ulfilas, p. 38. 7. 4. Partly, from Lk. iv. 4 Mass.—Partly, from Lk. iv. 9.—6. Exactly, n Lk. iv. 9–11.—7. Exactly, from last clause of Lk. iv. 12.—10. Partfrom Lk. iv. 8.—17. Partly, from i. 15 Mass.—18. From Mk. i. 16.—From Mk. i. 17.—20, 21. Partly, n Mk. i. 18, 19, 20 Mass.—22. Partfrom Mk. i. 20.
. 3. From Lk. vi. 20 Mass. — 8. ctly, from Skeireins Mass. 4to. p. col. 2, and p. 48, col. 2; also Upps. p. 1: 8vo. p. 37, 20–23: also Cast. p. 24.—Palimpsests. As Cast. Mai. contraction for Count Castiglione Angelo Mai, will be quoted here, it may be noticed, that they have lished Ulphilæ, in Ambrosianis *palimpsestis*, specimen (*see Note on ch.* vii. Mai had discovered in the Amian Library at Milan, in 1817, parts he Gothic translation of the Scrips, under more recent writing. These called *Palimpsests* or *rescripts*, be- e they were παλίμψηστοι *cleaned in* (from παλίν *again*, and ψάω *to r, clean*); that is, the original writwas washed off the parchment, that ight be used for a new manuscript. first writing could seldom be enly obliterated, and it could, there- be often read under, and on the of the later writing. Facsimiles given by Cast. Mai. They recovered er other writing, not only this 8th e of Matt. v., but other parts of pture, see note on Matt. i. 21, p. 570. 3. See Lk. xiv. 34; Mk. ix. 50 Mass. 5. Here the Codex Argenteus begins, and continues to ch. vi. 32, where another chasm occurs in the MS. indicated by a blank space in the Gothic column. Upps. p. 2 and 4.—15*e*. The small italic letter after the number of the verse, indicates the word referred to in the verse. The first word of the verse is denoted by *a*, the second by *b*, and the fifth by *e*. Thus, 15*e* denote verse 15, and *e* the fifth word of that verse, or liuteiþ. Arg. has liuteiþ, evidently a mistake for liuhteiþ; see liuhtyai in the next verse.—29*i*. Arg. has usstagg, but it ought to be usstigg.—43*ij*. Arg. has fiais fiand for fiyais fiyand.

vi. 24*y*. Mammonin—In the margin of the Codex Argenteus, against this word, Upps. was the first to notice faihuþra[ina] which Junius Glos. says, "videtur mihi composita ex faihu *opes*, *divitiæ*; et þreihan *premere*, *comprimere*, *elidere*, *affligere*; propter multiplices illas curas, quæ acquirendas acquisitasque opes comitantur," p. 244. Faihuþraina is from Lk. xvi. 9. The A.S. translates δουλεύειν μαμωνᾷ *servire mamonæ*, by woruld-welan *worldly weal*.

vii. 28*e*. ÏS in Arg. is a contraction for ÏESUS. Dr. Marshall, in the Gothic and Anglo-Saxon Gospels of 1665, was the first to suggest this true reading, in a note on Mt. xi. 16, p. 405. Dr. Marshall's suggestion was verified by Cast. Mai in 1819. Esdras ii. 36, where the word was first found written in full: thus ΠS ΓΛRΔΛ ÏESUIS us garda Ïesuis, τῷ οἴκῳ Ἰησοῦ *de domo Iesu*. They then add, in a note, "Ita codex explicatis omnibus litteris ÏESUIS, quum alibi sit ÏHS. Ergo nunc omnino definitur controversia num legendum sit ÏESUS an ÏΛISUS, de qua jampridem egerant Ihreus *in Ulphila illustr.* ad Marc. i. 45. Gordonus *in specimine animadv. critic.* et Knittelius in Commentario ad Ulphil. p. 321." *Ulphilæ partium ineditarum in Ambrosianis Palimpsestis ab Angelo Maio repertarum specimen*, conjunctis *curis ejusdem Maii et Caroli Octavii*

Castillionæi editum, 4to. *Mediolani* 1819, p. 2. For an account of Palimpsests, see note to Mt. v. 8.

Matt. ix. 15*t*. Arg. atgagggand for atgaggand.

xi. 10. Arg. has meinna, it should be meinana *meum*, to agree with aggilu.—**15*c*.** From 15*c*. to 23*q*. Arg. is almost illegible. The deficient letters and words are most carefully supplied by Upps. chiefly from the other Gospels, so as exactly to fill the same spaces in the Codex Arg. as the original letters and words occupied before they were worn away or become illegible. With the aid of a good magnifying glass, and a clear light, which the constant access to the Codex enabled Dr. Uppström to choose, the distinct outlines and even faint traces of letters and words were discovered. Guided by these, and the exact spaces to be filled up in the defective Codex, there can be little doubt of the correct restoration of the deficient letters and words. These, in our Text, are all placed within brackets.

xxv. 38–46. From Cast. Mai, p. 8, 9 : Arg. p. 13 : Upps. Frag. Goth. p. 1, 2.

xxvi. 1–3, 65–69. Cast. Mai, p. 10, 11 : Arg. p. 14 : Upps. Frag. Goth. p. 2, 3.—**70–75.** Arg. : Upps. p. 14 : Frag. p. 3, 4 : Cast. Mai, p. 10–12.

xxvii. 1. Cast. Mai, p. 10–13 : Arg. p. 14 : Upps. Frag. Goth. p. 3, 4.—**51*e*.** Arg. diskritnoda for disskritnoda, as in the last word of this verse.

Mark x. 39*y*. [daupyanda] w. in Arg. an evident omission. See the latter part of the note on Jn. x. 18.—**42*j*.** [þaiei] w. in Arg. See last note and reference.

Luke vii. 32*t*. Arg. yan-ni evidently for yah-ni.

ix. 50*o*. Ni ainshun auk ïst manne, saei ni gawaurkyai maht ïn namin meinamma, *Literally and in the order of the words*,—Nullus etiam est homini non faciat potentiam [virtutem, cula] in nomine meo. This pas not found in the Greek MSS. some Latin versions. It is parallel passage of St. Mark i where the Vulgate has—"Ner enim, qui faciat virtutem in meo."

xiv. 31*ij*.—Gabelentz and L 133, note to 31*ij*, assert that—d anna of Arg. "Sine dubio falsu du wigana *ad bellum*, qui est vocis wigans *bellum*." Upps. the reading of Arg. may be ret it is, therefore, adopted in our Though his remarks are too lo insertion, we give the following tion, and refer to his note for p lars. "Quid si Codicis lectio ip se proba est, dummodo probe expli Nos verbum pro verbo reddimus *quis rex iens ruere contra alium ad movendum* l. *quatiendum* l. *pelle* sc. eum, *nec*. l. *profecto, nonne antea cogitat* . . . . ? Upps. note on line 6, 7.

xv. 22*i*. Arg. bringiþ, for brigg **23*b*.** Arg. bringandans, for briggan

---

John i. 29*a–j*. Taken from S eins, 4to. p. 4, line 3–6 ; and line 14, 15 : Upps. Frag. Goth. 8 15, 10–13.

iii. 3*a–m*. From Skeireins, p. 7 25 ; and p. 39, 10–12 : Upps. Goth. p. 21, 4–10.—**4*a–p*.** Skeir. 11–17 ; and p. 39, 18–21 : also 25–p. 9, 7 ; and p. 40, 4–6 : U Frag. Goth. p. 20, 2–8 : also p. 16–23.—**5*a–q*.** Skeir. p. 9, 16–22 ; p. 40, 11–13 : Upps. Frag. Goth. p 4–10.—**23*a–h*.** Skeir. p. 11, 1–4 ; p. 41, 1–2 : Upps. Frag. Goth. p. 14–17.—**24*a–h*.** Skeir. p. 11, 4–7 ; p. 41, 3–4 : Upps. Frag. Goth. p. 17–20.—**25*a–k*.** Skeir. p. 11, 24 and p. 12, 1–3 ; and p. 41, 12– Upps. Frag. Goth. p. 23, 12–16.—**26** Skeir. p. 15, 10–17 ; and p. 43, 5

ps. Frag. Goth. p. 26, 19–25, &c. –e, 30*a–f.* Skeir. p. 15, 1–4; and 1, 2: Upps. Frag. Goth. p. 26, 13.—31*a–f.* Skeir. p. 16, 20, 21; p. 43, 21: Upps. Frag Goth. p. 27, 30.—31*g–j.* Skeir. p 17, 16–17; 44, 9: Upps. Frag. Goth. p. 28, 21.—31*k–m.* Skeir. p. 17, 6; and 4, 11: Upps. Frag. Goth. p. 28, 23. 2*a–m.* Skeir. p. 17, 20–24; and 4, 11–14: Upps. Frag. Goth. p. 28, 28.

21*a–o.* Skeir. p. 20; and p. 45: ps. Arg. p. 19; and Frag. Goth. p. 2–7.—22*a–k.* Skeir. p. 20; and p. Upps. Arg. p. 19; and Frag. Goth. 1, 16–19.—23*a–g.* Skeir. p. 21, 18; and p. 46: Upps. Arg. p. 19; Frag. Goth. p. 32, 12–14.—35*a–o.* ir. p. 23, 17–22; and p. 47: Upps. p. 19; and Frag. Goth. p. 34, 19– and p. 35, 1–4.—36*a–dd.* Skeir. p. &c. and p. 47: Upps. Arg. p. 19; g. Goth. p. 35, 5–15.—37*a–i.* Skeir. 5, 9–12; and p. 48: Upps. Arg. p. and Frag. Goth. p. 36, 16–19.— –*r.* Skeir. p. 26; and p. 48: Upps. p. 19; and Frag. Goth. p. 37, 12– —38*a–p.* Skeir. p. 26, 7–12; and 8: Upps. Arg. p. 19; and Frag. h. p. 37, 15–20. — 45*a–o.* With *a* Codex Arg. begins again, and is per- to ch. viii, except the omission of 9 ch. vi: part of v. 29, and v. 53 vii.

vii. 41*i.* Arg. has distinctly þu, for þau. Upps. p. 24, line 11 in the note.

x. 18*f–k.* Omitted in Arg. There can scarcely be any doubt as to the restored passage, within brackets, when it is seen under the Greek, and between the two lines now in Arg. thus,—

Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ.

Ni whashun nimþ þo af
[mis, akei ik lagya þo af]
mis silbin.

Here the first two lines of the Gothic ending with þo af, and the next two beginning with mis, the eye seems to have caught the lower þo af, and then to have naturally gone on to mis silbin, instead of mis, akei &c. omitting the whole line within brackets. Those, who have had much experience in copying MSS. know the tendency they have had to such errors. The restored line was first suggested by Dr. Marshall in 1665, p. 469, approved by subsequent editors, especially by Gab. Löb. and adopted by Upps. Mass. and others.

xi. 25*no.* The reading of Arg. is that given in the text. Upps. defends it in a long note, p. 31, 32. — Mass. alters the text to þauhyabai gadauþniþ, in Greek *κἂν ἀποθάνῃ*, and the Vulgate *etiam si mortuus fuit.*

xii. 1*a.* From Arg. fol. 75, 1.

xviii. 37*l.* [qaþ] is omitted in Arg.

NOTES ON

THE ANGLO-SAXON VERSION.

Title, p. 2, column 2.—Gŏdspell is derived from gŏd *good*, and spell *narration, message, tidings*. It has exactly the same meaning as the Greek *εὐαγγέλιον*, from *εὖ well, good*, and *ἀγγέλλω to bear a message, to bring tidings or news*.

The Anglo-Saxon Text is from the MS. in Corpus Christi College, Cambridge, No. CXL. of Nasmith's Catal. In Wanley's Catal. p. 116, col. 1, the age of this MS. is stated to be—"Paulo ante Conquisitionem Angliæ descriptus." A reference is made to it, in the following notes, by B., which is the first letter of Bene't, for some time the colloquial name of Corpus Christi College. Some readings and correct inflections of words, with their more usual orthography, have been taken from the invaluable MS. Ii. 2. 11, in the Cambridge University Library, and referred to in the notes, by the letter C. This Cambridge MS. of the Anglo-Saxon Gospels is remarkable for its adherence to the West-Saxon grammatical forms and orthography. Wanley, in p. 152, col. 1, says "Circa tempus Conquisitionis Angliæ scriptus." It is supposed, however, that both B and C are earlier than the dates assigned to them by Wanley; probably B was written about A.D. 995. The Anglo-Saxon rubrics, in the following notes, are all copied from C, and compared with O, the Anglo-Saxon MS. of the Gospels in the Bodleian Library, Oxford, No. 441. The Anglo-Saxon Rubrics do not exist in B and H. They could not be retained in the body of our Anglo-Saxon Text, as they stand in C, without deranging the p order of the verses, and the l much space. An obelisk † is, the placed in the Text, where the E begin, referring to the chapter and where they will be found in the foll notes.

Matt. i. 18*a*. Đys Gŏdspel g on myde-wyntres mæsse-æfen. C. *is, the Rubric of the Cambridge M* 2. 11, *in the University Library.*— [oð đæt] from Rushw.

ii. 1*a*. Đys sceal on twelftan dæg 10*h*. hig C.—13*a*. Đys Gŏdspel se cīlda [MS. cylda] mæsse-dæg. C.— Đys sceal on twelftan æfen. C.

iii. 1*a*. Đys sceal on Wŏdnes on đære þryddan wucan ær M wyntra. C.—13*a*. Đys sceal on W dæg ofer twelftan dæg. C.

iv. 1*a*. Đis Gŏdspel sceal on l dæg. C.—3*e*. costnind B. for cost or for costnigend of C.—12*a*. Đis on Frige dæg ofer twelftan dæg. 15*a*–*l*. This verse is from the R It is not in B. C. H. O. nor i Royal MS. Brit. Museum I. A but it is found in the Lindisfarn as well as in the Rushworth.—18*a* Gŏdspel sceal on Andreas mæsse C.—23*a*. Đis sceal on Frige dæ đære þryddan wucan ofer twelftan C.

v. 1*a*. Đis Gŏdspel gebyraþ to hālgena mæssan. C.—4. Tyndale t lated from the Greek, and has the order of the verses, as our Englis sion. The Anglo-Saxon and Wy following the Vulgate, have trans the verses 4 and 5. The verses 1

e original order of each version; but, r facility of reference, the verses are mbered to agree with Tyndale, and r authorised version.—4*b*. B. has synt m v. 3 to 14, and in most other ces, but synd is the regular form, d it is adopted from C.—17*a*. Dis dspel sceal on done óderne Wódnes g ofer Pentecosten. C.—20*a*. Dis dspel sceal on done feorþan Sunnan g ofer Pentecosten. C.—25*a*. Dis dspel sceal on Wódnes dæg, on dære ddan wucan ofer Pentecosten. C.—*a*. Dis sceal on Wódnes dæg, on dære VI. wucan ofer Pentecosten. C.—38*ab*. gehýrdon C, p. 15, 10: gehýrdon B.—42*i*. wylle C: omitted by B. d O.—43*a*. Dis sceal on Wódnes g, on dære syxteoþan wucan ofer ntecosten; and on Frige dæg innan re cys-wucan. C.

vi. 7*f*. nellon C: nellen O, Rl: lle B, H.—11*ab*. Urne ge B, O.—*a*. Dys gebyraþ to caput jejunii [capud nii MS. p. 17.] on Wódnes dæg. C. 24*a*. Dys sceal on done syxteoþan nnan dæg ofer Pentecosten. C.

vii. 1*a*. Dys sceal on done feorþan nnan dæg ofer Pentecosten. C.—7*a*. s Gódspel sceal to Gang-dagon. C.—*a*. Dys Gódspel gebyraþ on dære goþan wucan ofer Pentecosten. C.—*a*. Dys sceal on done þryddan Sun- dæg ofer Epiphanian. C.

viii. 1*d*. Hælend C: Hælnd B.—*a*. Dis gebyraþ on Frige dæg, on re twá and twentugoþan wucan ofer ntecosten. C.—19*a*. Dis sceal on ódnes dæg, on dære feorþan wucan r twelftan dæg. C.—23*a*. Dis sceal done feorþan Sunnan dæg, ofer twelft- dæg. C.

x. 1*a*. Dis Gódspel sceal on Sun- dæg, on dære twentugoþan wucan r Pentecosten. C.—3*abc*. Da cwædon ne. C: Dá cwædon híg. B.—9*a*. Dis dspel sceal on Sce. Matheus mæsse- n. C.—14*a*. Dis sceal on Frige dæg, dære ódre Easter-wucan. C.—14*h*. duss B.—15*ii–kk* on dam dagum n Vetus Italica.—17*jj*. Dis sceal on nnan dæg, on dære fif and twentugo- þan wucan ofer Pentecosten. C.—18*b*. he C: he w. B.—25*h*. eode C. p. 28, 18, O, Rl: geode B, H.—27*a*. Dis sceal on Wódnes dæg, on dære xiii. wucan ofer Pentecosten. C.

x. 16*a*. Dis Gódspel sceal to manegra Martyra mæsse-dæge. C.—19*cd*. hig and C: w. B.—26*f*. Dys Gódspel gebyraþ to ánes Confessores mæsse-dæge. C.—31*i*. spearwan C: spearuan B.—37*a*. Dys Gódspel gebyraþ to ánes Martyres mæsse-dæge. C.

xi. 2*a*. Dys gebyraþ on dære ǽrran [arran C] wucan ǽr Myda-wyntra. C.—7*v*. westen C, p. 35, 21: wesden B.—20*a*. Dys Gódspel gebyraþ on Frige dæg, on dære þrytteoþan wucan ofer Pentecosten. C.—25*a*. Dys sceal on Wódnes dæg, on dære syxtan wucan ofer Pentecosten. C.

xii. 1*a*. Dys sceal on Frige [Fryge C] dæg, on dære eahteoþan wucan ofer Pentecosten. C.—14*a*. Dys sceal on Wódnes dæg, on dære xiiii. wucan ofer Pentecosten. C.—22*a*. Dys sceal on done þryddan Sunnan dæg innan Lenct. C.—30*a*. Dys sceal on Wódnes dæg, on dære twelftan wucan ofer Pentecosten. C.—38*a*. Dys sceal on Wódnes dæg, on dære forman Lencten wucan. C.—49*k–q* taken from Mk. iii. 34*j–q*.

xiii. 3*m*. sædere B, O, Rl: sawere C: sæwere H.—43*l–r*. C, O: w. B, H, Rl.—44*a*. Dys Gódspel sceal to Sca. Agnan mæssan. C.

xiv. 9*o*, &c. w. B, C, O, H, Rl.—22*a*. Dys Gódspel sceal in octabas Petri et Pauli. C.—31*d*. and the clause w. B, C, O, H, Rl.

xv. 1*a*. Dys Gódspel gebyraþ on done þryddan Wódnes dæg innan Lenctene. C.—3*f*. cwæþ C: w. B, O, H, Rl.—8*g*. w. B, C, O, H, Rl.—15*ef*. and cwæþ C, H: w. B. O, Rl.—19*j*. stala C: stale O, B, H: w. Rl.—21*a*. Dys Gódspel gebyraþ on done forman þunres dæg innan Lenctene. C.—32*a*. Dys Gódspel gebyraþ on dære eahteoþan wucan ofer Pentecosten. C.

xvi. 1*a* Dys sceal on Wódnes dæg, on dære eahteoþan wucan ofer Pentecosten. C.—13*a*. Dys Gódspel gebyraþ on

Petres mæsse-dæg. C.—14*o.* witegena Rl: wytegena C: witegyna B, O: witegan H.—24*a.* Đys Gódspel sceal on Sce. Laurentius mæsse-dæg. C.—28*a.* Đys sceal on Sæternes dæg, on đære formán Lencten-wucan. C.

xvii. 10*a.* Đys sceal on Fríge dæg, on đære fiftan wucan ofer Pentecosten, C.—14*a.* Đys sceal on Wódnes dæg, to đam fæstene ǽr hærfestes emnyhte. C.

xviii. 1*a.* Đys sceal on Sce. Michaeles mæsse-dæg. C.—10*n.* and the clause w. B, C, H, O and Rl.—15*a.* Đis sceal on Tiwes dæg, on đære þryddan Lencten wucan. C.—23*a.* Đys sceal on đære xxiii. wucan ofer Pentecosten. C.

xix. 12*n–v.* From the margin of C: w. B, H, O and Rl.—27*a.* Đys sceal to Sce. Paulus mæsse-dæge; and to Sce. Benedictus. C.

xx. 1*a.* Đys sceal on đone Sunnan dæg, đe man belýcþ Alleluia. C. p. 67, 23. See Rubric Mk. iv. 3*b.*—9*c.* đe C: đæ B: đa H.—17*a.* Đys Gódspel gebyraþ on Wódnes dæg, on đære óđre Lencten-wucan. C.—21*f.* đu C, H: tu B.—22*u.*—Tyndale has the following clause [*x–ii*]—and to be baptised with the baptim that Y shalbe baptised with, —because it is in Greek, from which Tyndale translated. It is omitted by the Vulgate, and therefore by Wycliffe, as he translated from the Vulgate. It is also w. in Anglo-Saxon.—28. Between this and the next verse, the following interpolation occurs in B, C, H, O.—Ge wylniaþ to geđeonne on gehwǽdum þinge, and beon gewanod on đam mǽstan þinge. Witodlice, đonne ge to gerecorde geladode beoþ, ne sitte ge on đam fyrmestan setlum, đe-læs đe árwurđre wer æfter đé cume, and se húsbonda háte đé árísan and rýman đam óđrum, and đú beo gescynd. Gif đú sitst on gerecorde, on đam ýtemestan setle; and æfter đé cymþ óđer gebeor, and se lađigenda cweđe to đé,—Site innor, leof: đonne byþ đé árwurđlicor đonne đe man úttor scufe. That is literally, in English,—*Ye seek to become great in a small matter, and to be minished in the greatest matter. Verily, when ye shall be bidden to a feast, s not in the first seats, lest a more wo man come after thee, and the househ bid thee rise and make room for the o and thou be put to shame. If thou s at a feast, in the outermost seat; after thee cometh another guest, an bidder say to thee,—Friend, sit nea then shalt thou be more honourable the man put into the outer* [*seat*]. whole of this parable, except the sentence, will be found in ch. xiv. of St. Luke. *Junius and Marsh Evan. Goth. et A. S. p.* 496. Thi terpolation is not contained in the gate, but it is found entire in the of the Gospels, which Gregory the C sent into England by St. Augustin the sixth century. From that tim the Reformation it was carefully served in the *Bibliotheca Gregorian* St. Augustine's Abbey, at Canterb At the dissolution of religious ho it came first into the hands of J Hatton, then of Sir Robert Cotto Cunington, Huntingdonshire, wher was in 1602; as the latter name, p and date are written on the MS. afterwards found its way into Bodleian Library, where this g treasure is still kept with the uti care. I am indebted to Geo. War Esq., M.A., for the following verbs copy of this interpolation, taken f the Bodleian MS. Codex August. D. 2. 14. "Vos autem quæritis modico crescere, et de maximo mi Cum autem introeritis ad cenam vo nolite recumbere in superioribus l ne forte dignior te superveniat, et cedens is qui te invitavit, dicat tib Adhuc inferius accede, et confund Si autem recubueris in inferiori lc et advenerit humilior te, dicet tibi te invitavit,—Accede adhuc superi et erit tibi hoc utilius." *Fol.* 23, *col.* 1 29*a.* Đys sceal on Sæternes dæg, đære Pentecostenes wucan to đam Yl rene. C.

xxi. 1*a.* Đys sceal on đære feor wucan, ǽr Mydda-wyntra. C.—8*p.* stre edon C. p. 72, 1: streoweden H: str

un B: strewodon O: strewedon Rl. 16*w*. sacerda B, C, H, O, and other S. evidently an error of the scribes r sucendra, v. Ps. 8, 3, where Spelman s sucengra.—23*a*. Đys sceal on Wódes dæg, on đære fiftan wucan ofer ntecosten. C.—31*l*. æftera B, C: yldra in v. 28.—33*d*. Đys sceal on đære re wucan innan Lenctene, on Frige eg. C.

xxii. 8*k*. gearwe C p. 76, 13 and : gearewe H : earwe B.—15*a*. Đis ðdspel sceal on xxiii. wucan ofer Pencosten. This rubric is written in a cent hand, on the margin of C. p. 77, d followed, in the same hand, by euntes pharisei consilium inierunt, ut perent Jesum in sermone.—34*a*. Đys eal on đære wucan ofer Pentecosten. C.

xxiii. 5*m*. heals-bec O: heals-bæc : hals-bæc C: hals-bec H.—13*a*. Đys eal on Frige dæg, on đære nygeþan ucan ofer Pentecosten. C.—14. This rse is w. in A. S. and in Codex Austinius, Bod. 857. D. 2. 14. fol. 27, l. 2, but it is in the Vulgate; another oof that the Anglo-Saxon Version was t made from the Vulgate, and that e Codex Augustin. which Gregory the reat sent to England was not the rrect Vulgate version of St. Jerome, t one of the old Italic versions.—e Note to ch. xx. 28.—34*a*. Đys ðdspel sceal on Sce Stefanes mæsseg. C.—37*b* and *d*. Ierusalem H: erusalem B.

xxiv. 30*s*. cumendne B, Rl: cumde C, H: cumyndne O.—30*v*. genypon p. 85, 11: genipod B, O.—39*c*. nyst- C. p. 86, 5: nystan Rl: nysten H: sþon B, O.—42*a*. Đys Gódspel sceal mæniges [mænies MS.] Confessores esse-dæge. C.—43*u*. geþafigan O: gefian C, H: geþafigen B.—46*a*. eadig H: eadi B.

xxv. 1*a*. Đys sceal to háligra fæmnena esse-dæge. C.—14*a*. Đys Gódspel geraþ on Sce. Syluestres mæsse-dæge, and óðra Confessores. C.—31*a*. Đys sceal Mónan dæg, on forman fæsten-dæg.—34*a*. Đonne cwiþ se cyning to đam on hys swiðran healfe beoþ. C. p. 91, 1, in a small and later hand, at the top of the page. H has Đá sæde se kyng to đan đe on his swiðren waren. In B and O w.—39*a–f*. C p. 90, 12: w. B. O.

xxvi. 2*a*. Đes Passio sceal on Palm-Sunnan dæg. C.

xxviii. 1*a*. Đys sceal on Easter-æfen. C.—8*a*. Đis sceal on Frige dæg, on đære óðre Easter-wucan. C.—16*a*. Đis sceal on Frige dæg, innan đære Easter-wucan. C.

C has the following note after 20*w*.—Finit Amen. Sit sic hoc hic interim. Ego, Ælfricus, scripsi hunc librum in Monasterio Baðponio, et dedi Brihtwoldo Preposito. Qui scripsit uiuat in pace, in hoc mundo et in futuro seculo, et qui legit legator in eternum. C. p. 88.

Mark i. 40*a*. Đys sceal on Wódnes dæg, on đære fifteoþan wucan ofer Pentecosten. C.

iv. 3*b*. Đis sceal on đære wucan æfter đam đe man belýcþ Alleluia. C. p. 116, 4; See Rubric Mt. xx. 1*a*.

v. 1*a*. Đis sceal on Frige dæg, on đære seofeþan wucan ofer Pentecosten. C.

vi. 17*a*. Đys Gódspel sceal innan hærefeste to Sce. Iohannes mæssan. C.—45*a*. Đis sceal on Sæternes dæg ær hálgan dæge. C.

vii. 1*a*. Đys sceal on Wódnes dæg, on đære þryddan Lencten-wucan. C.—31*a*. Đis Gódspel sceal on đære þryteoþan wucan ofer Pentecosten. C.

viii. 1*a*. Đis Gódspel gebyraþ on đære ehtoþan wucan ofer Pentecosten. C.—27*a*. Đys Gódspel sceal on Sce. Petres mæsse-dæge. C.

ix. 2*a*. Đis sceal on Sætern-dæg, on đære forman fæsten-wucan. C.—17*a*. Đis sceal to đam Ymb-rene innan hærefeste, on Wódnes dæg. C.—38*a*. Đis sceal on Wódnes dæg, on đære nygoþan wucan ofer Pentecosten. C.

x. 13*a*. Đys sceal on Frige dæg, on đære syxtan wucan ofer Pentecosten. C.—17*a*. Đis sceal on Wódnes dæg, on đære seofeþan wucan ofer Pentecosten.

C.—46*a*. Þys gebyraþ on Sunnan dæg ær hálgan dæge. C.

xi. 1*a*. Þys gebyraþ feower wucon ær Myddan wintran. C.—8*j*. The MSS. have boceras, an error of the scribes for bogas.—11*a*. Þis sceal on done feorþan Frige dæg ofer Pentecosten. C.

xii. 13*a*. Þys sceal on ðære xxiiii. wucan ofer Pentecosten. C.—28*a*. Þys Gódspel sceal on Frige dæg, on ðære twelftan wucan ofer Pentecosten. C.

xiv. 1*a*. Þes Passio gebyraþ on Tiwes dæg, on ðære Palm-wucan. C.

xv. 40*r*–*v*. From C. p. 161, 11*f*–12*a*. —47*a*. Þys Gódspel gebyraþ on Easterdæg. C.

xvi. 9*a*. Þys Gódspel gebyraþ on Wódnes dæg, on ðære óðre [oðere MS.] Easter-wucan. C.—14*a*. Þis sceal on Þunres dæg, innan ðære Gang-wucan. C.

Luke i. 1*a*. Þis Gódspel gebyraþ on Midde-sumeres mæsse-æfen. C.—26*a*. Þis sceal on Wódnes dæg, to ðam Ymbrene ær Mydda-wyntran. C.—39*a*. Þis gebyraþ on Frige dæg to ðam ylcan fæstene. C.—56*a*. Þis gebyraþ on Mydsumeres mæsse-dæg. C.

ii. 1*a*. Þis sceal on Mydde-wyntres mæsse-nyht, to ðære forman mæssan. C. —21*a*. Þis sceal on done ehtoþan mæssedæg to Myddan wyntra. C.—33*a*. Þis sceal on done Sunnan dæg, betweox Mydde-wintres mæsse-dæge, and twelftan dæge. C.

iii. 1*a*. Þis gebyraþ on Sætern-dæg, to æw-fæstene, ær Myddan wyntra. C.—23*t*–*x*. Helies . . . se wæs Nazareth. The scribe, in abruptly breaking off the genealogy, may have confounded Helies with Hælend, and have added, se wæs Nazareth, from a natural association of the Saviour's name with his residence at Nazareth, Mt. xxi, 11.—As to the number of generations, Beza observes, in a note on this passage, In vetustissimo Latino codice lego,—"Generationes septuaginta quinque." *Marshall*, p. 503.

iv. 38*a*. Þis sceal on done þryddan Þunres dæg innan Lenctene, and Pentecosten on Sæternes dæg. C.

v. 1*a*. Þis sceal on done syx Sunnan dæg ofer Pentecosten. C.—1 Þis sceal on Frige dæg, on ðære Pe costenes wucan. C.

vi. 36*a*. Þis gebyraþ on done fi Sunnan dæg ofer Pentecosten. C.

vii. 11*a*. Þys sceal on done seo teoþan Sunnan dæg ofer Pentecosten —24*p*. hwig C, p. 190, 11.—25*v*–*z*. Marshall.—36*a*. Þis Gódspel scea ðam Ymb-rene innan hærfeste on F dæg. C.

viii. 40*a*. Þis sceal on Frige d on ðære Pentecostenes wucan, to ð Ymb-rene. C.—49*q*–*t*. See Marshall

ix. 1*a*. Þys sceal on Þunres dæg, ðære Pentecostenes wucan. C. — Þis sceal on Wódnes dæg, on ð Pentecostenes wucan, to ðam Y rene. C.

x. 1*a*. Þis Gódspel sceal to Apostoles mæssan. C.—23*a*. Þis s on ðære feowerteoþan wucan ofer Pe costen. C.—38*a*. Þis sceal to Assu tione Sce. Marie, and Sætern-dagum Maria. C.

xi. 5*f*. Þis sceal to Gang-da ðæge twegen dagas. C., p. 208, 6.—1 Þis Gódspel gebyraþ on done þryd Sunnan dæg innan Lenctene. C.—3 Þis Gódspel gebyraþ on Frige dæg, ðære teoþan wucan ofer Pentecosten.

xii. 11*a*. Þis sceal on Frige d ofer Pentecosten. C.—35*a*. Þis Gód gebyraþ to mæniges Confessores mæ dæge. C.

xiii. 6*a*. Þis Gódspel sceal to ð Ymb-rene innan hærefeste on Sæte dæg. C.

xiv. 1*a*. Þys Gódspel gebyraþ ðære nygonteoþan wucan ofer Pe costen. C.—16*a*. Þys Gódspel geby on done þryddan Sunnan dæg ofer P tecosten. C.—25*a*. Þys Gódspel s to Scs. Hermetis and to Scs. Agusti mæssan. C.

xv. 1*a*. Þys Gódspel sceal on ð feorþan Sunnan dæg ofer Pentecosten. —11*a*. Þys Gódspel gebyraþ on Sæter dæg, on ðære óðre Lencten-wucan. C

xvi. 1*a*. Đys Gódspel gebyraþ on ere teoþan wucan ofer Pentecosten. C. -10*a*. Đys gebyraþ on Wódnes dæg n đære teoþan wucan [ucan MS.] ofer entecosten. C.—19*a*. Đis Gódspel ge-yraþ on đone óđerne Sunnan dæg ofer entecosten. C.

xvii. 1*a*. Đys Gódspel gebyraþ on one óđerne Fríge dæg ofer Pentecosten. .—11*a*. Đys gebyraþ on đære syxteoþan ucan ofer Pentecosten. C.

xviii. 10*a*. Đys gebyraþ on đære ndlyftan wucan ofer Pentecosten. C.

xix. 12*a*. Đys Gódspel sceal on Sce. regorius mæsse-dæg. C.—29*a*. Đys ebyraþ feower wucan ær Middan wyntra, nd on Palm-Sunnan-dæg. C.—41*a*. Đys ódspel gebyraþ on đære endlyftan ucan ofer Pentecosten. C.

xx. 27*a*. Đys Gódspel sceal on Wódnes dæg ofer Pentecosten. C.

xxi. 12*k*. The MSS. have syđđan, n evident error for syllan; syllaþ is, herefore, adopted from Mk. xiii. 9.—0*a*. Đys Gódspell gebyraþ on Wódnes æg on đære xi. wucan [ucan MS.] ofer entecosten. C. Gódspell, in this Ru-ric, is written over the line in a much naller hand.—34*a*. Đys Gódspel ge-yraþ on Fríge dæg, on đære endleftan ucan ofer Pentecosten. C. The words -*j* in this Rubric are written above the ne in a much smaller hand.

xxii. 1*a*. Đes Passio gebyraþ on Wódnes dæg, on đære Palm-wucan. C.

xxiv. 13*a*. Đys gebyraþ on óđerne Easter-dæg. C.—36*a*. Đys gebyraþ on ryđdan Easter-dæg. C.

John i. 1*ab*. On fruman, C, O: On ymþe, B: On anginne ærest. H. 2*cd*. on ruman, Cot.—15*a*. Đys Gódspel gebyraþ rým wucon ær Myddan-wyntran, on one Fríge dæg. C.—19*f*. Đys gebyraþ n đone Sunnan dæg ær Myddan-wyn-ra. C.—29*a*. Đys gebyraþ on đone viii æg Godes æt-ýwednysse. C.—35*a*. Đys ceal on Sce. Andreas mæsse-æfen. C.

ii. 1*a*. Đys Gódspel sceal on Sunnan æg, đære óđre wucar ofer Epiphania Domini. C.—12*a*. Đys Gódspel gebyraþ on đære feorþan wucan innan [ynnan MS. p. 268, 17], Lengtene, on Mónan dæg. C.

iii. 1*a*. Đys Gódspel man sceal rædan ofer Eastron, be đære róde, and eft ofer Pentecosten, on đone forman Sunnan dæg. C.—16*a*. Đys sceal on óđerne Pentecostenes mæsse-dæg. C.—25*a*. Đys sceal on Wódnes dæg, on đære þryddan wucan ofer Eastron. C.

iv. 6*e*. Đys sceal on Fríge dæg, on đære iii. Lengten-wucan. C.—46*o*. Đys Gódspel gebyraþ ofer Pentecosten, on đære án and twentygoþan wucan on Sunnan dæg. C.

v. 1*a*. Đys Gódspel sceal on Fríge dæg, on đære forman Lengten-wucan. C. —17*a*. Đys Gódspel sceal on Þunres dæg, on đære feorþan Lencten-wucan. C.—30*a*. Đys sceal on Þurs dæg, on đære óđre Lencten-wucan. C.

vi. 1*a*. Đys Gódspel sceal on Mydlenctenes Sunnan dæg. C.—27*a*. Đys sceal on Fríge dæg, on đære forman wucan æfter Epiphania Domini. C.—44*a*. Đys sceal on Wódnes dæg, on đære Pentecostenes wucan. C.—53*g*. Đys sceal ánum dæge ær Palm-sunnan-dæge. C.

vii. 1*a*. Đys sceal on Tywes dæg, on đære fiftan wucan innan Lengtene. C.—14*a*. Đys sceal on Myd-lengtenes wucan, on Tywes dæg. C.—32*j*. Đys sceal on Mónan dæg, on đære fyftan wucan innan Lenctene. C.—40*a*. Đys Gódspel sceal on Þunres [Þures MS.] dæg, on đære fiftan wucan innan Lenctene. C.

viii. 1*a*. Đys Gódspel gebyraþ ánum dæge ær Myd-fæstene. C.—12*a*. Đys Gódspel sceal on đære Myd-fæstenes wucan, on Sæternes dæg. C.—21*h*. Đys Gódspel sceal on Mónan dæg, on đære óđre Lencten-wucan. C.—31*a*. Đys sceal on Þunres dæg, on đære forman Lengtenwucan. C.—43*g–n*. Taken from O: w. in B and C.—46*a*. Đys Gódspel gebyraþ on Sunnan dæg, on đære fiftan wucan innan Lenctene. C.

ix. 1*a*. Đys Gódspel gebyraþ on Wódnes dæg, on Myd-fæstenes wucan. C.

x. 1*a*.—Đys sceal on Tywes dæg, on đære Pentecostenes wucan. C.—11*a*. Đys

sceal on Sunnan dæg, feowertyne nyht uppan Eastron. C.—15*j–r*. Copied from the left margin of C, p. 302, opposite the 11 and 12th line.—22*a*. Þys sceal on Wódnes dæg, innon ðære fiftan Lencten-wucan ; and to Cyric-hálgungum. C.

xi. 1*a*. Þys sceal on Frýge dæg, on Myd-fæstenes wucan. C.—47*a*. Þys sceal twám dagum ǽr Palm-sunnan dæge. C.

xii. 1*a*. Þys Gódspel sceal on Mónan dæg, innan ðære Palm-wucan. C.—24*a*. Þys sceal on Tywes dæg, on ðære Palm-wucan. C.

xiii. 1*a*. Þys gebyraþ on Þunres dæg ǽr Eastron. C.—14*f–v*. Omitted by B, inserted here from C, p. 315, 6–8.—33*a*. Þys Gódspel gebyraþ on Frýge dæg, on ðære feorþan wucan ofer Eastron. C.

xiv. 1*a*. Þys Gódspel gebyraþ to ðære mæssan Philyppi and Iacobi. C.—15*a*. Þys sceal on Pentecostenes mæsse-æfen. C.—23*h*. Þys Gódspel sceal on Pentecostenes mæsse-dæg. C.

xv. 1*a*. Þys Gódspel gebyraþ to Sce. Uitalis mæssan. C.—7*a*. Þys Gódspel sceal on Wódnes dæg ofer Ascensio Domini. C.—12*a*. Þys gebyraþ to ðæra Apostola mæsse-dagon. C.—17*a*. And ðys gebyraþ to ðæra Apostola mæsse-dagon. C.—26*a*. Þys gebyraþ on Sunnan dæg, ofer Ascensio Domini. C.

xvi. 5*a*. Þys Gódspel sceal on Sunnan dæg, on ðære feorþan wucan [ucan MS.] ofer Eastron. C.—16*a*. Þys Gódspel gebyraþ ofer Eastron, twá wucan, on Sunnan dæg. C.—23*k*. Þys Gódspel sceal on ðone feorþan Sunnan dæg ofer Eastron. C.

xvii. 1*a*. Þys Gódspel gebyraþ on Wódnes dæg, on ðære Gang-wucan to ðam uigilian. C.—10*c–e*. From C, p. 327, 1*f–20* : B, O have þine synt mine.—C has com, p. 327, 3 : B, O cóm.—Þys Gódspel gebyraþ on Wódnes d on ðære feorþan wucan ofer Eastron —11*r*. On ðære tíde se Hǽlend beh hys leorning-cnihtas, and cwæþ :— is not in the Greek Text, nor in Vulgate of Jerome : it is an additio the Anglo-Saxon translator, and cedes Hálega, in C, p. 327, 8*a–9b* ; in B, H and O.—11*hh*. Literally, *they may be one, as* [WYT] WE TWO *one*. The Greek has *καθὼς ἡμεῖς* : Vulgate *sicut et nos*. The Gothic swaswe WIT *as* WE TWO. Though Gr has the dual *νῶϊ we two*, it is not used. The Gothic and Anglo-Sa give the sense most minutely clearly.

xviii. 1*a*. Ðes Passio gebyraþ Langa-frige-dæg. C.

xix. 37*a–e*. Written between lines 11 and 12 of C, p. 336. In same verse over on-fæstnodon, is writt in the same hand as *a–e*, sticodon *stu pierced*.—38*bc*. Written also in the sa hand between the lines 12 and 13 of p. 336.

xx. 1*a*. Þys sceal on Sæternes d on ðære Easter-wucan. C.—11*a*. Gódspel gebyraþ on Þunres dæg, inn ðære Easter-wucan [ucan MS.]. C. 19*a*. Ðis Gódspel gebyraþ seofon n ofer Eastron. C.

xxi. 1*a*. Ðis Gódspel gebyraþ Wódnes dæg, innan ðære Easter-wuc [ucan MS.]. C.—15*d*. Ðis Gódspell byraþ on Petres mæsse-æfen. C.—19 Þys Gódspel gebyraþ on Sce. Iohan Euangelista [euuangelista MS. p. 34 mæsse-dæg. C.

NOTES ON

WYCLIFFE'S TRANSLATION.

THE text of Wycliffe has been taken
m the first version, given in the 4to.
ition, published at Oxford in 1850,
nted at the University Press, under
e editorial care of Sir Frederic Madden
l the Rev. Josiah Forshall, collated
h the original MS. N°. 369 of the
uce Collection in the Bodleian
rary.

The following words in Italic are in
e body of the page of Wycliffe's trans-
ion. They are, like our marginal
dings, explanatory of words, which
med to require elucidation. In the
uce MS. they are written in letters
the same form as the other part of
e text; but, for distinction, a red line
drawn under them. For the same
rpose, Sir Frederic Madden and Mr.
rshall have printed them in the Italic
aracter. In their text of Matt. i. 2*b*.
er gendride, we find in Italic *or bigate.*
and in v. 22*aa*. Racha, *that is, a word*
scorn.—vi. 13*m*. Amen, *that is, so be*
—x. 39*e*. his soule, *that is, temporal*
Though these explanatory words
ld not be entirely excluded, as they
ong to the translation; yet, if left in
e text, they would have expanded it
o much to harmonise with the other
sions. A small obelisk or dagger is,
refore, placed in the text, where such
lic words occur. All these explana-
y words are given in the following
es, in the Italic character.

Matt. i. 2*b*. *or bigate.*—19*i*. *or rizt*
.—19*m*. *or lede hir ferther.*—20*n*. *or*
euen.—23*w*. *or expound.*

ii. 1*q*. *or wijs men.*—16*g*. *or dis-*
ued.

iii. 2*k*. *or cume nize.*—11*ff*. *or crist-*
en.—12*c*. *or fan.*—12*ee*. *or that neuer*
shal be quenchid.—15*v*. *or left hym.*

iv. 21*aa*. *or beetynge.*—23*u*. *or ache.*
—24*c*. *or fame.*

v. 4. Wycliffe, following the Vulgate, places verse 5 before 4.—17*c*. *or deme.*—17*h*. *or distruye.*—18*m*. *that is, leste lettre.*—19*d*. *or breketh.*—22*aa*. *that is, a word of scorn.*—22*li*. *that is, a word of dispisynge.*—24*n*. *or acordid.*—31*p*. *that is, a litil boke of forsakyng.*—47*d*. *or saluten.*

vi. 13*m*. *that is, so be it.* The Doxology is omitted by Wycliffe, and the Anglo-Saxon, because it was not in the Vulgate.—20*t*. *or undirmyne nat.*

vii. 3*f*. *or a litil mote.*—6*l*. *or preciouse stoonys.*—13*m*. *or dampnacioun.*—26*y*. *or soond.*

viii. 19*c*. *or a man of lawe.*—20*h*. *or borowis.*—28*cc*. *or wickid.*—30*c*. *or droue.*

ix. 15*k*. *or husbonde.*—15*m*. *or mourne.*—16*i*. *or newe.*—17*i*. *or wijn vesselis.*—20*h*. *or rennynge.*—28*yy*. *or ȝea.*—35*w*. *or ache.*

x. 12*i*. *or salute ȝee.*—14*q*. *or citee.*—16*p*. *or wijse bifore.*—18*c*. *or meyris.*—19*e*. *or bitraie.*—25*z*. *or the fadir of meynee.*—26*j*. *or hid.*—39*e*. *that is, temporal lyf.*—39*n*. *that is, lif.*

xi. 5*z*. *or ben maad keepers of the gospel.*—12*o*. *or violence.*—19*o*. *or glotoun.*—22*g*, 24*o*. *or lesse peyne.*—25*bb*. *or sleeȝ men.*—28*n*. *or fulfille.*—30*e*. *or softe.*—30*i*. *or eisy.*

xii. 4*n*. *or puttynge forth.*—16*l*. *or knowen.*—25*q*. *or discounfortid.*—27*j*. *or whos mizt.*—28*u*. *or amonge ȝou.*

xiii. 6*g*. *or brenden for hete.*—11*q*. *or priuyte.*—21*l*. *that is, it lastith bot a litil tyme.*—25*k*, 26*l*, 27*bb*. *or cokil.*—29*i*. *or coclis.*—30*z*. *or cockilis.*—30*gg*. *or smale bundelis.*—32*ii*. *or braunchis.*—35*y*. *or telle oute.*—36*x*. *or cokelis.*—38*q*. *or cocklis.*—55*i*. *or carpenter.*

xiv. 1*e*. *that is, prince of the fourthe part.*—8*d*. *or warnyd.*—22*d*. *or comaundide.*

xv. 2*d*. *or breken.*—2*f*. *or statutis.*—6*r*. *or idyl.*

xvi. 3*j*. *or sorwful.*—17*k*. *that is, the sone of culuer.*—18*aa*. *or strengthe.*—23*s*. *or vndirstondist nat.*—25*h*, *and* 25*r*. *that is, his lyf.*

xvii. 2*c*. *or turnyd into an other lickenesse.*—17*g*. *or out of the feith.*—25*ee*. *or rent.*—25*ll*. *or other mennys sones.*—27*ff*. *that is, a certeyn of moneye.*

xviii. 15*m*. *or snybbe.*—27*j*. *or suffride hym.*

xix. 3*t*. *or forsake.*—5*q*. *or drawe.*—6*t*. *or knytte to gidre.*—24*i*. *or eysier.*—28*v*. *or gendrynge azein.*—28*nn*. *or seegis.*

xx. 1*o*. *or by the morwe.*—9*p*. *that is, euery man oo peny.*—22*j*. *or shulen axe.*—28*s*. *or lif.*

xxi. 5*n*. *or meke.*—9*l*. *that is, I preie, saue.*—16*z*. *that kunnen nat speke.*—29*l*. *or forthenkynge.*—33*dd*. *or oette it to ferme.*—37*n*. *or drede.*

xxii. 5*c*. *or recken nat.*—7*o*. *or distruyde.*—16*i*. *that ben men of Eroudis.*—16*ee*. *or charge.*—17*p*. *or emperour.*—17*q*. *or tribut.*

xxiii. 4*h*. *or that mown nat be born.*—5*q*. *that ben smale scrowis.*—15*s*. *that is, a conuertid to 3oure ordre.*—16*ee*. *or is detour.*—23*u*. *or of more charge.*—23*hh*. *or nedide.*—33*c*. *or buriownyngus.*—33*e*. *that sleen her modris.*—34*l*. *or writeris.*—38*i*. *or forsaken.*

xxiv. 10*j*. *or ech other.*—22*j*. *that is, mankynde.*—26*t*. *or placis.*—30*o*. *or lynagis.*—31*ee*. *or endes.*—32*k*. *or braunche.*—40*p*. *or forsaken.*—45*i*. *or war.*—48*n*. *or taryinge.*

xxv. 1*u*. *or husbonde.*—1*x*. *or wiif.*—5*c*. *or housbonde.*—15*g*. *or besauntis.*—20*s*. *or besauntis.*—21*l*. *or trewe.*—*or betaken.*—34*v*. *or take 3ee in possioun.*—34*ee*. *or makyng.*—35*l*. *herberden.*

xxvi. 10*j*. *or sory.*—30*c*. *or* [illegible] *ynge.*—37*o*. *or heuy.*—38*c*. *or a 3ee.*—41*t*. *or vnstable.*—64*o*. *or fro tyme forth.*—65*f*. *or to rente.*

xxvii. 2*m*. *or chef iustice.*—3*n* *forthenkynge.*—5*t*. *or a gnare.*—11*j* *domysman.*—17*m*. *or delyuere.*—19 *domysman.*—19*gg*. *or sweuen.*—20 *counseliden.*—21*p*. *or delyuerid.*—*or giltlesse.*—29*v*. *or folden.*—40*c* *fie to thee.*—46*u*. *or whi.*—48*l*. *or v* *gre.*—51*i*. *or rent.*—52*k*. *or w* *dead.*—59*k*. *or lynnen cloth.*—63*i* *disseyuour.*—66*e*. *or wardiden.*—*or seelinge.*

xxviii 1*g*. *or haliday.*—14*h*. *or tise.*

Mark i. 7*u*. *or vnbynde.*—15*p*. *o* *3ee penaunce.*—28*c*. *or* [illegible]*ying.*—*or lay.*—45*i*. *or puplishe*

ii. 21*g*. *or newe.*—21*s*. *or pacci* 22*j*. *or wyne vesselis.*

iii. 10*v*. *or woundis.*—12*l*. *knowen.*

iv. 4*p*. *or of the eire.*—10*e*. *or hym silf.*—11*o*. *or pryuite.*—17*l* *is, lasten a lityl tyme.*—28*l*. *or g* *corn.*—29*o*. *or hook.*—32*e*. *or quyke* —32*s*. *or erbis.*—34*t*. *or by hem se*

v. 3*h*. *or biriels.*—4*a*. *or make to* —13*s*. *or haste.*—20*k*. *that is, a cun* *of ten citees.*—29*u*. *or sikenesse.*—*or expownid.*

vi. 3*f*. *or carpenter.*—9*d*. *that opyn aboue.*—21*x*. *or gretteste.*

vii. 2*n*. *that is, not waischun.*—*or statutis.*—18*j*. *or vnwyse.*—22*b*. *ouer hard kepynge of goodis.*—24*cc*. *be priuy.*—31*h*. *or coostis.*

viii. 2*p*. *or abyden.*—8*n*. *or sm* *gobatis.*—11*h*. *or axe.*—35*g*. *and* 3 *that is, his lyf.*

ix. 3*r*. *or walkere of cloth.*—1 *or vometh.*—49*f*. *or maad sauori.*

x. 2*p*. *or forsake.*—14*h*. *or vnw*

li.—25*c. or esyer.*—42*m. or ben seyn.* 42*s. or ben lordis.*—45*v. or lyf.*—*w. or azen biyng.*

xi. 8*m. or braunchis.*

xii. 1*j. or in parablis.*—4*t. or re-ouyngis.*—6*y. or drede with reuerence.* 7*g. or to gidere.*—30*aa. or myzte.*—*l. or myrde.*

xiii. 20*k. or mankynde.*—20*aa. or zad schort.*

xiv. 1*h. withouzten sourdowz.*—4*f. heuyli.*—13*cc. or come azens zou.*—*v. or etyng place.*—26*c. or heriynge.* 34*o. or abide ze.*—44*y. or queyntely.* 65*dd. or boffatis.*

xv. 7*v. that is, debaat in cytee.*—*f. or put hym on the cros.*—15*t. or wa.*—22*l. or expowned.*—25*f. that n clopen vndrus.*—28*k. or ordeyned.* 32*u. or fals repref.*—33*d. or mydday.* 33*r. that is, noon.*—34*w. or wherto.* 37*h. or sende out the breth.*—38*q. or nethe.*—43*f. that hadde ten men vndir o.*—44*l. or brouzt to.*

xvi. 5*y. or greetli aferd.*—8*o. or gon to hem.*—12*o. or figure.*—16*h. or stenyd.*—18*l. or deedli thing, that ynzith deeth.*

Luke i. 19*bb. or telle.*—20*f. or umbe.*

ii. 1*n. or noble.*—3*i. or knowleching.*

iii. 6*c. or man.*

v. 1*j. or camen faste.*

vi. 32*j. ethir thank.*—41*j. othir a ct.*

vii. 2*g. that hadde an hundrid men ndir him.*—22*uu. ether ben maad osris of the gospel.*—34*m. ether glotoun.* 41*i. ethir vsurer.*

x. 12*l. other lasse peyne.*—19*j. othir dinge.*—27*s. or lyf.*

xi. 20*i. ether spirit.*—41*f. ether perfit.*—42*m. ether erbe.*

xv. 8*f. ether besauntis.*—12*o. ethir iel.*

xvi. 1*p. ethir a baily.*—19*k. ether it silk.*—26*i. ether depthe.*

xviii. 5*f. or diseseful.*

xix. 20*p. ether sweting cloth.*

xxi. 2*l. ethir a ferthing.*—12*u. ether prisouns.*

xxii. 7*n. that is, sacrifice of pask.*—25*k. or lordschipen.*—44*e. ether angwische.*—64*c. or hidden.*

xxiii. 46*y. ether diede.*—50*k. ether hauynge ten vndir him.*

xxiv. 11*i. ether errour.*

John i. 1*f. that is, Goddis sone.*—14*c. that is, Goddis sone.*—14*f. or man.*

ii. 1*j. or town.*—8*m. that is, prince in the hous of thre stagis.*—18*j. or tokene.*

iii. 18*i. or dampnyd.*—20*u. or vndirnomun.*—22*v. or cristenede.*—25*c. or axyng.*—25*n. or clensing.*—26*j. or maistir.*—29*e. or wyf.*—29*h. or hosebonde.*—30*k. or maad lesse.*

iv. 5*p. or feeld.*—6*k. or feynt.*—6*z. or vndurn.*—21*x. or worschipe.*—31*j. or maistir.*—35*aa. or cuntrees.*—36*f. or mede.*—44*n. or worschip.*—45*bb. or haliday.*

v. 13*s. or sett.*—35*h. or zyuynge liȝt.*—37*u. or foorme.*

vi. 14*i. or myracle.*—26*u. or myraclis.*—27*z. or markede.*

vii. 2*l. that is, a feeste of tabernaclis.*—4*i. or priuy.*—14*f. or goynge bitwixe.*—23*s. or wraththe.*—35*z. or distroyinge.*

viii. 7*d. or contynuede.*—19*n. or knowen.*—25*n. or the firste of al thing.*—42*r. or cam forth.*—51*q. or taaste.*

ix. 2*f. that is, Maistir.*—6*s. or bawmede.*—7*l. or cisterne.*—11*x. or cisterne.*—16*bb. or myraclis.*—28*c. or cursiden.*

x. 11*k. that is, his lyf.*—12*c. or hyred hyne.*—12*v. or forsaketh.*—12*ff. or scatterith.*—20*k. or wexith wood.*—41*l. or myracle.*

xi. 8*e. or maistir.*—27*e. or ȝhe.*—28*p. or stilnesse.*—44*w. or sweting cloth.*—47*u. or myraclis.*

xii. 3*h. or trewe narde.*—16*o. or hadden mynde.*—25*e. and* 25*n. that is, lyf.*—26*q. or seruant.*—37*h. or myra-*

clis.—40*i. or maad hard.*—40*cc. or al turned.*

xiii. 37*p. and* 38*g. that is, lyf.*

xiv. 26*v. or remembre.*

xv. 2*b. or braunche.*—13*m. that is, lyf.*—25*w. or freely.*—26*v. or cometh forth.*

xvi. 6*j. or heuynesse.* — 21*aa. or charge.*—25*i. or derke saumplis.*—32*l. or scaterid.*—33*t. or ouerleying.*

xvii. 2*j. or man.*—12*ee. or nacioun.*

xviii. 1*u. or a gardyn.*—36 *of this place.*

xix. 12*a. or fro thennus.*—1 *Englisch, place of Caluarie.*—14 *euyn.*—14*l. or mydday.*—36*o. or lesse.*

xx. 1*g. that is, of the woke.*

xxi. 25*g. or myraclis.*

TYNDALE'S TRANSLATION.

Our text of Tyndale's version is taken verbatim from the very exact and beautiful facsimile published with the following Title,—"The first New Testament printed in the English language [1525 or 1526], translated from the Greek by William Tyndale: reproduced in Facsimile, with an introduction by Francis Fry, F.S.A., Bristol, printed for the editor, 1862."

This facsimile is a perfect representation of the earliest and most complete copy of Tyndale's version known to exist. It was printed by Peter Schöffer at the frec city (frei statt, p. 24) of Worms, and sold in Oxford "before the 7th February, 1526." Had it been dated, it might have been 1525 or 1526. Further notice of Tyndale and of this edition is given in the Preface. At present, it is only necessary to observe, that it is believed our text is in the exact words written by Tyndale, for it was printed from his own MS. under his own eye. Only the evident and glaring errors in orthography are corrected, and made to agree with the same words used in other parts of the translation. Every possible care has been employed to give the words precisely as the Martyr wrote them. "The errours comitted in the prentynge" (ccclv.) are such as would most occur to a German compositor: John vii. 14 gebe for geve *gave.* misprints are very numerous; but are at once detected by an Englis The following are a few examples: John iii. 36 beloveth *for* beleveth

iv.	2 thought	though
v.	4 wath	what
–	7 stoppeth	steppeth stepped i verse 4
–	27 soune	sonne *son*
–	35 brurnynge	burnynge
vi.	12 ynought	ynough *ex* verse 15
–	45 hat	hath
–	69 soone	sonne *son*
vii.	14 thaught	taught
viii.	20 honhes	hondes
–	47 Gog	God
–	55 is	his

It would be a waste of time to more examples. The manifest misp have been silently corrected, that text might be made, as far as pos a perfect representation of the w written by William Tyndale, one o best scholars and one of the gre Divines of his age.

THE END.

A CHARGE
IS MADE FOR
REMOVED OR
DAMAGED
LABELS.

H22 042 589 1